

GLIMPS OF INDIAN EDUCATION

Prasanth.S.R



Education During Vedic / Brahmanical Period

The origin of the history of education in India can be traced to the Vedic age dated to the period of 1500 – 800 B.C. The period 800 – 600 B.C is called the period of the brahmanas.

Features of Vedic Education

The main features of Vedic education are ;

Gurukul (Gurukulam) Education

Gurukul system of education in ancient India was related to the quest of studies. Here the Guru or the teacher lived with his family members along with his students and imparts education to them in varied fields. Gurukula was generally established in forests, way from the dean bustle of normal life. A Shishya or a student served his guru for years and gained the faith of the guru with his determination, discipline, sincerity and intelligence before he was provided an opportunity to acquire the knowledge of different subjects. The Gurukul system taught students simple living, loyalty & duty and quest for learning.

Admission to the Gurukulam

The formal admission ceremony was known a 'Upanayana' with the accomplishment of Upanayana the child had to leave his home for 'Ashram' where he would receive education. Upanayana is compulsory at that period. It was supposed to be the re-birth of the child and was know as 'Dvijya' means to wish born. It was mainly the Brahmins followed by kshatriyas that

receive education of gurukuls. While the members from the lower caste learned in their family trained from their parents.

Parishads

After the completion of Ashrama education pupil may join in the academy of higher learning it was known as 'Parishadas'.

Viduansadas

It was a conference convent by the rulers of that time, in which eminent scholars of Vedic literature named 'Ajaryas' were participated . They involved in active discussions and debates about different subjects. And that was also one kind of education because they convey their wisdom knowledge each other.

Education System

The education system involved of three basic process , which included 'Sravana, Manana, Nidhyasana'. In the 'Sravana' of education students received (Strutis) knowledge was passed orally from one generation to another. The second stage was 'Manana' which means that people had to think themselves about what they have heard . They have to make their own inferences and assimilate the lesson taught by their teacher in to the life. The third stage 'Nidhityasana' means complete comprehension of the truth and its use in the life.

Free Education

In ancient India teaching was considered to be holy duty which a Brahmin was bound to discharge irrespective of consideration of the free teacher were

expected to devote their lives to the course of teaching. In the missionary spirit of self scarifies. Society realized that 'Vidyadana' is the gift in the course of education was to be the best of gifts, possessing a higher religious merit than even the gift of land.

Curriculum

The subject of instruction varied according to the vocational needs of the different casts from the Vedas and Vedangas. In case of Brahmins to the art of warfare in case of kshatriyas and to agriculture and trade , arts and crafts in the case of vaishyas. At the gurukuls the teacher imparted knowledge of religion, scriptures, philosophy, literature, warfare, craft , medicine , Astrology and history.

Medium of Instruction & Method of Instruction

The medium of instruction was Sanskrit. The method of instruction generally consisted of recitation by the teachers and repletion by pupil, followed by explanation by the teachers . Questioning by the pupil and discussion between teacher and pupil.

Self control and Self Discipline

It was considered to be the best discipline. However corporal punishment was not altogether ruled out.

High status of Teachers

Teachers was highly honored class even by the kings. Kings rose from thrones to receive greater teachers such as Narada, Vashishta and Vishamitra.

No state control on Education :

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

Wide spread education of women

In the earlier Vedic and Upanishads 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.

Aims, Objectives & Ideals of Vedic Education

Ultimate objective as 'Moksha' or self-realisation : Ancient Indians believed that education should prepare an individual in such away as to prepare him to attain the objective of liberation ie, to be one with the almighty and to be free from the cycle of births and deaths.

Infusion of Piety and Religiousness

In ancient India religion played a prominent part of education aimed at the infusion of piety religiousness in the mind of the pupil.

Education for Worldliness

Happiness in other world was given more stress than the happiness in this world. This world according to them was unreal and full of fetters.

The highest wisdom was a release from these fetters.

Character Formation Education must form character mere intellect was not of worth if the person was devoid of not much morality. Morality or the right behavior was the higher 'Dharma'. Education was regarded as a means

of including values such as strict obedience of elders, truthfulness, honesty and temperance.

Development All round Personality

Ancient Indians believed that person ability should be developed through education. Personality was developed through the following methods ;

- a) Self – restraint
- b) Self – confidence.
- c) Self – respect.
- d) Discrimination And judgment

Stress on Social duties

A student was not to self centered life . He has to perform his duties as son, as husband, as a father, and among 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.

Promotion of Social Efficiency and Welfare

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 his own profession. The purpose was to make each individual society efficient.

Preservation And Promotion of Culture

The preservation 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 be learn at least a portion of his sacred literacy heritage. A section of Brahmins as had to devote the whole of their life to the course of learning to commit the Vedas to memory in order to ensure preservation.

According to recent researches following descriptions 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

Women Education in the Ancient Period

In the earlier Vedic period women were given the right to education and teaching. Men and women were given equal status in the society.

According to the opinion of Sree. Radhkumar Mukharji ‘ A famous scholar of Vedic Literature some ‘Sukthas’ in the Rig-Veda were written by women ‘Risis’. Gargi a famous women scholar had participated in a

‘Darsanik Sadas’ (Assembly of Ideology) in which permanent scholars of Vedic literature called Ajaryas like Aswapalan , Bhrujuw , Ardhabhagan, Aruni, Udhalakan were participated. But later especially after the period of Upanishads women were deprived of their rights to education and lost their dignity status in the society. In the later Vedic period cast system came into existence and the society was divided into four main caste ie., Brahmins , Kshatriyas, Vaishyas And Sudras.

New laws were created which helped men to get domination upon the women patriarchy system was came into existence. Polygamy was becoming more common among the upper class. Women were deprived of their right and freedom to Upanayana and to get education of Vedic literature. A famous slogan in the ‘Manusmriti’, the book of laws is the great example for that,

*“ Pitha Rakshathi Kawmare
Bhartha Rakshathi Yawane
Putra Rakshathe Vardhakhye
Na Stree Swathandryamarhathy”*

Education During Buddhist Period

The sixth century B.C forms an important Epoch in the history of the Indian religion and thought. The period saw the rise of two new religions – Jainism founded by Vardhamana Mahaveera and Buddhism founded by Gautama Buddha. These two religions were the out come of a revolt against the cast system prevailed in the Brahmanical period.

Sree Buddha gave great importance to education. The monasteries was the centers of education during the Buddhist Period. Besides monasteries , there

were no other organizations for imparting education. Only the Buddhist could receive religious and other type of education . Other person were deprived of this facility .Biddhist period in Indian education roughly starts from 600 B.C and last for about 1200 years till 600 A.D, during Vedic period education was mostly individualistic effort , were as Buddhist period institutional organizations is one of the chief characteristics of education.

Buddhist education was based on the teaching of Gautama Buddha. These teaching were so important they remained a source of inspiration for individual as well as social development in India. The influence of Buddhist teaching cannot be undermined even during later periods.

Aims of Education

The chief aims Buddhist education are the following;

- **Development of Education** : The chief aim 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 specially emphasis was laid down on the formation of character of the students. Student life was hard and rigorous. They observed celibacy laid stress on a life of moral purity.
- **Religious Education** : In the Buddhist era , religion was given top priority and education was imparted through it. The chief aim of education was the propagation of religion and the 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.
- **Teaching of Four Noble Truths** : Buddha was primarily an ethical teacher and reformer and not a metaphysician. The message of his enlightenment points to man the way of life that leads beyond suffering. The four noble truths are the following ;
 - All earthly life is misery.
 - ☞ Desire is the cause of misery.
 - ☞ Removal of the desire alone can end unhappiness.
 - ☞ The noble Eight-fold path is the means to suppress desires and get freedom from birth and rebirth. The eight fold path consist of the following ; Right belief, Right aim, Right speech, Right act, Right Living, Right effort, Right attention & Right meditation.

Feature of Buddhist Education

Following points indicates the chief features of Buddhist Education ;

Pabhaja Ceremony

Pabhaja was an accepted ceremony of the Buddhist monasteries. Pabhaja means going out. According to this ceremony the students being admitted to an monastery had to renounce all his worldly and family relation. An individual belonging to any cast could be admitted to a monastery and after being admitted, he did not belong to any caste, for Pabhaja ceremony the individual had to get his head fully shaved and put on yellow 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 refuge with Buddha

I take refuge with Religion

I take refuge with the order.

The aspirant for admission used to pronounce these advise very distinctly. Then his admission was permitted on being admitted, the individual was called a 'Sharman'.

Upasampada Ceremony

After Pabhaja the Buddhist monk had to undergo the Upasampada ceremony. This ceremony was different from Pabhaja ceremony. It was after receiving education for 12 years, that it is at the age of 20 years Upasampada ceremony was performed. The Sharman has to present himself in front before on the 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 the Sharman was regarded as full-fledge member of the monastery. On this occasion or all his worldly and family relationships ended.

Responsibility of the Teacher

Both the teacher and the student were responsible to the monastery or the Buddhist order. But regarding education, cloths, food & residence of the

student monk, the teacher was wholly responsible. The teacher was also responsible for any treatment of the student, whenever he fulfilled. 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 Student (Diuchariya)

The student was expected to serve his teacher with all devotion on rising in the morning. The student will arrange every thing for the daily routine of the teacher. He will cook his food and clean his cloths 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.

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 this spinning, weaving, printing of the cloths, tailoring, sketching, accountancy, medicine, surgery, and coinage were the other the subject 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 developments of the students, one has to attain the stage of bodhisattva. Mental and moral development was emphasized. Following are the methods ;

- ☞ Verbal education
- ☞ Discussion
- ☞ Prominence of logic
- ☞ Tours
- ☞ Conference
- ☞ Meditation in solitude

Assembly of learned People

On the beginning and class of every month learned peoples 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. If due to illness, it was not possible monk to come, then assembly was held near his residence. This assembly was quite democratic it has immense moral impact on all concurrent.

Women Education

Women education during the Buddhist period was out its lowest ebb as the women folk were dispersed in the sense that lord Buddha had regarded them as the source of all events. Because regarded them as the source of all the evils. So he had advised during his life time not to admit women in monasteries. But after some time due to the instance of his dear pupils and Buddha had permitted about 500 womens along with his stepmother admission in Viharas with many restrictions and reservations.

Vocation Education

Vocation education was not ignored during the Buddhist system of education. The monks of vihar were taught spinning, weaving, sewing in order that they meet their clothing requirements. They were taught architecture as well Education in architecture will enable them to build up new Viharas or repair the old once. Similarly the house holders following Buddhism but living outside Viharas were given training in different types of and also earn their livelihood.

Role of Teacher

During Buddhist period the place of teacher in the scheme of education was very important. According to sutras literature Acharya may admit according to his unfettered discretion, a number of pupils , who would have to live with him at this house for a minimum period of 12 years . He would not accept any fees from the pupil under this institution. The progress shown by pupils was the only factor that determined the continence of his apprenticeship.

Student in Buddhist System of Education

The Buddhist system like the Brahmanical , enjoys upon the pupil the duty of serving the preceptor as a part of education. The pupil is to rise in the morning from the bed and give his teacher teeth cleaner and water to rinse his mouth, then preparing a seat for him, serve him rise milk in rinsed jug, after his drinking wash the vessel and sweep the place. Afterwards he is to be equip him for his begging mount. He wants to accompany but must not walk to far from or near. He is not interrupt his teacher in speaking even if

he makes a mistake. There were also rules for the expulsion of pupil by the teacher.

To conclude the main feature of ancient Indian education are

1. Ancient education from the Vedic. They are supposed to be the course of Indian philosophy of life Vedas means 'to know'.
2. The basis of Indian culture lies in the Vedas which are four in number – Rig veda, Sama veda, Yajur veda and Adarva veda.
3. Womens were given full status with man during the vedic age .
4. Buddhist education was based on the teaching of Gautama Buddha.
5. The chief aim of education was spread of Buddhist religion and attainment of Nirvana through it.
6. Pabhaja was an accepted ceremony of the Buddhist monasteries.

The present education experiment like Basic education , Viswa Bharathi, Aurobindo Ashram, Gurukul Kangri , And Banasthali Vidypeeth, etc.

EDUCATION DURING MEDIEVAL PERIOD

This period covers the system of education in India from about the 10th century AD & the middle of the 18th century ie., before the British rule. The period of 10th century A.D was the period of constant Muslim invasions. They established dynasties in India and some permanently settled here. But most of the rulers except Akbar the great, the Mugal emperor were not much aware of the development of education and so no interest was taken. They were engaged in constant wars to enlarge their kingdoms and strengthen their power. The scope of education was limited to religion dominated studies,

strictly orthodox in nature. Thus no notable advanced or leap was happened in the field of education during this period. Education system during this period can be divided into two – Muslim system of Education and Hindu system of Education.

Muslim system of Education

Medieval period witnessed a radical transformation in the Indian subcontinent. The country was invaded by various foreign rulers and several traders from around the world came and settled in the country. The tradesmen and the invaders brought with them their own cultures and intermingled with the people of the each district of the state. Besides, religion, society and culture, Education in medieval India also experienced a new perspective. The Mughal rulers came to India and established their rule. In the 11th century the Muslims established elementary and secondary schools. Furthermore, this led to the commencement of universities at cities like Delhi, Lucknow and Allahabad. Education developed with a fresh aspect during that period as there was an excellent interaction between Indian and Islamic traditions in all fields of knowledge like theology, religion, philosophy, fine arts, painting, architecture, mathematics, medicine and astronomy.

However, before the advent of the Muslims in India, there was a developed system of education, but Education in medieval India was shaped with the founding of the institutions of learning. Muslim rulers promoted urban education by bestowing libraries and literary societies.

They founded primary schools (Maktabs) in which students learned reading, writing, and basic Islamic prayers, and secondary schools (madrasas) to teach

advanced language skills in India. Several Madrasahs were set up by Sultans, nobles, and their influential ladies. The main objective of these Madrasahs was to train and educate scholars who would become eligible for the civil service as well as performing duties as judge. Iltutmish was the first ruler to establish a Madrasah at Delhi during the medieval rule. Gradually many Madrasahs came into being.

The system of Education in medieval India was under the control of Ulama who were in favour of curriculum as laid down by Akbar. During those days education was related to religious training. However, various subjects such as medicine, Arabic literature, grammar and philosophy were also taught. History states that Arab and Central Asian peoples brought Muslim educational models to India in both the medieval and early modern periods. Women education in India during the medieval period was prevalent. Muslim girls of affluent families studied at home and moreover, as Persian was the court language of the period, elite boys could attend Persian schools to learn literature, history, ethics, law, administration.

Education in medieval India flourished mostly during the Mughal rule from the beginning of 1526 until the end of Mughal political presence in 1848. In the later medieval era, the British came to India and introduced English education. With the coming of the European missionaries, Western education made firm advances in the country. Various universities and thousands of colleges got affiliated and popularity of education increased in the medieval period.

Aims of Education

- Developing love for Muslim culture and religion.
- Enabling the individual for Islamic life.
- Preparing the students for the next world.
- Equipping the students for a vocation.
- Preparing individual for running administration.

Chief Characteristics of Muslim Education

- **Patronage of the rules :** The rules helped in the spread of education. They built educational institutions and universities. They endowed them with the funds. Big landlord also provide financial help for the spread of education. The rules patronized the mean of learning.
- **Non-state control :** The rules neither claim authority over the educational institutions nor interfered with their management.
- **Religion dominated education :** The whole educational system was saturated with the religious ideas which influenced the aim, the content of study and even the daily life of the pupils. The pupil acquired knowledge as a religious obligations.
- **Countryside as the Centre of Education :** By and large educational institutions flourished in the country side.
- **Provision of Various Discipline :** Though education was primarily religion-oriented, it included the study of many intellectual activities like mathematics, Astronomy, Grammar and Politics. Art and Literature were also encouraged.

- **Norms of conduct** : Adequate stress was laid on well –defined norms of behavior, pattern of thought, building up personality and characters of the pupils.
- **Teacher-Pupil Relationship** : In the Muslim period also the teacher was respected as during the Brahminic or Buddhist period. There was intimate relationship between the teacher and the pupil, although the practice of living with the teacher was not as common with the Muslim as it was in the case of Brahminic and Buddhist period.
- **Learned Teachers** : Teachers took teaching for love of learning. They were held in high esteem. Prof.S.Mukerji 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”.
- **Individualised Instruction** : Since the number of students with the teacher was limited, he paid individual attention to each students.
- **Monitorial System** : Although a teacher did not have many pupils to teach yet , still the teacher would take the help of senior and advised students to teach the younger or the junior students.
- **Discipline** : Punishment were quite severe. Truants and delinquents were caned on their Palms and slapped on their face. 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 tiptoes.
- **Types of Institutions** : Primary education was imparted in ‘Maktabs’ and secondary and high education in ‘Madrasa’.
- **Vocational Education** : Provision also was made for vocational, technical and professional education. Emperor Akbar took considerable

interest in education as is evident for the passage of from the Ain –in- Akbar. The passage makes interesting regarding and provides valuable information on the system of instruction that is curriculum, methods of teaching , etc.

Chief Features of Primary and Elementary Muslim Education

🔔 **Institution of Primary Education** : 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 centers of education. Several learned men also taught students at their residence.

🔔 **Financing of The ‘Maktabas’** : Most of the maktabas were either patronized by rulers or had endowment. They depend on the charity of the Philanthropists.

🔔 **Management of The Maktabas** : These were run under the guidance of the learned Maulavis. They were supposed to be very pious.

🔔 **Curriculum** : Curriculum varied from place to place, but the teaching of Alphabets and the Recitation of Quran was almost compulsory. The student learned some portion of Quran by heart as this was considered essential to perform religious functions.

🔔 **Language** : Arabic and Persian Languages were mostly compulsory . For getting high govt. posts one has to learn these languages.

🔔 **Fees** : There were several village schools where the students were required to pay their instructions, not in cash but in land.

🔔 **Orphanages :** The state setup some orphanages where the children's received education free of charges. 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. This was considered as an auspicious movement for initiation or starting education.

🔔 **Education of Sons of Nobles and Rulers :** The Muslim nobles as well as rulers engaged tutors to teach their childrens at home.

🔔 **Wide Spread Maktab :** Almost every village had at least one Maktab. There were several maktabas in town and cities.

🔔 **Mode of Instruction :** During this days there were no printed books for the beginners , wooden books (Taktis) were used. The Quran after alphabetic , words were taught to students. Stress on Calligraphy – beautiful and fine handwriting was an independent element of instruction. Teaching of grammar – Grammar was taught as it was considered very valuable in teaching the languages. Books other than Quran , the Gulistan and the Bostan poems of poet Firdausi were taken up. Paharas – students also learned paharas 'multiple of numbers'. Students memorized these while uttering collective in aloud voice.

🔔 **Buildings :** In general , the students sat on the ground in the rows under the shadows of a tree.

Madrasahs

The madrasahs imparted secondary and higher education. Often these Madrasahs were attached to Mosques. The term Madrasah is derived from the Arabic word 'Dars' (A lecture) and means a place where a lecture is given. There was a difference in principles between the Madrasahs and other mosques. When a particular room was set apart in a mosque for the teaching purpose it was called a Madrasah. Some times it was quite close to a large mosque. It functioned as a college of higher education where eminent scholars taught different subjects by using different methods, supplemented by discussions. Management was usually private supported by state grants and endowments. The content of the curriculum was both religious and covered a period from 10 – 12 years. Religious education comprised a deep study of the Quran, Islamic law and Sufism. Literature, Logic, History, Geography, Astronomy, Astrology, Arithmetic, Agriculture and Medicine were the scholar subjects taught in Madrasa. Madrasa had attached hostels, which provide free boarding and lodging.

Hindu System of Education

Education in India had a deep impact in the upliftment and advancement of the early society and overall development. India is pregnant with a rich tradition of knowledge and learning from the earliest days of Indian civilization. There are several literary sources, such as the Vedas and other Hindu texts and scriptures, which offer references about the education system of the ancient societies. The Mahabharata, some Dharma sutras, particularly those of Gautama Buddha and Apastamba and the Manu Smriti, are the

GLIMPS OF INDIAN EDUCATION

principal works dealing with the system of education in ancient India. The term Upanayana signified the formal admission ceremony. By this ceremony, boys of the three upper classes namely Brahmin, Kshatriya and Vaishya are taken to the preceptor, and initiated to Vedic study. The age-limit for this purpose, ranged between 5 and 16 for Brahmins, 6 and 22 for Kshatriyas, 8 and 24 for Vaishyas. The boy, so initiated, had to live at the preceptor's house. The service of the preceptor was a bounden duty of the pupil. The student was to beg alms, and survive on what the preceptor apportioned for him. History of Education in Ancient India The history of education in ancient India is rather interesting and is recorded. It can be traced back to the ancient epoch. Education in Ancient India began around the 3rd century BC with elements of religious training and impart of traditional knowledge. In the ancient days, sages and scholars imparted education orally and after the development of letters the form of writing was introduced.

Palm leaves and barks of trees were used for writing and thus helped in spreading the written literature. In ancient times, women in India had the equal right to receive teaching and education. Gurukul System Education in Ancient India originated with the Gurukul system. This type of ancient Hindu school in India was residential in nature with the Shishyas or students and the Guru or teacher living in proximity within the same house. The students resided together irrespective of their social standing. However, several temples and community centers regularly took the role of schools. In addition to that ancient Indian education achieved a noticeable position in the early Vedic period, beginning in the 1200 B.C. In the Vedic days, the teaching of the four Vedas, the hymns and ritual practices were seen. The Vedas included

the Sanskrit language which in turn became the language of classical learning. Besides the pronunciation of the Vedas and their implication, phonology, metrics, elementary grammar, and etymology were also taught. Though, the Vedic education was not transmitted to people of low strata, yet the Vedic system inspired the modern day education system.

Role of Teachers in Ancient Indian Education

The preceptors were of two classes, namely Acharya and Upadhyaya. According to ancient literary texts the Acharya performs the Upanayana ceremony of the students, teaches him the Veda along with ritualistic literature and the Upanishads. But he does not work for the pupil for livelihood whereas the Upadhyaya teaches his pupil the Veda and the Vedic literatures for livelihood. The Apastamba Dharma Sutra proclaims that though the teacher is the sole guardian of the learner during his study, yet he cannot exercise arbitrary power. It declares that the educator cannot utilise the pupil's services for his own advantage. For the student's offences, he can punish him in the prescribed manner but not in any way he likes. According to the Apastamba-dharma sutra, a pupil should confidentially draw the attention of the teacher to any wrongdoing of the rules, meant for him, either purposely or unconsciously. The students are allowed to control the teacher by force from wrong-doing or to get him restrained by his father etc. Mahabharata mentions that students are allowed to desert his teacher who is arrogant, ignorant of his duty and resorts to a wrong course of action.

Brahmacharya System

Brahmacharya summarises the sum total of the responsibilities of a student. It entails rigorous self-discipline and self-control. All sorts of pleasures and luxuries must be avoided by the pupils. Some of the occasions on which termination of study

was prescribed include dusty storm by day, playing of certain musical instruments within the hearing of the pupil, cries of animals, screech of an owl, heavy downpour, rattling of thunderbolt, earthquake, eclipse, fall of a meteor, festival, certain Tithi and Nakshatras, e.g. full moon day, etc. Samavartana marks the end of a pupil's period of study and return home.

Feature of Hindu system of Education

1. **Lack of State Support :** 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 rules, it received sate support . gradually there remained few such areas.
2. **Religion oriented Education :** The system of education by and large was dominated by religion.
3. **The Pathashalas :** Elementary education was imparted in pathashalas which existed both in villages and towns.
4. **Building of Pathashalas :** Usually pathashalas were held in the verandah or some house or under trees. There were also separated houses for pathashalas. A specific type of buildings for them did not exist premises of the temples were also used.
5. **Fees :** No regular fees were charged from the students. The parents gave presents to the teachers. Students were required to render personal services to the teachers. Some times teachers also engaged themselves in part time work to supplement their income.

6. **Instructional Methods at The Elementary Stages :** there were four stages of instruction at the elementary stages. In the first stage writing letters of the alphabet on sand was taught to 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 students was taught to use these words in the formation of sentence . He was also taught to make a distinction between written and colloquial languages. The students were taught the rules of arithmetic and multiplication tables repeated by the entire class. In the fourth stage students were taught to use paper for writing.

7. Curriculum

- ✓ Knowledge of weight and measures was considered essential therefore, arithmetic was a compulsory subject at elementary stage. According to Dr.Krishnalal Roy ,(1989) , “the elementary school were mainly for giving instruction to these R’s and there 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 of Goddess Saraswati (The Goddess of Learning) was learnt by the students.

- ✓ Instruction in mythology and sacred love of the Hindus was also given in some schools.

PRASANTHI VENPAKAL