

1. Details of Module and its structure

Module Detail	
Subject Name	Education
Paper Name	Perspectives, Issues and Research in Teacher Education
Module Name/Title	Scenario of Teacher Education in Ancient and Medieval India
Module Id	e-PG EDN 10.04
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Objectives	Objectives of this module: <ul style="list-style-type: none"> • Discuss the historical development of teacher education in India. • Explain the teaching methods adopted in Vedic, Buddhist and Medieval period • Introduce teachers' education forms present in Vedic, Buddhist and Medieval period.
Keywords	Teacher Education, Vedic Education, Gurukula, Parishad , Sammelan, Buddhist education

2. Development Team

Role	Name	Affiliation
Principal Investigator	Prof. (Dr.) P.K. Sahoo	Department of Education, University of Allahabad, U.P
Paper Coordinator	Prof. (Dr.) Rajaram S. Sharma	Central Institute of Educational Technology, NCERT, New Delhi
Content Writer/Author (CW)	Meghavi Bhatia	Research Scholar, CASE, MSU, Vadodara
Content Reviewer (CR)	Dr. Savita Kaushal	Assistant Professor, NUEPA, New Delhi
	Dr. Gopal Sahu	Associate Professor, Allahabad University
Language Editor (LE)	Dr. Savita Kaushal	Assistant Professor, NUEPA, New Delhi
	Dr. Gopal Sahu	Associate Professor, Allahabad University

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1. Introduction

Teacher education means a programme of education, research or training of human resources (individuals) through exposing knowledge, equipping them to teach at the various levels of education by different modes. Tradition of Teacher education in India is very old and it started from Vedic period. This module is concerned with the description and explanation of position of teacher education, teaching techniques, organisation and methodology of teacher education in India during Vedic, Buddhist, and Medieval periods. Now let us discuss these one by one.

2. Teacher Education in Vedic Period

In the Vedic period the words “Siksha” and “Adhyapana” were used for Education which means to learn to recite. In Vedic period education consisted of learning to recite the Holy text. The word ‘Adhyapana’ which literally means ‘to go near’ implies the idea of pupils going to some teacher for education.

The ancient Indian education emerged from the Vedas. "Veda" means knowledge. During this period education was divided into two kinds of knowledge – "this worldly" and "other worldly". “This worldly” education dealt with the social aspect, whereas, the “other worldly” education was related to intellectual pursuits for achieving salvation. The basis of Indian culture lies in the "Vedas" which are four in number – Rigveda, Samveda, Yajurveda, and Atharavaveda.

Teacher Education

In Rig Vedic and even in Sutra Age there were no formal teacher training colleges. A teacher was a successful and excellent student one who was first taught by his own master. He further increased his knowledge and later on acknowledged by the learned society as fit to become a teacher.

In the Apastamba Grihya Sutra it is reported that there were persons teaching each other different redactions of Vedas. This was a way in which teachers increased their knowledge. The Baudhyana Griha Sutra depicts that one of the hopes expressed at the convocation or ‘Samvartana’ was that the graduates may have the good luck of attracting students from all quarters. No formal training was considered necessary for the teaching profession. Many a times during the course, the students got opportunity to go through learned debates which were also known as "shaststratha" that would later develop fame of scholarship as a teacher. By the epic age the hermitages and learned gatherings at the time of sacrifices also became sources of the teacher education. The hermitages have also been reported in “Mahabharata”.

There were also concourses of learned person men at the court of the king during gatherings for important sacrifices. Those who took part in such meetings, used to be teachers. The teachers, as a result received valuable knowledge and learning they included them in their

syllabus while teaching students. These means of teacher education continued till the Buddhist period.

2.1 Objectives

The main objective of Vedic education was the development of physical, moral or spiritual and intellectual powers and to achieve salvation through it. In the field of salvation much emphasis was laid on attention, concentration and yoga. The effort was to lift self above everything through these methods.

- **Ultimate objective as moksha or self-realisation**

Ancient Indians believed that education should prepare individuals in such a way as to prepare them to attain the objective of liberation, i.e. to be one with the Almighty and to be free from the cycle of births and deaths. In ancient days the human life was simple and pious and full of religious feelings, ideas and ideals. As persons had a moral standard before them, they performed their duties with great attention and devotion.

The ultimate aim of education in ancient India was not to gain knowledge as preparation for life in this world or for life beyond that, but for complete realization of self-for liberation of the soul from chains of life, both present and future. That knowledge was real, which led to emancipation-led from unreality to reality, from darkness to light, and from death to immortality.

- **Infusion of Piety and Religiousness**

In ancient India, religion played a prominent role. Education aimed at the infusion of piety and religiousness in the minds of the pupils. Education for the future existence was blended with due proportion to achieve spiritual elevation. The main purpose was to enable the individual to awake and arise from the deep slumber of the worldly illusion.

- **Education for worldliness**

Happiness in the other world was given more stress than the happiness in the present world. This world according to them was unreal and full of shackles. The highest wisdom was a release from present world.

- **Preservation and Spread of Ancient Culture**

Preservation and transmission of ancient Indian culture was one of the aims of ancient educational system. Renowned and devoted teachers were engaged in teaching work. Pupils were prepared for this life, but, Education for the future existence was blended with it in due proportion. In this system students practised education independently and this helped them in the upliftment of their future life. The preservation and promotion of national culture and heritage was also stressed. “The services of the whole community were conscripted for the purpose of the preservation of the Vedic literature. Every person had to learn at least a portion of the sacred literacy heritage.” A section of Brahmins had to devote the whole of their life to the cause of learning to commit the Vedas to memory in order to ensure their preservation.

- **Character formation**

Education must aim at building character. Mere intellect was not of worth if the person was devoid of morality. Morality or the right behaviour was the higher “Dharma”. Education was regarded as a means of inculcating values such as strict obedience to elders, truthfulness, honesty and self-control. Gurukul’s were established with the aim of character formation. This system lacked pleasures, comforts and luxuries. Simple food, good behaviour and high ideals were constantly stressed.

- **Development of All Round Personality**

Ample opportunities were provided to the pupils for the multi-dimensional development of their personality. They had their own methods of work in order to achieve it. Ancient Indians believed that personality should be developed through education. Physical, mental and moral personality was developed by residing at their preceptor’s home through their devoted service. Personality was developed through the following methods:

- Self-restraint
- Self-confidence
- Self-respect
- Discrimination and judgement

- **Stress on Social duties**

A student was not to lead self-centred life. He was to perform his duties, as a son, a husband, a father and many other capacities conscientiously and efficiently in the society. His wealth was not for his own sake as for his family, he must be hospitable and charitable. All professions laid stress on civil responsibilities. Inculcation of social and civic duties was one of the aims in Vedic period. Pupil's main duty was to observe the norms set by the society. They became the part and parcel of the society and were required to perform their duties towards family members. Their daily routine was to perform social, national and parental services.

- **Promotion of Social Efficiency and Welfare**

The promotion of social efficiency and welfare was equally an important aim of education. Education was not imparted simply for the sake of culture or for the purpose of developing mental powers but for the purpose of training every member of society in the profession which he/she was expected to follow. Society had accepted the theory of division of work which was later on governed by the principle of heredity. Each family trained its children in its own profession.

2.2 Features

- **Admission and Evaluation System**

- There seemed to be no direct reference available to spell out the methodology followed by the Acharya to judge the adequacy of knowledge of his pupils. Yaskas and Sayana, famous commentators on the Vedas, have inferred from the Rig Veda hymn that the students were given three grades as under:
 - Maha Prazanan grade: - Students of very high ability.
 - Madhyama Prazanan grade: - Students of high ability.
 - Alpa Prazanan grade: - Students of low ability.

- **Education of Women**

The Vedas gave a very honourable and respectable status to women. They were eligible for higher education for the study of the Vedas and the performance of administrative and other important jobs mostly performed by men even today. Boys should go to the schools meant for boys and girls should go to the schools where there are women teachers.

- **Role of Mother in Education**

During the Vedic period it was felt that a mother should impart education to her children so as to broaden their horizon. At this stage good manners were to be taught so that the children behaved properly with the elders and in assemblies.

- **Autonomy of Educational Institutions**

Teachers in the Vedic period were autonomous in their work and they followed various methods of admission and assessment. A teacher was the sole pedagogic authority to decide whether the student was fit for admission and also to decide whether he had completed his/her studies.

- **Studentship**

There is a long hymn in the 'Atharva Veda' describing the ceremony pertaining to studentship. The initiation ceremony was called "Upanayana", which lasted three days. It laid down the foundation of a planned life. The pupil owed his first birth-physical to his parents and the second birth spiritual to the teacher. The rite of "Upanayana" was meant to purify body and mind and to make one fit for receiving education.

After 'Upanayana' the pupil entered into a state of 'Brahmacharya' indicating that it was a mode of life, and a system of education. The 'Brahmachari' as the aspirant for education was called "lived" according to prescribed regulations, i.e., physical discipline as well as spiritual discipline.

- **Free Education**

In ancient India teaching was considered to be holy duty which a Brahmin was bound to discharge. Irrespective of consideration of the fee, teachers were expected to devote their lives to the cause of teaching in the missionary spirit of self-sacrifice, and the society laid down the principle that both the public and state should help the learned teachers and educational institutions very liberally. Society realized that "Vidyadana" or the gift in the cause of education was to be the best of the gifts, possessing a higher religious merit than even the gift of land. On the occasion of religious feasts, students and teachers were invited and donations were given liberally.

- **No State Control on Education**

Rulers of the country had very little directly to do with education. It was a private affair of the people managed entirely by Brahmins.

- **High Status of Teachers**

Teachers were a highly honoured class-honoured even by kings. Kings rose from thrones to receive great teachers.

- **Teachers as Parents**

Teachers (i.e. guru) behaved as parent to their pupils and pupils behaved as the members of the teachers' family. The attitude of the pupil was that of complete submission. As the pupils were residing in the house of the Gurus, they were begging alms for their own subsistence and also for the preceptor. This practice of begging alms by the pupils was to inculcate in them noble sentiment of humanitarian virtues. The motive behind this system was to sublimate the unruly passions and ego in the pupils, which enabled them to face the realities of life and helped in their social integration.

- **Residential Schools**

Teachers and pupils lived together and so they identified themselves with one another. The pupils' were residing in teachers' house, that helped them to develop social contacts. It was considered a sacred duty on the part of the pupils to collect fuel-wood, supply water and do other household odd jobs for the teacher. In this way the pupils were receiving instructions related to domestic life and also learning the concrete lesson of the dignity of labour and social service. Besides, the pupils of ancient India were receiving valuable training in the occupations of animal husbandry, agriculture, dairy farming, etc. by grazing the cows of the Guru and serving him in various ways.

- **Vocational Education as Immediate aim**

The immediate aim of education, however, was to prepare the different castes of people for their actual needs of life. In this system of education, emphasis was given not only on book learning and providing basic knowledge but on application of knowledge in everyday life. So the scope of education was very comprehensive and wide. For the development of vocational efficiency, healthy, positive attitude and dignity of labour were fostered in pupils since the

very beginning of their study. They were trained to earn their living according to their abilities and power.

- **Curriculum**

The subjects of instruction varied according to the vocational needs of the different castes from the Vedas and Vedangas in case of Brahmins, to the art of warfare in the case of Kshatriyas, and to agriculture and trade, arts and crafts in the case of Vaishyas.

In Vedic period education was not merely theoretical. It was related to the realities of life. Various branches of learning were incorporated in the curriculum. The subjects of teachings were Philosophy, Grammar, Astrology and Logic. In the teaching of languages, emphasis was laid on proper pronunciation and grammar. Along with theoretical aspect of the curriculum, the practical aspects of education was given due importance.

According to recent researches, following disciplines were included in the curriculum in the graded forms in accordance with the stages of education.

- Anthropology
- Astronomy
- Economics
- Epistemology
- Eschatology
- Ethnology
- Geology
- Human eugenics
- Mathematics
- Military Science

2.3 Methods of Instruction

The methods of instruction generally consisted of recitation by the teachers and repetition by pupil, followed by explanation by the teacher, questioning by the pupil, and discussion between the teacher and the pupil. Debate and Discussion, Story-telling was also adopted according to need.

There were three steps in instruction:

- **Sravana** (listening to words texts as they were uttered by the teacher)
- **Manana** (the process of deliberation or reflection of the topic taught)
- **Nididhyasana** (represents the highest stage)

Two methods of teaching were being practiced during the Vedic period. The first method was Muakhik (Oral) and the second was based on Chintan (Thinking or reflection). In the oral method the students were to memorise the Mantras (Vedic hymns) and Richayas (Verses of Rig-Veda) in order that they might not be changed wrongly and they might remain preserved in their original forms.

In beautiful natural surroundings sitting at the feet of the teacher (guru) the pupils tried to comprehend the various problems of life through listening, intellection, reflection and meditation. As written language was not developed, the teacher made his pupils learn the text by rote. All the pupils acquired knowledge according to their individual capacity. The basis of the method of teaching was psychological. The students were classified into very intelligent normally and sub normally intelligent. This classification naturally points to the difference in the mental powers of various students.

Every day before the birds announced the day break, the students recited the Vedic hymns. At the time of recitation, careful attention was paid to the correct pronunciation of words. By listening to the Gurus attentively the pupils were trying to commit into their memory the Vedic hymns along with the prescribed pronunciation. Thus, the teaching, in a way was oral. But unintelligent memorization of the Vedic hymns was regarded as utterly futile. It was considered that he who studied Vedas without understanding the proper meaning could be compared to an ass carrying the load of sandal wood, feels only its weight, without being benefitted by its perfume.

Seminars and symposia were also held from time to time and students were getting the opportunity to show their worth through reasoning and argumentation. In the teaching learning process individual was treated as the teaching unit and individual attention was paid. Students were encouraged to ask questions to the teachers for removing their doubts and difficulties. Through different subjects, teachers were not only trying to stimulate the

intellectual curiosity of the students but also transferring something and that something was the high character.

Pupils were taught individually not in masses by the class method. The method of study consisted of listening to the teacher, reflection on what has been listened to and its constant revision and discussion. Travel was regarded as necessary for education.

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

- **Teachers as Spiritual as well as Intellectual Guide**

Teacher occupied a pivotal position in the Vedic System of education. The teacher was a facilitator of learning, exemplar and inspirer, confident, detector friend and philosopher moral educator, reformer, evaluator, character and personality builder, importer of knowledge and wisdom and above all a guru, religious and spiritual guide. The relationship between the teachers and pupil was regarded as filial in character. Teacher was the spiritual father of his pupils. In addition to imparting intellectual knowledge to them, he was also morally responsible. He was always to keep a guard over the conduct of his pupils. He must let them know what to cultivate and what to avoid. He must instruct them as how to sleep and as to what food they may take and what they may reject. He should advise them as to the people whose company they should keep and as to which of the villages and localities they should frequent. During the Vedic period learning was transmitted orally from one generation to another. Great importance was attached to the proper accent and pronunciation in the Vedic recitation and these could be correctly learnt only from the lips of a properly qualified teacher. The spiritual solution depended almost entirely upon the proper guidance of a competent teacher.

- **Self-control and Self-Discipline**

Self-control and self-discipline was considered to be the best discipline. However corporal punishment was not altogether ruled out.

- **Wide spread education of women**

In the earlier Vedic and Upanishad times, girls were free to go through the “Upanayana” ceremony, live a life of celibacy, studied vedas, vedangas and other subjects along with their brother pupils.

- **Duration of Education**

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

- Those obtaining education up to the age of 24 years– Vasu
- Those obtaining education up to the age of 36 years – Rudra
- Those obtaining education up to the age of 48 years- Auditya.

2.4 Forms of Education

- **Gurukulas**

Gurukulas were the dwelling houses of gurus situated in natural surroundings. The beginning of education was marked by the ‘Upanayana’ a ceremony which was generally performed at a prescribed age level. The age limit was varying from caste to caste. It was eight year, eleventh year and twelfth year, respectively for Brahmins, Kshatriyas and Vaishyas. The studentship lasted usually for twelve years. Parents sent their wards at the age of five years to nine years according to their castes after celebrating their “Upanayan Sanskar”. Pupils lived under the roof of their guru called ‘antevasin’ under the direct supervision of their Guru.

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

- **Parishads**

Parishads were bigger educational institutions where several teachers used to teach different subjects. These may be compared to a college. The term “Parishad” in Upanishads, has been used for “a conference of learned men assembled for deliberations upon philosophical problems”. Later on the ‘Parishads’ were set up at the places where learned men lived in

good number and gradually these institutions became permanent centres of imparting knowledge.

- **Sammelan**

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

3. Teacher Education in Buddhist Period

Buddhist period in Indian education roughly starts from 600 B.C and lasts for about 1200 years till 600 A.D. The monasteries were the centres of education during the Buddhist period. Besides monasteries, there was no other organization for imparting education. Only the Buddhist could receive religious and other types of education. Other persons were deprived of this facility. There was no place for Yajna in the Buddhist system. During Vedic period education was mostly individualistic effort whereas during Buddhist period institutional organization is one of the chief characteristics of education. A monk or in other words a “Bhikku” was placed under the charge of two superiors qualified and characteristic experts. They were called “Upadhyaya” and “Acharya”. The Bhikku was taught sacred texts and doctrines by the “Upadhyaya”. The “Acharya” was also known as the “Karmacharya” as he had the responsibility towards the conduct and discipline. This period of training was of ten years duration and it was called “Nissaya”. After the ten years training period the monk was considered as capable of giving “Nissaya” to others. However not all monks were not given the status of an 'Āchārya'. They were assigned to different classes as per their progress in studies. Students were assigned to different classes according to their progress in studies. The lowest class belonged to those students who repeated the 'Suttantas' (Buddhist text). They chanted over the 'Suttantas' in front of one another. The next higher class students were in charge of the “Vinaya”. They mastered this by discussing with one another. The next higher class to these were those monks who were training themselves as teachers of “Dhamma”. As a part of this training, they were required to talk over the “Dhamma” with one another before they could preach each other.

Buddhist education was based on the teaching of Gautama Buddha. These teachings were so important that they remained a source of inspiration for individual as well as social

development in India. The influence of Buddhist teachings cannot be undermined even during later period.

3.1 Objectives

Main objectives of Buddhist education were as follows:

- **Development of Education**

Main objective of Buddhist education was all round development of child's personality. This included his physical, mental, moral and intellectual development.

- **Formation of Character**

During this period, in the organization of education, special emphasis was laid on the formation of character of the students. Student life was hard and rigorous. They observed celibacy.

- **Religious Education**

In the Buddhist era, religion was given top priority and education was imparted through it. The chief aim of education was propagation of religion and inculcation of religious feelings and education served as a mean to achieve salvation or nirvana.

- **Preparation for Life**

In this system of education, there was a provision for imparting worldly and practical knowledge along with religious education so that when the students entered normal life, they may be able to earn their livelihood.

3.2 Features

- **Four Noble Truths**

Buddha was primarily an ethical teacher and reformer, not a metaphysician. The message of his enlightenment points to man the way of life that leads beyond suffering. The four noble truths are:

- There is suffering.
- There is cause of suffering (Dukkha Samudaya).
- There is cessation of suffering (Dukkha Nirodha).

- There is a way leading to the cessation of suffering (Dukkha Nirodha- Marg).

- **Pabbaja Ceremony**

Pabbaja was an accepted ceremony of the Buddhist monasteries. Pabbaja means "going out". According to this ceremony the students after being admitted to a monastery had to renounce all his worldly and family relationship. An individual belonging to any caste could be admitted to a monastery and after being admitted he did not belong to any caste. For pabbaja ceremony the individual had to get his head fully shaved and put on yellow clothes. In this shape he was presented before the presiding Bhikshu. On presentation this individual would pray for admission to the monastery. On his prayer the head Bhikshu would administer three basic advices:

- I take refuge with Buddha.
- I take refuge with religion.
- I take refuge with the order.

The aspirant for admission used to pronounce these advices very distinctly. Then his admission was permitted. On being admitted the individual was called a Sharman.

- **Upasampada ceremony**

After pabbaja the Buddhist monk had to undergo the Upasampada ceremony. This ceremony was different from pabbaja ceremony. This ceremony was performed after receiving education for twelve years that it was at the age of twenty years. The Sharman was supposed to present himself in front before all other monks of the monastery. One could be admitted for this ceremony only when the majority of the monks voted in favour of the same. After this ceremony Sharman was regarded as full- fledged member of the monastery. On this occasion all his worldly and family relationships ended.

- **Responsibility of teacher**

Both the teacher and the student were responsible to the monastery or the Buddhist order. But regarding education, clothes, food and residence of the student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The teacher used to bestow all the affection to his student and used to educate him through lecture and question answer method.

- **Daily routine of students (Din-Chariya)**

The student was expected to serve his teacher with all devotion. On rising in the morning the student would arrange everything for the daily routine of the teacher. He would cook his food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before teacher. The student had to prepare himself to receive education at any time whenever the teacher required him.

3.3 Methods

The teachers of a Buddhist monastery were empowered to expel any student on charge of misconduct or any type of serious disobedience. However, the student was expelled only when it was definitely ascertained that he lacked faith and respect for the teacher and the other things related to the sanctity of the monastery. After the death of the teacher or when the teacher changed his religion or left the monastery for elsewhere, the students also deserted the monastery. The education of the concerned students ended then and there.

- **Curriculum**

The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain salvation. So the study of the religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education.

- **Method of teaching**

Buddhist education aimed at purity of character. Like Vedic education it was training for moral character rather than psychological development of the students. One was supposed to attain the stage of Bodhisattva. Mental and moral development was emphasized. Following were the methods:-

- **Verbal education**

Though the art of writing had been well developed up to Buddhist period, yet, due to shortage and non-availability of writing materials, verbal education was prevalent as it was in Vedic age. The teacher used to give lessons to the novices who learnt them by heart. The teacher used to put questions on learning the lesson by heart.

- **Discussion**

In order to win discussion or Shastrartha and impress the general public, it was necessary to improve the power of discussion. This was also needed to satisfy the critics and opposing groups and establish one's own cult. Thus, rules were framed for discussion.

- **Prominence of logic**

The importance of discussion encouraged the logic in the Buddhist period. The controversial matters could not be decided without logical argument. Logic was also useful in the development of the mental power and knowledge.

- **Educational Tours**

The main aim of the Buddhist monks was to propagate Buddhism .Hence some Acharyas like Sariputta, Mahayaggalva, Aniruddha, Rahula, etc. Gave importance to tours for educating people.

- **Conference**

Conferences were arranged on every full moon and 1st day of month in the Buddhist sanghs. The monks of different sanghs assembled, exchanged their ideas and put forward their doubts freely. The attendance of every monk was compulsory in such conferences.

- **Meditation in Solitude**

Some Buddhist monks were more interested in isolated spiritual meditation in lonely forests and caves. Only those monks were considered fit for lonely meditation who had fully renounced the worldly attraction and had spent enough time in the sanghs and had gained the efficiency for solitary medications.

- **Assembly of Learned People**

In the beginning and close of every month the learned people used to assemble together. This type of assembly together was a very important part of Buddhist education. The purpose of this assembly was to maintain the moral standards of all the monks, because the total education was based on morality. It was compulsory for all the monks to be present in this assembly so much so that even ill monks used to try to attend it anyhow. If due to illness it was not possible for monk to come, the assembly was held near his residence. This assembly was quite democratic and it had immense moral impact on all concerned.

3.4 Forms of Education

- **The Nature of Mass Education**

The monasteries or Buddha viharas were the chief centres of learning and only the Buddhist monks could be admitted to such centres for education. Thus there was no planned arrangement for mass education as such during that period. From this position it would be wrong to construe that the Buddhist monks were unmindful of the education of the people in general. You will be surprised to know that at the time of begging alms, the monks used to remove the religious doubts of the people through their interesting conversation or short and "alp" lectures. Thus the people in general received moral and religious education from the monks.

- **Women education**

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

- **Vocational Education**

Vocational education was not ignored during the Buddhist system of education. The monks of vihara were taught spinning, weaving and sewing so as to enable them to meet their clothing requirement. They were taught architecture as well. Education in architecture enabled them to build new viharas or repair the old ones. Similarly the householders (non-monastic) following Buddhism but living outside viharas were given training in different types of vocations and also earn their livelihood.

- **Role of Teacher in Buddhist Education system**

Buddhist philosophy admits the possibility of attaining peace here and now, though, it starts with a pessimistic note. Teacher, therefore, need not have any cry of despair. Bhikshus were the teachers. Buddhist vihara or monasteries had their methods of Imitation and training for the apprentices. The teacher was required to give his disciple, all possible intellectual and spiritual help and guidance. There was mutual esteem between the teacher and the pupil. Their relations were like father and son. The teacher was regarded as spiritual father or intellectual father of the student.

During Buddhist period the place of teacher in the scheme of education was very important. There were the categories of teachers – Acharyas and Upadhayas. According to Sutras Literature, Acharya may admit according to his unfettered discretion, a number of pupils, who would have to live with him at his house, for a minimum period of twelve years. He would not accept any fees from the pupils under this instruction. The progress shown by pupil was the only factor that determined the continuance of his apprenticeship.

- **Students in Buddhist system of education**

The Buddhist system like the Brahminical, enjoined upon the pupil the duty of serving his teacher as a part of education. He was not supposed to interrupt his teacher in speaking, even if he made a mistake. There were also rules for the expulsion of a pupil by his teacher. In five cases a Saddhiviharika ought to be turned away; when he did not feel great affection for his Upajjhaya, nor great inclination towards him, nor much shame, nor great reverence, nor great devotion.

4. Teacher Education in Medieval Period

Like ancient India in medieval India also there was no formal college for teachers' training. Reputed scholars as well as theologists who earned fame by their scholarly contributions were appointed as teachers in madrasahs and makhtabs. Very well known Minaj-i –Siraj was one such reputed scholar that has been cited in texts. It was quite common that “allama” (scholar) or a “muballigh” (preacher) either commissioned by the king or his own conscience to deliver a lecture or a sermon. Teachers were benefitted to a large extent by such lectures. Then there were “mushairas” or poetical symposiums which were frequently held. These were also beneficial for the teachers.

The period under review covered in this section is the system of education in India from the 10th century A.D. to the middle of the 18th century, i.e. before the British rule. Development of the teacher education during medieval period can be divided into two sections viz.

- Muslim Education system
- Hindu Education system

4.1 Muslim Education System

4.1.1 Objectives

- To inculcate love, affection and values of Muslim culture and religion.
- Enabling the individual for Islamic life.
- Equipping the students for vocational courses to develop skills in professions.
- Preparing individuals in the mainstream of educational administration.

Patronage of the Rulers

The rulers helped in the spread of education by building educational institutions in Madarsas and Universities. They endowed them with the funds. Big landlords also provided financial help for the spread of education. The rulers patronized the learned Muslim community to undertake and spread useful educational programs and projects for Muslim Community.

No State Control

The rulers neither claim any authority over the educational institutions nor interfered with their management.

4.1.2 Features

- **Fees**

There were several village schools where the students were required to pay for their instruction not in cash but in kind. However the state had set up some orphanages where the children received education free of charge. Vast endowments were made for these orphanages.

- **Age of Admission**

At the age of four years, four months and four days, 'Maktab' ceremony or 'Bismillah' was performed to indicate the beginning of the child's education. This was considered as an auspicious moment for initiation or starting education. Good wishes were offered to the child. 'Surah-i-Iqra' a chapter from the holy Quran was recited on this occasion.

- **Education of Sons of Nobles and Rulers**

The Muslims nobles as well as rulers engaged tutors to teach their children at home.

- **Religion Dominated Education**

In the words of S.N. Mukherjee, “The whole educational system was saturated with the religious ideals which influenced the aim, the contents of study, and even the daily life of the pupils.” The pupils acquired knowledge as a religious obligation.

- **Countryside as the Centre of Education**

By and large, educational institutions flourished in the countryside needs to be elaborated further.

- **Provision of Various Disciplines**

Though education was primarily religion-oriented, it included the study of many intellectual activities on the subjects such as Mathematics, Astronomy, Grammar, Polity and Politics etc. Art and literature were also encouraged.

- **Norms of Conduct**

Adequate stress was laid on well- defined norms of behaviour, pattern of thought, building up personality and character of the pupils.

- **Teacher-Pupil Relationship**

In the Islamic period also the teachers were respected as much during the Vedic or Buddhist period. There was intimate relationship between the teacher and the pupil, although the practice of living with the teacher was not prevalent during the Islamic period as it was in the case of Brahminic and Buddhist period.

- **Learned Teachers**

Teachers took to teaching for love of learning. They were held in high esteem. S.N. Mukherjee has observed, “Learning was prized for its own sake and as a mark of the highest human development and teaching was never handicapped by examination requirements”.

4.1.3 Methods

Provision was also made for vocational, technical and professional education. Emperor Akbar took considerable interest in education as is evident from the passage from the ‘Ain-i-Akbari’. The Ain-i-Akbari is the third volume of the Akbarnama containing information regarding Akbar's reign in the form of (what would be called in modern times) administration

reports, statistical compilations, or gazetteers. The passage makes interesting reading and provides valuable information on the system of instruction, i.e., curriculum, methods of teaching etc. Curriculum varied from place to place but the teaching of Alphabets and the recitation of Quran was compulsory. The students learnt some portions of Quran by heart as this was considered essential to perform religious functions. Arabic and Persian languages were compulsory. For getting high government posts, one had to learn these languages.

During those days there were no printed books for the beginners. Wooden books (taktis)/states were used. The student was made to read Quran. For making them read quran, after alphabets, words were taught to students. After the Quran, the 'Gulistan' and the 'Bostan' poems of poet Firdausi were taken up. There was lot of stress on calligraphy. Beautiful and fine handwriting was an important element of instruction. Grammar was taught as it was considered very valuable in teaching the languages. Instruction imparted in the 'Maktab' was religious and students also learned 'Paharas' (multiplication tables). They memorized tables while uttering collectively together in a loud voice. Since the number of students with the teacher was limited, as a result the teacher paid individual attention to each student. Although a teacher did not have many pupils to teach, still the teacher would take the help of senior and advanced students to teach the younger or the junior ones.

- **Discipline**

Punishments were quite severe. Truants and delinquents were caned on their palms and slapped on their faces. A strange mode of punishment was to make the children hold their ears by taking their hands from under their thighs while sitting on their tip-toes.

4.1.4 Forms of Education

- **Types of Institutions**

Primary education was imparted through the 'Maktab' which were attached with mosque or were independent of the mosque. 'Khanquahs' of the saints also at some places served as centres of education. Several learned men also taught students at their residences. Secondary and high education was imparted in 'Madrasahs'. Often these Madrasahs were attached to mosques. The term 'Madrasahs' is derived from Arabic word 'dars' (a lecture) and means a place where lecture is given. There was difference in principles between the Madrasah and other mosques. When a particular room was set apart in a mosque for the teaching purposes it

was called a Madrasah. Sometimes it was quite close to a large mosque. It functioned as college of higher education where eminent scholars taught different subjects by using the lecture method supplemented by discussions. Management was usually private supported by state grants and endowments. The content of the curriculum was both religious and secular and covered a period from 10 to 12 years. Religious education comprised deep study of the Quran, Islamic law and Sufism. Literature, logic, history, geography, astronomy, astrology, arithmetic, agriculture and medicine were the secular subjects taught in madrasa. Some madrasa had hostels attached to them which provided free boarding and lodging.

Almost every village had at least, one 'Maktab'. There were several 'Maktab' in town and cities. Most of the Maktab were either patronized by rulers or had been endowment. They were dependent on the charity of the philanthropists. The 'Maktab' were run under the guidance of the learned 'Maulavis'. They were supposed to be very pious.

- **Buildings**

In general, the students sat on the ground in the rows under the shade of a tree and the teacher used mat or deer-skin to sit at. He also attended to the students while standing.

4.2 Hindu System of Education

4.2.1 Objectives

With the advent of the Muslim rule, the state support for the Hindu system of education almost ended. Now it depended upon the rich people, scholars and village communities. Of course where there were no Muslim rulers, it received state support. Gradually there remained a few such areas. The system of education, by and large was dominated by religion.

4.2.2 Features

- **Fees**

No regular fees were charges from the students. The parents gave presents to the teachers. Students were required to render personal service to the teachers. Sometimes teacher also engaged themselves in part-time work to supplement their income.

4.2.3 Methods

- **Instructional Methods at the Elementary Stage**

There were four stages of Instruction at the elementary stage. In the first stage writing letters of the alphabet on sand was taught to the students. In the second stage, the teacher wrote on palm leaves and the students traced over them with red pen and charcoal ink. These could be rubbed very easily.

In the third stage, the student wrote and pronounced compound components. Excessive practice was given to the students in this regard. Common names of persons were used for this purpose. At this stage also, the student was taught to use the words in the formation of sentences. He was also taught to make a distinction between written and colloquial languages. The students were taught rules of arithmetic and multiplication tables repeated by the entire class. In the fourth stage, students were taught to use paper for writing.

- **Curriculum at the elementary stage**

Knowledge of weights and measures was considered essential therefore; arithmetic was a compulsory subject at the elementary stage. According to Dr. Krishnalal Ray (1989), the elementary schools were mainly for giving instruction of three R's and their practical application (such as composition of letters and business documents). Literature was included in the curriculum, real literature taste was not cultivated.

Moral and religious instruction also had a secondary place in these schools. In some schools, salutation to Goddess Saraswati (the Goddess of learning) was learnt by heart by the students. Instruction in mythology and sacred love of the Hindus was also given in some schools.

4.2.4 Forms of Education

- **The 'Pathshalas'**

Elementary education was imparted in 'pathshalas' which existed both in villages and towns. Usually pathshalas were held in the verandah of some house or under trees. There were also separate houses for pathshalas. Specific type of buildings for them did not exist. Premises of the temples were also used.

5. Summary

In this module you learnt the concepts and principles of teacher education in ancient Indian from a historical perspective. It tries to present a historical development of the teacher education with ancient and medieval India with particular reference to Vedic period, Buddhist period and Islamic and Hindu educational system. The module has discussed the aims and objectives, characteristic features, the forms and methods of education and the organisational structure of the educational system in ancient and medieval period. Different tools, techniques and procedures related to teacher education in ancient and medieval India have been discussed in detail.