# TEACHER AS DEPICTED IN SELECTED INDIAN CLASSIC LITERATURE - A HISTORICAL ANALYSIS

## VIDHYA V.

*Thesis*
*Submitted for the degree of*
**DOCTOR OF PHILOSOPHY IN EDUCATION**

*Supervised By*

**Dr. BAIJU K. NATH**
Assistant Professor

**DEPARTMENT OF EDUCATION**
**UNIVERSITY OF CALICUT**
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# DECLARATION

I, **VIDHYA V.,** do here by declare that, this thesis, entitled **TEACHER AS DEPICTED IN SELECTED INDIAN CLASSIC LITERATURE - A HISTORICAL ANALYSIS** is an original work done by me under the supervision and guidance of **Dr. BAIJU K. NATH,** Assistant Professor, Department of Education, University of Calicut, for the award of Degree of Doctor of Philosophy in the faculty of Education. I also declare that this thesis or any part of it has not been submitted by me for the award of any other Degree, Diploma, title or recognition before.

Place: C U Campus                                                 **VIDHYA V.**

Date : 10.04.2017

**Dr. BAIJU K. NATH**
Assistant Professor,
Department of Education,
University of Calicut

# Certificate

    I, **Dr. BAIJU K NATH,** do hereby certify that, this thesis entitled **TEACHER AS DEPICTED IN SELECTED INDIAN CLASSIC LITERATURE - A HISTORICAL ANALYSIS** is a record of bonafide study and research carried out by **VIDHYA. V**, under my supervision and guidance and that it has not been previously formed the basis for the award of any other Degree, Diploma, title or recognition.

    The thesis is revised as per the modifications and recommendations reported by the adjudicators and re-submitted.

Place: Calicut University                                 **Dr. BAIJU K. NATH**
Date:                                                    (*Supervising teacher*)

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C.U. Campus                                                            **VIDHYA V.**

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# Chapter I

# INTRODUCTION

- Need and Significance of the Study
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# INTRODUCTION

*'A teacher affects eternity he can never tell where his influence stops'*

Henry Adams (1931)

Education has always been important but perhaps never more so in human history than today. In a science based world, education and research are crucial to the entire developmental process of a country, its welfare, progress and security. In the course of the educating process, teachers have the very important responsibility of shaping the lives of young, susceptible children. Hence, all teachers strive for what can be the considerations to be a "good teacher." A good teacher can be distinct, as someone who always pushes students to do their best, at the same time trying to make learning interesting as well as creative. A positive or negative influence from a teacher early in life can have immense effect on the life of a child. Teachers play an extraordinary element in the lives of children in the initial years of their development and the pivotal role cannot be under estimated. Teacher takes on the great responsibility of moulding students into responsible citizens of the country. The present work is an attempt to analyse the teacher through periods.

## Need and Significance of the Study

Human beings are the wisest of all animals by virtue of things that are the extra ordinary power of thinking and feeling. Because of this peculiar nature it is said that basic necessities of human beings are not three as in other animals but four such as food, shelter, companion and education. It has been realised in the Vedic period itself Radhakrishnan (1957) tells us that 'the Vedas are the earliest documents of the human minds that we possess'. The dated Epic period (Golden age) is from 600 BC to AD 200 (Chandra, 2007), is characterised by

the rise of non technical literature especially two great folk epics, the Ramayana and Mahabharatha. Another two products emerged at epic period were 'Code of Manu' and 'Koudillia's Artha Shasthra'. All of these have got importance at this time also. The Bagavad Gita takes the form of a dialogue between Krishna and Arjuna on the battle field of Kurukshethra: and it is treated as the most supreme words of a great Guru to his disciple. The above mentioned classics were treated as the fundamental texts for teaching in ancient India. In such textual documents it is seen that, the picture of a teacher who offers instructions in his own way. Which in turn teaches us how should be a teacher or what should be a teacher.  It is obvious that always classic literature played a significant role in moulding present system of education. More over culture, traditions, customs etc. are preserved and transmitted to the next generation through the great classics. Its aesthetic as well as pragmatic aspects are taken in to account in nurturing generations. Scientific and Adyatmic (sacred) ideals were perfectly coordinated in education which is considered as operational form of culture is derived by Chikhalikar (1988) through critically studying the educational thoughts, practices and discipline  in Vedic and Nonvedic Sanskrit literature: the investigator also tried to compare the ancient possession with the modern trends. Ultimate aim of education is the attainment of Moksa or Salvation as proclaimed in ancient Indian educational system. The educational significance of classic literature was identified by Pandey (1985) in the comparative study of Gita and Quran. It is evident that classic literature has an important role to drive the society in forward path especially by means of education. An attempt was made by Mishra (1979) to depict upanishadic education from 1600BC to 600BC by analysing selected thirteen Upanishads, which was similar to the present work for the search of teacher through periods. As the history of ancient education of

India is an unexplored area to a large extent. Still works of Laurie (1900), historical survey of pre Christian education and cyclopaedias contribute to draw history of education in ancient India. The most of the evidences to ancient education were the contributions of great historians. As a part of historiography the attempt to draw history of particular age or period, education came up as a by-product of developing society. The major concern to education is not attributed in such kind of historic works. Still the attempts like Law (1916) to draft medieval Indian education 'Promotion of Learning by Muhammadans' has brought most useful evidences. throughout long centuries of India's history, educational development was taking place starting from Vedas till present time. The significance of historical study for the teacher offers a chance for shaping his perspective, enables teacher to make sense of the present through which he is supposed to move. Digging into the past is the search for continuities, relationship between ideas and events, lines of development, facts and values, changes in social and economic arena. The teacher is in a position to pursue meanings, if not answers and teacher will orient himself to fit to the new situation by making appropriate changes absorbed from past. Teacher is a 'changing agent' and his awareness of history of education will prepare to observe present trends and practice in education, draw practical lessons from the past to avoid possible errors, and help to initiate viable plans for the benefit of society now and in future. It is obvious that without a historical back up nothing can be perfect. Hence, this study is an attempt to identify the teacher through ages; from ancient to modern through literature.

## Title of the study

"Teacher as depicted in selected Indian classic literature – A historical analysis."

## Objectives of the Study

1) To examine the characters in the selected Indian Classic literature or descriptions about teachers in any authentic literary works for the period from BC 600 to AD 2010 and to identify teacher characteristics reflected in those characters or descriptions

2) To analyze the changes occurred in the identified teacher concept through the period from BC 600 to AD 2010

## Research Questions

1.  Which are the dimensions of the study?

2.  Define the key terms in the study such as Teacher, Selected, Indian classic literature, and Historical analysis

3.  What are the bases of classification of periods for the study?

4.  Which are the periods identified for the study?

5.  What procedure should be adopted to select a classic work as a representative of a period from available literature for the concerned periods of study?

6.  What should be done if an appropriate classic is not available in any period?

7.  Which methods are suitable for the conduct of the study?

8.  What procedure should be adopted to identify themes for analysing classic?

9.  How to identify secondary sources for the study?

10. What procedure should be followed to establish validity of data and credibility of findings?

11. Which technique should be followed for analysis of data?

12. What shall be the aspects of teacher in terms of teacher characteristics, class room context, teacher pupil interaction, curriculum, and method of teaching in each period of study as reflected in the identified classic/ literary work?

13. Which technique will employ for the comparison of interpretations between the periods of study?

14. What are the changes readily noticeable with respect to teacher characteristics, class room context, teacher pupil interaction, curriculum, and method of teaching in each period of study as reflected in the identified classic / literary work?

15. What will be the major conclusions of the study?

16. What will be the significant educational implications of the study?

17. What are the areas emerged as a result of the present study which requires further research?

## Definition of Key Terms

The key terms in the title are defined for their meaning and better understanding of the study.

**Teacher**

(i) A personal employed in an official capacity for the purpose of guiding and directing the learning experiences of pupil or students in an educational institution whether public or private. (Good, 1973)

(ii) A person who because of rich or unusual experience or education or both in a given field is able to contribute to the growth and development of other persons who come in contact with him.(Good, 1973)

In the present study the term Teacher is defined as a character in selected Indian literature, who exhibits various teacher characteristics, engaged in the process of teaching through change in period of time. The teacher characteristics may be reflected in any character in the selected classic or any other authentic literature of Indian origin written or composed in a period from 600 BC to 2010 AD.

## Depicted

The term signifies to portray or to present a visual image or to describe in words. (Webster, 1978)

## Selected

The term selected is defined as, 'The choice of a unit of reading material pertinent to the problem at hand'. (Good, 1973)

## Indian

In this study the term Indian is defined as those geographical provinces constitute the country during the period from 600 BC to 2010 AD.

## Classic

The term classic is defined as 'works or writings that are outstanding artistically, especially, though not only those of noted Greek and Roman authors'. (Good, 1973)

The term classic is operationally defined as the representative work from each of the four periods (1) BC 600 to 1200AD (2)1200 to 1800AD (3)1800 to 1947(4)1947 to 2010 of the study selected on the bases such as

teacher as a theme, popularity, Indian origin, and which is available in Malayalam, English or Hindi.

**Literature**

The written or printed productions of a country or a period, but more specifically that written or printed matter which has high quality and style. Sometimes used to designate anybody of printed or written matter whether of quality or not such as literature of education. (Good, 1973)

**Indian Classic Literature**

In this study Indian classic literature represents those popular literary works of Indian origin having a version in Malayalam, English or Hindi in which teacher appeared as a main theme which is written or composed in a period from 600 BC to 2010 AD.

**Historical**

A study of events or conditions that fit significantly to a temporal sequence. (Good, 1973)

**Analysis**

A term used to designate a number of techniques for the treatment of erroneous and misused concepts, for the clarification of their logical operations and for the reinterpretation of their role in education. (Good, 1973)

In the present study, analysis refers to thematic analysis which covers the themes selected for the study.

**Historical Analysis**

For the present study historical analysis is used to designate the method of procedure of the work which includes historical method incorporated with thematic analysis.

## Methodology

The study followed qualitative research design in which historical method incorporated with document analysis was employed. The study was an attempt to draw the evolution of teacher through time periods with the help of analyzing selected literature emerged during the mentioned periods. To analyse the classic selected, thematic analysis was used. In historical method, the following steps were included. (1) Selection of the problem (2) Formulation of hypothesis or research questions (3) Collection of data (4) Criticism of data (5) Interpretation and reporting findings.

The thematic analysis was used to complete the fifth step of the historical method.

The work is accomplished in two major phases as below.

1. Primary Phase

   a. Review of the related literature.

   b. Interview with experts in the field of Education, History, Language and literature (Malayalam, Hindi, Sanskrit, Arabic, & English).

  c. Analysis of a Classic - Panchathanthra

 2. Major Phase

  a. Selection of classic

  b. Theme-wise Analysis

  c. Validation of data through triangulation

  d. Comparative analysis of themes

**Tools and Techniques**

  a. Interview with experts – To identify Dimension, Themes, and classic/authentic Literature

  b. Document analysis

**Sample and Sampling**

  The method of purposive sampling is utilized for sample selection. Cohen (2007) states purposive sampling as a feature of qualitative research. Researchers handpick the cases which should be included in work. Hence the sample is built up which satisfies the specific needs of research work. Ball (1990) cites that many researches are following purposive sampling technique in order to access 'knowledgeable people' i.e. those having in-depth knowledge about particular thing or issues or in faculty or in profession. In the present study the sample of experts were selected with respect to their subject of teaching. Twenty experts were interviewed from subjects like Malayalam, Hindi, Sanskrit, Arabic and English. Investigator also conducted interview with experts in history and education.

**Sources of Data**

Various commentators stress the importance of using primary sources of data where possible (Kerber 1967). The value too, of secondary sources should not be minimized. There are numerous occasions where a secondary source can contribute significantly to more valid and reliable historical research than other sources.

**Primary sources.**

The first step of major phase of the study was the selection of relevant classic as a representative of the selected time period. Investigator gave emphasis to certain elements while selecting classics for the collection of data on significant aspects of teacher. The following criteria were formulated for identifying representative classics.

*Historical division of time period.*

The nature of study is to depict the teacher figure through time periods, it is necessary to give weightage to the periods in order to select classics for analysis. On the basis of historical periodisation the periods are (1) BC 600 to 1200AD (2) 1200 to 1800AD (3)1800 to 1947 and (4)1947 to 2010. The investigator decided to choose a classic book as a representative of each period. The rationale behind the classification of time periods is as follows. The characteristic changes in Indian life are constituted the basis of division. The initiation point of the study, 600 BC was selected on the basis of historical division of time period, as well as the occurrence of written literature depicting various theme and characters date back to that time. The study commenced in the beginning of 2011, and hence, the culmination point

was decided as 2010. The establishment of Muslim power in India demarcates ancient and medieval period and that of the British authority, the medieval from the modern period. In the present study the period of compilation of the epic is taken as the beginning of classification instead of 1CE AD, and to Indian history the century 1800 plays a major role in the development of society, hence the medieval period ends at 1800AD. From 1800AD to independence, i.e 1947; the section modern period is defined, thereafter till first decade of millennium, (2010) is treated as post independent period.

### *Theme of the book.*

Investigator sorted the required classic for analysis from a pool of books on the bases of certain stipulated criteria, and expert opinion. The theme of the book is restricted to the following heads

- ✓ Teacher as its subject or theme (in the form of teacher characteristics).
- ✓ Cover something relevant on teacher or student, their role, relationship etc.
- ✓ Description of educational system or ideals.
    - Popularity or readership of book.
        - o Origin of the book should be in any Indian language.
        - o Availability of unabridged document either in Malayalam, Hindi or in English.

In the absence of the classic literature which fulfil the above mentioned criteria the investigator can rely upon the authentic historiography literature with the consent and suggestion of the experts from the concerned

fields. In the absence of adequate documents for analysis, investigator has to move on to the authentic history documents with the consent of the experts. To depict the transformation of educational system as well as nature of teacher ensuring the continuity of time period is essential. If the case of absence of required classic arises investigator has to proceed according to the opinion of the experts. Feasibility of historical research is unpredictable and while conducting such a work researcher has to experiment with various strategies for the successful completion.

After observing whether the literary work satisfies the selection criteria of classic, a list of classic works were prepared; from which investigator has to select one for the analysis of the concerned period. With the help of experts and the deep examination of 'surveys of Indian literature' the major theme or summary of the works were identified and after scrutiny the one which caters the need of present work is selected. Classic for the first period is Sri mad Valmiki Ramayana which was picked from 112 major ancient works. In the same way the story of my experiments with truth and Ek aur Dronacharya, the representatives of third and fourth period respectively are chosen out of 300 popular works each. During the second period a whole inclusive classic was not available which satisfied the formulated criteria. Even though the classic compilation by Kabirdas, Gurumahima, was identified as a representative of the period, it was extensively supplemented by data available from secondary sources on history of education suggested by experts in the relevant fields.

As per the design of the study the classics selected for analysis serve as primary source of analysis. As the work progresses at certain point,

discussion and interview with experts in concerned field is also included in the section of primary sources.

**Secondary sources.**

Historical documents reflecting the society and giving picture of the educational system such as authentic books, historical reviews, bibliographies, journals, etc and supporting documents for analysis were filtered by selection criteria. Similarly reviews, comments, article related to selected books, various other authentic studies etc. are treated as secondary sources of the study.

**Criticism of data.**

Evaluation of historical data or information is often referred to as historical criticism and the reliable data yielded by the process are known as historical evidence. Thus been described as that body of validated facts and information which can be accepted as trustworthy. Historical criticism is usually undertaken in two stages: first the authenticity of the source appraised, and second the accuracy or worth of the data is evaluated. The two processes are known as external and internal criticism respectively. They each contribute to the validation of the data used for the analysis. The latter is carried out by the method of data triangulation.

**Analysis procedure.**

Qualitative data analysis was employed in the present study. Qualitative data analysis involves the identification, examination and interpretation of patterns and themes in textual data and determines how these patterns and themes helped to answer the research questions at hand. In the present study

the process involves analyzing changes over time upon the central theme Teacher – The guru, through classic literature prevailed at the selected time period.

The investigator selected the well known classic "Panchathanthra" of Vishnusharmman as it satisfied the definition and criteria of a classic work according to the study and on the basis of experts' suggestion. The popular Malayalam version of the book, translated by Sumangala (1978) was used as the document for analysis in the first phase. The purpose of analysing Panchathanthra was to get an idea of the themes which should be used in the major phase of the study.  The identified patterns are sorted under eight headings namely (1) Teacher characteristics. (2) Learning atmosphere (3) Teacher pupil interaction (4) Content of learning (5) Curriculum (6) Relation between teacher and student (7) Method followed (8) Religion, caste and its influence.

The major phase of the study deals with the analysis of selected classic literature to the concerned periods. Theme analysis was employed in analyzing the selected classics on the basis of the themes emerged from the analysis of Panchathanthra. The investigator consulted experts again to get their opinion on the themes identified for analysis. On the basis of their suggestions; the identified eight themes were reduced to five. It is done by merging the content of learning with curriculum and learning atmosphere with Religion, caste and its influence under the head classroom context. Hence, the themes for major phase of analysis were, (1) Teacher characteristics (2) Teacher–pupil interaction (3) Classroom context (4) Curriculum (5) Methods followed for teaching.

**Scope and Limitations**

The study is a longitudinal one extends for a period of about 2610 years, may be a first attempt of its kind. The study will give a new dimension in all traditional backdrops. The study tries to view education more comprehensively by incorporating historical and literature dimensions as these are interdependent. The study can give a novel definition to the relationship between teacher and pupil. In the constructive paradigm, the role of teacher can be shifted from a mere facilitator to 'man maker'. Rethinking of value inculcation and ways can get as an output which can be incorporated in curriculum to students as well as to teacher training programmes. The shifting of education through various value orientations also may be explored through the study.

Vast country like India has got variety of languages, culture, religion, etc. Everything will have their own story to tell, limiting the present study to certain selected classics only is a major short coming, but it is obvious that including all the classics in all languages will take decades to complete the work and hence, can be justified in the time frame available for the study. Selection of the classics from Hindi, English or malayalam also can be a limitation of the study. The study demands, in depth analysis, hence, the language background of the investigator will be a significant factor. Thus, the selection of classics was limited to the three languages known to the investigator. Scientific evidences regarding ancient and medieval education in India was not included in the study may be considered as a limitation for the study. Including a scientific dimension also in the study is not possible due to

the time frame of the study.  Apart from these limitations, utmost care was taken by the investigator to make the study as precise as possible.

## Organization of the Report

The report consists of five chapters. The introduction chapter presents the need and significance of the study, title of the problem, objectives of the study, a short description of methodology, and scope and limitations of the study.

The historical background and review of related literature of the present study is presented in Chapter-2.

Chapter-3, gives the methodology of the study, in which design of the study, the method employed, sample and sampling, tools and techniques used, Sources of data, method of analysis, etc., are described.

Details of the analysis of data and results obtained from analysis are presented in Chapter-4.

In Chapter-5, description regarding the major findings, conclusions, credibility of research work, educational implications, and suggestions for further research to be carried out in the relevant fields are included.

## Chapter II

# HISTORICAL BACKGROUND
# &
# REVIEW OF RELATED
# LITERATURE

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- Historical Background of the Study
- Review of Related Studies
- Conclusion

# HISTORICAL BACKGROUND
# AND REVIEW OF RELATED LITERATURE

This chapter is organized as two sections; Section: A - Historical background, and Section: B - Review of related literature. The chapter is intended to draw a clear picture of the background for present study. It explores the types of research conducted in the field of history of education in India. Present study is backed up by three major dimensions namely; Educational, Historical and Literature. The study tried to expose the teacher figure in India through time, beginning from vedic period to post independent period. Moreover, as the name implies the study is an attempt to classify development of education through time by the analysis of the evolution of teacher through time periods. Hence, without adequate historical background the study cannot be proceeded well. The study is proceeded by analyzing classic literature, to draw out the system of education with special reference to teacher through time. The literature aspect is inevitable to carry out the stated problem, as literature is the main source of data for the study. Selection of literature is in line with the evolution of literature through time, historically as well as through literature periods. Hence, mentioning about the developments in history, literature, and education through time serves strong support for the study as well as it grounds the whole thesis. The dimensions of the study are mentioned period wise under Section A.

## Section A
## Historical Background of the Study

Indian subcontinent emerged as a separate geographical setting around 40 million years ago. In the world context, Stone Age began at 9000BC to India it is reported as 7000BC. Chronologically 2800 – 2200 BC chalcolithic

culture was existed; proof of which is obtained from Banas valley, Rajasthan. Later by Bronze Age urbanization evolved. In BC 7000 itself earliest agricultural settlements at Baluchistan were reported. Rudiments of Indus valley civilization were obtained from various parts of historic India. Post urban Harappan culture existed between 1900-1200 BC; meanwhile the Aryan invasion can be seen in India. The thousand years followed (BC 6CE to AD 4 CE) were noted as golden age for ancient India. The rich treasure of literature was set up during Aryan settlement in India. The existence of Aryans in India is noted down in Rig Veda. The term 'Arya' occurred thirty six times in the text (Sharma, 2011) Drastic changes in social settlement to social orders were occurred during later Vedic phase (1000-500BC) and expansion in all phases of life were reported. The existence of social setting called 'janapada' was noted in Vedic texts. Coming to the later Vedic times the importance of tribal assembles were disappeared. Those were then controlled by chief and rich nobles. Expanding the kingdom by offering 'Ashvamedha yaga' to increase the land area and power of Kings was a practice. Each territory was named after the tribes who settled there, and the first name was Panchala. Soon the emergence of Buddha and Jaina philosophy occurred almost in similar period of time; both were against the caste system prevailed in the society. Compilation of epics occurred more or less in similar age i. e. , between $5^{th}$ CE and $4^{th}$ CE BC. The political integration at $6^{th}$ CE includes chief kingdoms Kosala, Magadha, Avanti, and Vatsa. There were a number of republican tribes like Vajjiyans, Lichchhavis, Videhans, Sakyas, Morigas, on North West borders (Iyer, 1972).

Bimbisara (525-500BC) laid foundation of Magadhan political ascendancy. Ajatasathru (500-475BC), Darsaka (475-450BC), Udayin (450-

425BC) were successors of Bimbisara. Later the Nanda dynasty came to exist. Nandas were succeeded by Shisungas who were regarded as the most powerful rulers. That's why Alexander; the invader dared to step into East. Nandas extended Magadha to Kalinga. Later in North East India small principalities and republics gradually merged with Magadha empire. Meanwhile Iranian ruler Cyrus (558-530BC) conquered Gandhara and Darius I (522-486BC) penetrated to Punjab, west of Indus in sindh. Indo-Iranian contact lasted for about 200 years. At 4$^{th}$ CE Alexander of Macedonia destroyed Iranian empire not only in India, but also at Iraq and Iran. He stayed hardly 19 months in India (326-325BC) vanquished many small republics. Still Kosala and Magadha remained powerful urban areas. The rural administration moved through village men the leader of 'grama' named 'gramini'. Janapadas also existed. Reign of Shakyas and Lichchhavis also prevailed. Chandraguptha took the advantage of Nandas during their last days of rule with the help of Chanakya, He over threw Nandas and established the rule of Maurya dynasty. He built up the vast empire which included present day Bihar, Orissa, Bengal, Deccan, Kerala, Tamilnadu, and areas of North India. At 185BC Mauryans were dethroned by Pushyamitra Sunga and established Sung dynasty. Meantime at central Asia and in India, Greek invasion were going on, under the headship of Menander of Milinda. Greeks were followed by Shakas. Shaka domination at North West frontier was stopped by Parthians, later Koshans and after Sassanians. In north, Mauryas were replaced by Sungas and after by Kanvas. At central India where Mauryas overruled, were replaced by Satavahanas. With the fall of Mauryas in 180BC Indian history says India lost its unity. Political events diffused too

many. The second century BC witnessed the division of the sub-continents into a number of political regions each with its own ambitions. Sungas were the successors of Mauryan dynasty (185-73BC). The last Sunga king Devabhuti was murdered by the minister Vasudeva who later became king and laid down the dynasty of Kanvas. After Greek invasion rule was handed over to Shaka. Kanishka was the well-known ruler of Shaka dynasty. He ruled around 23 years. Later the fall of Brahmana dynasties was followed by the rise of independent principalities at Ayodhya, Kausambi, Madhura and Ahichchatra. After the breakup of Mauryans, Satavahanas and Kushanas were emerged as the two large powers. After centuries of political disintegration an empire came to be established in AD 319 under Gupthas. The ruin of Kushans paved way to Guptha empire (335-455AD). Chandraguptha I, Samudraguptha, and Chandraguptha II were main rulers. Their operation lay in the fertile land of Madhyadesha, covering Bihar and UP (319-545AD) Gupthas were washed by the invasion of Huns. They also made irreparable harm to Buddhism. Decline of Gupthas lead to the emergence of Maukharis, Maritrakas and Pushyabhutis at various places of India. All the three dynasties gathered under the rule of Harshavardhana (606-647AD). He brought most of the northern India (Punjab, Kanuaj, parts of Gauda, Orissa, Mithila) under his control and assumed the title Siladitya.

The southern end of Indian peninsula was divided into three kingdoms Chola, Pandya and Chera. The Pandya territory occupied the southernmost and south east portion of Indian peninsula and roughly included modern districts of Thirunelveli, Ramnad, and Madurai. Beginning of Sangam period and vast Sangam literature was (300-600AD).

Political history of southern India extended from 500-750AD from the mid sixth century AD. The political scene in Deccan and south India was dominated by the activities of Chalukyas of Badami and Pallavas of Kanchipuram. Chalukyas based in northern Mysore. Pulakesin I was the founder of Chalukya (550-745AD) dynasty. At the same time Pallavas advanced in Kanchipuram 200 to 800 AD in which they became important rulers of the south during 570 to 800 AD.

During the early medieval India (800 and 1200 AD), in north India Pratiharas (Gajara-Pratihara) were ruled. Well known king of dynasty was Nagabhatta. Under the kingship of Mihir Bhoja (836-85AD) glory of Pratiharas reached at its zenith. He extended kingdom towards central India, Deccan, and Gujarat.

Bengal was ruled by Palas dynasty which was founded by Gopalan in AD 750. Thereafter the name Gopalan became common and famous among Hindus. Later Senas came at Bengal, ascended in 1095 AD. They continued till 13<sup>th</sup> CE. Pratiharas were followed by Rajput dynasty. Kannauj was in the hands of Ghandavalas, from the later half of the 11<sup>th</sup> CE. It includes Ayodhya, Varanasi, Patna, Monghyr, Bihar and UP. Malwa was under Paramaras. It can be seen that the Chahamanas and some other dynasties prevailed in north India which was Chalukyas, Kalachuris, and Chandellas. At Kashmir karkota, utpala and loharas. North west frontier was under Turkish family named Shahiyas. At south India, between 800-1200AD Rashtrakudas and Cholas ruled. Other reigns prevailed were Yadavas of Devagiri (1189-1311AD), Kakatiyas of Warangal, Hoysalas of Dvarasamudra.

For this study periodisation includes first session from BC 600s to 1200AD. The mentioned historical evolution gives outline of India from early Vedic age to pre medieval age. Investigator tried to sort out the political set up as well as geographical outline of the country. It is seen that historic India didn't serve any continuity in any of the sphere of social setting. Whether it is in political, social or economical setting doesn't follow any stereotype. Rapid changes were happened all over. Though there were invasions occurred, the settlement of invaders was not deep rooted in Indian culture.

On the basis of Islamic invasion to India; historians divided the whole period in to two, pre invasion period and post invasion period. i.e., before 1200AD and after 1200AD. It is known that between 1000 and 1027AD Mahamud Gazni who belonged to Gaznavid dynasty of Persian rulers, invaded India seventeen times. The subsequent raids of Mahamud to India were aimed at plundering rich temples and cities in northern India. It was advanced from central Asia to Thaneswar (Delhi). He also attacked Mathura and Kannauj. He destroyed and robbed the great Somnath temple in Gujarat.

The real founder of Muslim empire in India was Muizuddin Muhammed bin Sam known as Shihabuddin Muhammed Ghori or Muhammed of Ghur at 1173AD. By 1182 AD almost all parts of India were captured by Muhammed of Ghur and started Muslim empire in India. The rulers who ruled Delhi between the period 1206-90AD are popularly known as slave dynasty. They were also called Ilbari turks. The dynasty ruled from 1206-1286AD Qutabuddin Aibak, Shamsuddin Iltumish, Sultana Raziya and Balban were the notable rulers of slave dynasty. The successors were Khiljis (1290-1320AD). Jalaluddin crowned at Delhi at the age of 70. Successor was his nephew Alauddin Khilji (1296-1316AD). He captured Gujarat, Multan,

Ranthambhor, Mewar, Malwa, and south Devagiri. He also attacked and captured kakatiya kingdom. Alauddin was very ambitious and capable ruler among Khiljis. Later Tuglaq's came on top. Giyassuddin (1320-25AD) was the first among them. They belonged to the race of Qurana turks. The administrative set up of the Alauddin was destroyed by his successors still Giyassuddin managed to rule well. The successor was Muhammed bin Tuglaq (1325-51AD). He tried to shift the capital of India to Devagiri or Daulatabad. It was a failure. The successor was his first cousin firoz Shah Tuglaq (1351-1388AD). Later Tuglaqs ruled upto 1414AD, then came and ruled Sayyids till 1451AD. Lodhi dynasty established upto 1526AD. Babur founded Mughal empire and ruled for four years. He battled with Kings at various parts of India many times and conquered Bhera, Mewar, Chanderi, Bengal, etc. Later Humayun (1530-40, 55-56) became Mughal king. He also tried to invade neighbouring lands. Successor of Humayun was his son Akbar. Among Mughal emperors Akbar was in the first position in conquering neighbouring lands and enlarging land area of rulers. Hence in 1580 Mughal empire was divided into 12 sabhas or provinces. Conquest of Deccan increased number of provinces to 15. After Akbar, Jahangir (1605-27) took the charge and expanded provinces to 17. After Jahangir, Sahajahan (1628-58) came. The last years of Mughal reign were clouded by the bitter war of succession among his children and finally Aurangazeb crowned and he firstly expanded Deccan. He was highly religious by nature and made the public proclamation of jehad (holy war) against the Hindus Shivaji (1627-80AD) was also in Kingship of Jagir (Poona). With the ruling of Bahadurshah (1707-12) Mughal dynasty came to an end. He was learned, dignified and tried to reverse some of the narrow minded policies and measures adopted by Aurangazeb. Later Jahander Shah (1712-13), and Farukh Siyar with the help

of Sayyid brothers came to power. A number of Islamic rulers came into seat for very short periods till 1857. The Vijayanagara Kingdom founded by Harihara and Bukka in 1336 existed and expanded to three separated areas; Thungabhadra doab, Krishna Godavari delta and in Marathwada country. Upto 1446 Vijayanagara existed as such. Then minister Saluva Narasimha ascended and founded Saluva dynasty (1486-1505) again Vijayanagara dynasty came in full power by (1505-1570). Parallelly Alauddin Hassan in 1347 founded Bahmani Kingdom. Between 1680-1708 Marthas also existed in history. Vijayanagara and Maratha were the major provinces in Deccan. The kingdom was divided into Rajyas or Mandalam (provinces) Nadus (districts), Sthalas (sub district) and Gramas (villages). The geographical setting of ancient India is appended in IXA and IXB.

So all the events show the medieval society was of great inequalities. Parallel to the invaders inhabitants of India also made struggles to protect their land. Vijayanagara kings, Shivaji etc. were some of them. In this period the flourished literature was mainly in Arabic, Persian and in Urdu- the emerged language.

Coming to third section of this study, from 1800AD to 1947, till independence the Mughal and British were survived together in India for particular time. During this time Mughals were entrusted to collect and pay revenue from Indians to East India company, which was the starting of British administration in India. Historians termed middle of 1700 to beginning of 1800 as pre-colonial period. There after upto independence the period was termed as colonial period. Map of India in medieval period is appended as Appendices XA, X B, XC, XD and XE.

Many of the administrative reforms were evolved in post independent period which are still continuing due to its efficient practice. British started East India Company in India with the intention to make profit through commercial exchanges. Lord Convalis developed civil service code in India and started office for district collector and to judge. Thus a well established personnel administration over the provinces which are under British Rule started. The early 1800s witnessed that the British made use of local kingdom for their profits. Under Charter act of 1833 Governor General of Bengal was appointed as the Governor General of India which paved way to centralized administration of territories. Around 1834 four administrative departments were setup in India. The revolt of 1857 made company to appoint a Viceroy General to monitor its colonies. Thus the period of late 1800s was dedicated to establish a legal environment for the smooth functioning of British Officials. Later in 1850 Atchison Commission recommended to the inclusion of the 25% Indians into civil service. Later on Lee Commission and Royal Commission made reports to enhance the ratio of Indians to Indian Civil Service. As far as the education sector was concerned the difference in ideologies regarding language taught resulted to two groups, orientalists and anglicists. Those who followed indigenous literature through vernacular language came under orientalists and followers of english education came under anglicist. According to views of Munro, Indian culture was of higher order and as such England was to learn much from it. Maucaulay's minute in 1825 intended to educate Indians for the beneficial of trade and easy communication with natives. Later in 1854 measures taken by Charles Wood and recommended to build education institutions all over India. As a result of spreading of English education there came up a class of elites who studied the Indian and British Literature. The reforms; Rajaram Mohan Roy established

Brahma Samaj to spread education among people of India. Later Keshav Chandra Sen, Eswarchandra Vidyasagar, Swami Dayananda Saraswathi, Rabindranath Tagore etc took efforts to spread indigenous education. Gandhiji's basic education was the supreme of all.

While observing the post independent period, India has clear cut government set up to rule and regulate nation. Central ministry as well as state governments was set up to lead India peacefully. Coming to the sector of education, setting up of important commissions like University Education commission in 1948, Secondary education commission in 1952, national emotional integration committee in 1961, the comprehensive Kothari commission in 1966 and many other committees at state level and central level refined Indian education to a structured manner. It can be seen that the built system was the adoption of Anglican structure. The common policy, design, strategy of implementation etc were reframed in NPE (1986). The constitution of India included education in concurrent list. The map of pre and post independent India is appended as Appendix XI and XII respectively.

Education stands to describe, teacher, the method and practice of teaching especially as an academic subject or theoretical concept. In ancient India knowledge was transmitted orally, yet the art of developed. Kautilya, the chief adviser to Maurya emperor establishes the object of study in his Arthasastra: The book on politics that from hearing ensures knowledge. Venkateswara (1980) identifies that both in Hindu and Buddhist schools instruction was oral. One of the major works in Sangham literature Thirukkural proclaims that the knowledge attained by listening is the prime knowledge. Another major pedagogy was 'questioning'. Memorization was

another tool of pedagogy in ancient times  and in the dominent pedagogy used in Vedic period(1500 BC - 500 BC). Even in medieval period also system of education followed the oral tradition (Robinson, 1996, P. 65) Pedagogies that have been in use in India since ancient times are learning by listening, teacher questioning, memorization and oral repetitions. Later medieval period witnessed radical transformation in all spheres of life in Indian subcontinent. India was invaded by various foreign rulers and some of them settled and changed the setting according to their customs and traditions. Later in medieval time, the subcontinent was under the rule of British East India Company and paved way to modern system of education.

Present study has intertwined with the dimensions of Indian literature. Literature works of ancient times have been considered as the reflections of society. In Hindi literature ancient period is kown as Aaadi Kaal. It counts from Vedic age to 1325 AD. The total of the works which came in bakti kaal was on various ways ranges in the name of different gods/ goddesses to advaida vedantha. To the present study of first period classification is coming under the sect of Bakti Kaal, there was the major division of sagun bhakthi and Nirgun bhakthi, in the later god was considered as omnipresent. Around 1650; the age of Reethi Kaal existed. The influence of Mughal empire is reflected in the literature. Emerged Soofi literature and the beginning of Nirgun Bhakthi literature started by 1650. The invasion of foreigners made tremendous changes in the style of literature, and started the age of modernism started by 1850. Also the influence of Bengali literature can be seen. Modernism is also known as age of prose. Coming to 1900's the beginning of the century was flourished with critics and prose writers. After

1916, the chayavad / romaticism emerged with four eminent writers Jayasankar Prasad, Sumithranandan Pant, Sooryakanth Tripadi Nirala and Mahadevi Varma. Social reforms and issues were seriously discussed and written in the literature in pre independent India. Hence the progressive writers association were started under the leadership of Mulkraj Anand and novels emerged with Marxian thinkers. The collection of literature between 1960 and 1970 are known as post 60 poems. As the settings of social changes has been well reflected in the literature also. Post independent literature is characterised by 'consumerism'. Various kinds of works were emerged in post independent age.

## Section B

## Review of Related Studies

The aim of review of the related literature in educational research, is for providing a general background regarding the important developments in the field of study. Ramayana, Mahabharatha, Upanishads and Bagavat Gita are the prime sources of Indian philosophical thought based on Vedas. The philosophical concepts highlighted in these books are the fundamental basis for the Indian philosophical and educational thought. The system of education derived from these sacred texts. The schools of West and East have made many attempts to evaluate Indian ideals in the light of their own views. So the researcher reviewed the philosophical aspects of education from various sources in order to get a clear idea of the things happened in the field of education. A lot of studies have been undertaken with regard to education in this area. The investigator reviewed relevant studies, which are presented below in chronologic order.

Aurabindo (1948) in his essay titled 'Mahabharatha and Ramayana' showed that the Ramayana guided the life of people with its vast infuence and popularity. It stripped morals of all repellent austerity on one side and on the other of mere commonness and lent a certain high divineness to the ordinary things of life. He also pointed out that the Ramayana has served as an agent of almost incalculable power in the moulding of the cultural mind of India.

Chatterjee (1950) 'Ancient Hindu Education as described in the Upansiads'. The present study aimed at delineating the different aspects of ancient Hindu education as to how it helped an individual to draw out and stimulate the spiritual, intellectual, and physical faculties in him. The study is a piece of library research. Historical approach has been adopted. Eleven Upanisadhs with Sankara's commentary upon them have been the sources of data. Attempt has also been made to sketch the life of the Upanishadic teacher and the lineage of teachers. It is concluded that in the pages of Upanishads a brilliant galaxy of students and teachers was found.

Gokhale (1951) used books in Pali, Sanskrit, Tibetan, Ardha Magadi and other literatures in India and abroad. After a treatment of the history, ideals, rules, teacher-pupil relation in the Buddhistic system he proceeded to analyze the cause of the destruction of Buddhism. He refers the contribution of Buddhism in India and abroad and also compares it with other systems.

Seth (1953) has entitled his thesis as "Idealistic Trends in Indian Philosophy in Education" but has stated his purpose as: to determine the aims of education based the Indian philosophy of life.

Saran (1954) attempted to analyse the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. He has studied some peripheral concepts regarding the Gurukula system, in comparison with western models - in order to show the superiority of the 'rishiaim' of God realization , and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realisation. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding.

Deshpande (1955) made a similar study of the Jain system of education. The details of the stages of development administration of tests, methods, patronization and other details are given. Some comparisons are also made.

Shukla (1958) conducted a study on 'Educational Development in British India (1854-1904)'. The study aimed at tracing the growth of education and educational structure during the British period. It is a piece of library research. Indigenous elementary education was fairly widespread. Among the Hindus, the content of elementary education was secular and did not have many cultural elements. This was not so among the Sikhs and the Muslims who incorporated the Granth and the Quran. Persian education was a fuller cultural and vocational preparation for the life of the bureaucracy and gentry. Sanskrit learning performed, mainly, a preservative function apart from offering vocational preparation to the priest. On the whole, the schools did not function as a distinct social agency and education played a minor role in promoting social mobility.

Subramanyan (1958) has compared Gandhi's ideas with those of Tagore. He has gleaned the essential elements of both and presented the profiles so that the contrast would stand out.

Pillai (1959) which brings out Mahatma Gandhi's concept of Educational Psychology such as: Nature of education, Purpose of education, Methodology of basic education, Education through life and throughout life and self realisation as the end of all educational process.

Divakar (1960) critically examined the-Educational philosophy of Upanishads with respect to knowledge, aim, objectives of life and education. The researcher analyzed the psychological basis of education, method of teaching, teacher pupil relationship and curriculum. He concludes that the Asram system of education was based on interest, needs and capacities of the pupils. The practice of concentration of mind is supposed to be the keynote of all beings.

'The History and Survey of Education in the Ratnagiri District' has conducted by Rege (1961). The object of the study was to trace the history of the educational progress in the Ratnagiri district during the period from 1820 to 1961 in all aspects and to survey the educational facilities at all stages and to assess the progress made. Both official and nonofficial periodical reports served as the sources of data.

Sarma's (1960) analytical study on "The Philosophy of Tulasidas" led to the conclusion that the 'Guru' is the image of God on Earth. Tulasidas emphasized the importance of regional languages as the medium of instruction. The poet compared the teacher-pupil relationship with father-son relation. According to Tulasidas, Education is a continuous process; so in-service education is recommended as a means for this process.

Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. He has stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the development of the physical senses. The aim should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should catch' the ideas of the teachers.

Goswami (1961) in his enquiry into the fundamentals of educational philosophy in the East and the West has attempted a peep into a fairly wide orbit of study covering the basic thinking in ancient China, Japan, Middle East and the West. Supplementary researches in the varieties within the segments conveniently categorized as the east and the west which gives rise to treatment in terms of broad stereotypes would give a clear picture. Again, the discussion of Japanese philosophy and that of thinkers like Vivekananda and Tagore and an attempt at synthesizing certain aspects of the east and the west are another suggestive supplement of this study.

Chaube (1962) has discussed the recent philosophies of education in India as represented by recent thinkers like Dayananda, Vivekananda, Besant, Aurobindo, Tagore and Gandhi set against the general background of Indian thinkers. Here too the materialistic school is not represented. His conclusions are followed by a series of recommendations and exhortations. Acharya (1967) has dealt with the contribution of eminent Indian thinkers to the theory and practice of Indian education during the nineteenth and twentieth centuries with special reference to Maharashtra.

Parimoo (1963) conducted study on the educational conditions prevalent in India from 1526 A. D. to 1707 A. D. An attempt has been made in this work to trace the educational conditions in the period from A. D. 1526 to A. D. 1707, which bear a significant importance in the history of education of our country. In this period, the social and cultural conditions had taken a new trend with the advent of the Mughals in the country. People had started implementing plans for furthering the cause of education. Data for the present investigation have been collected from the original sources of Persian, Sanskrit, Arabic and Hindi.

Deopurkar (1964) has entitled his thesis as "Evolution of the Philosophy of Education in India" but has confined his work to the nineteenth and twentieth centuries. He has covered a large number of thinkers and identified elements of idealism, naturalism, pragmatism, supernaturalism and internationalism, which were treated in very broad categories.

Manual (1964) made an extensive study on 'Life and Education among the Tamils in Ancient and Medieval Times. The investigator analysed – Tolkappiyam' and the sanghom literature, which led to identify the aim of education, the aspect of educational theory and the methods of teaching and learning. Definite descriptions on friendship, charity, higher values, social duties and straightness of thought for a society rooted in divine life were identified as the important factors in this study.

Sahay (1965) made an attempt to present an account of some aspects of North Indian Education and learning from the time of Babar to that of Aurangazeb. The sources of information used here were the contemporary vernacular literatures such as Hindi, Bengali, Oriya, Persia chronicles and

foreign travellers' accounts. Three kinds of education- Muslim education, Hindu education, and mixed education were in vogue in those days. Muslim education was primarily based on the principles of Islamism and was imparted purely in Muslim institutions like madrasahs and khanquas. The study of Islamic law and theology, along with some other subjects, constituted the curriculum of such schools. Hindu education was imparted through various Brahmanical institutions like the tols and pathashalas. Brahmins managed these institutions and taught according to Hindu ideals and philosophy. The sacred teachings of Hindu religion and Sanskrit formed the main subjects. With the advent of Mughal rule in India not only the social foundation of Hindu culture but also educational system was affected. Hindus began to learn Persian and Arabic through Muslim institutions. Female education made a considerable progress under Mughals. Coeducation upto the lower secondary level was there.

A study conducted by Sarathchandran (1967) titled 'Education in the Valmiki Ramayan' is an attempt to bring light (i) the educational practices during the Ramayana period, and (ii) the educational philosophy of Valmiki Ramayana in terms of objectives, curriculum, methods of teaching, and agencies of education. It narrates and interprets the Ramayana, but the study is critical and objective in a historical perspective.

Goel (1968) conducted a study on Development of Education in British India. The three main objectives of the study were; (i) to produce a faithful and richer record of the educational development which took place during 1905 and 1929; (ii) to gain better insight into the educational policies of the government; (iii) to have an increased understanding of the relationships between education and such factors in economy, politics, and

culture in the context of which education operated during this period. The conclusion is that before this period, cultural and religious communalism influenced education in its various aspects. During the period under consideration, however, political communalism was increasingly replacing the older brand.

A study of student life in the Arsha Epics by Jha (1969) is an attempt to analyse the chief characteristics and ideals of the student life as mentioned in the Arshamakhakavyas. For the collection of data Upanishads, Kadambari, Garud Puran, Mahabharata, Darma Sutras, Ramayana, Abhigyana Shakuntalam, Geeta, Ramacharitramanas, etc., were consulted. The study critically analyzed the following significant aspects of education which helped organize and guide student life in ancient days: (i) to inculcate spiritualism and religious outlook in the pupil; (ii) to develop the individual personality; (iii) to train for citizenship and to inculcate social skills; (iv) to impart technical and craft education; (v) to inculcate the ideal of simple living and high thinking; (vi) to develop intellectual capabilities; (vii) to develop a quality to express freely; (viii) to impart education according to nature and environment of the pupil; (ix) to teach through the medium of mother tongue of the student; (x) to help in the realization of the ultimate Truth or Moksha; and (xi) to create an atmosphere of academic freedom in institutes of learning. The investigator has further discussed the educational administration and the importance of teachers in the society. The rulers and the kings of that period extended al their support to the educational institutions but they did not exert any influence over them. In the society teachers were highly respected and even the kings bowed before the Guru or teacher. The teacher was the friend, philosopher and guide of the students.

Verma (1969) presents a treatment of the development of educational philosophy of modern India from Raja Rammohan Roy to Mahatma Gandhi. He categorises the stages in the evolution as fermentation, purism; reconciliation, crystallization and accreditation. The broad common features of Indian philosophers, and how western impact cross-fertilized the Indian mind without transforming it out of recognition and other typical aspects of the Indian temper have been identified.

Robinson (1970) attempted a critical study of pragmatism in education with particular influence to Basic education. Some common features between pragmatism and basic education have been brought out.

Study by Charlu (1970) on the educational philosophy of the Bhagavat Gita starts with some bold hypotheses regarding the potentially of the ideas in the Gita to become the basis for a sound educational philosophy and their significance for the various aspects of the educational system in India.

Raju (1971) mentioned epics and ethical codes which are the roots of traditions of India in book (The Philosophical Traditions of India). The Aryan way of life was exploited and extolled in epics and Raju considers they were as world histories.

Inorder to sketch the epic period the author Reyna (1971) quotes Ramayana and also gives a brief history of epic. He also mentions the incarnations of Lord Vishnu including Ram in the section of the Vaisnavism.

De (1972) has presented an analysis of Tagore's contribution to education for international understanding. He has also attempted to place his findings on a historical setting.

The study of Dev (1972) on 'Tagore's Contributions for international understanding' reveals that significant bridges of understanding can be constructed between man and man only in an atmosphere of faith. Educational activity through the creation of faith can help the realization of a healthy society. Santiniketan is a bold attempt towards the creation of world peace and International understanding, which is also known as international co-operation.

Jha (1972) conducted a study 'Education in Ancient India with Special Reference to Valmiki Ramayana'. The study aimed at investigating education in ancient India with special reference to Valmiki Ramayana. 'The study adopted historical method of research. The main source for data collection was Valmiki Ramayana and other ancient historical books. The following salient findings were drawn: (i) The sociological conditions as traced from the epic Ramayana indicated a well arranged democratic organizational pattern. (ii) The idealistic concept of the society was the attractive feature at that time. (iii) The community during the days of Ramayana seemed to be quite congenial to the physical and mental health of the society, which was as a result of community education provided (iv) it was found that it would be possible to adopt many aspects of education as illustrated in Valmiki Ramayana, into the present system o education.

Upreti (1972) conducted a study to reinterpret the evolution of education policies in British Indian in relation to contemporary political developments. An ancillary aim was also to unravel the hitherto unknown facts about educational developments during that period. The evidences have been culled out from the educational records of that period mainly from

National Archives of India, New Delhi. The evidences have been sorted from official files, quinquennial reviews, contemporary newspapers and also from some secondary sources. The evolution of new educational policy by the British was, first and foremost, the outcome of political and administrative necessity. Education played only a peripheral role in the growth of the new classes. The emerging classes, however, used education as a tool to perpetuate their own growth. The contradiction between the emerging classes and the rules and within the class, both affected the development of education.

Bhatt (1973) through his study on 'Vinoba Bhave', the freedom fighter and Sarvodaya worker well known through the Bhoodan movement, pointed out the ideas that education is meant for_manava dharma' or_manavaseva' i.e. human service. Hence education should develop the physical, moral and intellectual capacities latent in the individual to the full.

Hossain (1973) made an investigation into Vivekananda's philosophy of education through a psycho–metaphysical approach. The major objectives of the study were to demonstrate that Vivekananda's philosophy of education and all his educational schemes were firmly rooted in Vedanta and they were relevant to the Indian society today to solve the crisis of education in the Indian society. Some conclusions of the study are: (a) Vedantic concept of education might offer a solution to the crisis of Indian education today. (b) Education in the vedantic sense would promote unity of mankind on national and international level. (c) What the child gets in schools and colleges will not help him to face the problems in life.

Mourya (1973) made an extensive study in the 'Social-Philosophy of Kabir. The researcher extolled Kabir as a social reformer who strove for

making a society entirely different from the traditionalists. Kabir strongly reacted against the evils in the society and advised the people to make good by friendship and co-operation for creating an ideal society.

Jha's (1973) 'Analytical study of Educational Principles in Kamayani' appears to contain a genuinely insightful analysis of literary material and the gleaning out of principles of educational importance presented allegorically. This is the type of analysis in which theorists of literature also would be interested, perhaps, with a slightly different slant. Hence it would be useful if parallel abstracting can be done of such areas both in Education and in Literature so that coverage of new areas can be cleared and checked.

Prasad (1973) conducted a study on 'Some Aspects of the North Indian Education and Knowledge (1000 A. D – 1526 A. D)'. The aims of the present study were: (i) to present some aspects of the North Indian education and knowledge from the times of the invasions of Mahmud Gaznavi upto the commencement of the Mughal rule under Babar in India; and (ii) to highlight the nature and importance of the education of that period. For the collection of data the investigator relied mainly on the contemporary Indian literature, Persian history and the travel accounts of the foreigners.

Singh (1974) who analyzed the educational thoughts of Vinoba has interviewed Vinoba himself and his close associate besides consulting the relevant literature. But the findings are of a factual type, and many of them are well-known already. The special insights into the philosophic quest and dialogue which is possible through the direct interviews of the investigator do not seem to have been brought out, at least in the abstract.

Das (1975) made a study on the concept of philosophy based on the twenty four principles technically known as tattoos. Atman is constituted by

Janan indriyas and keumma indreeyas. The educational system aimed at the spirit of humanism in the mind of students and establishes a feeling of universal brotherhood among the students.

Pandey (1975) reflected on the comparative aspects of educational objectives in India and the western. The investigator points out the suitability of saint literature as instructional materials at various levels of formal and non-formal education.

A comparative study of Educational philosophy on Gita and Quran by Pandey (1975) attempted to make a comparison of the educational philosophy propounded in Gita and Quran. It also aims to highlight the practicability of educational ideas of these scriptures in the present India. Pandey has tried to give a critical description of the educational philosophy of these two texts.

A study on 'Educational Thoughts and Practices in Gujarat during the British Rule (1820-1920) as reflected in the Biographical forms of Gujarati Literature' done by Patel (1975). The main objectives of this investigation were to study the educational thought in Gujarti during 1820 to 1920 as reflected in biographies and autobiographies. This study touches two main aspects of education in Gujarat- firstly, principles of education which includes meaning of education, objectives of education, syllabi, training, etc., secondly, it covers various practical courses. The data was collected from life sketches and autobiographies. Some information was also collected from published letters, notes and diaries, commemorative volumes and anthologies on individuals.

Safaya (1975) has given a critical and historical analysis of the psychological speculation in Indian philosophical literature. This too is an

area in which several authors like Sinha and Akhilananda have done considerable work.

Sarmah (1975) conducted a study on 'Education in the Upanishads'. The major objective was to furnish an account of the Upanishadic principles of education by analyzing and systematizing them. Materials were mainly gathered from the ten most authentic and recognized Upanishads. The study was limited to the different facts, ideas and ideals of education as recorded in the Upanishads.

Sharma's (1975) study on the philosophy of work-oriented education in the context of democratic socialistic India contains a number of findings which are now commonly accepted by exponents of the philosophy of work. Many of these points have been current in the public debate on education for nearly four decades. It is not clear whether the investigator has identified early Indian literature which has treated work in a positive aspect (e.g., Bhakti and secular literature).

A research was undertaken by Dixit (1976) with the following objectives (i) to study the development of education in India since 1854 upto the government resolution on educational policy in 1904; (ii) to study how education in England (1854 to 1904); and (iii) to study how education in India was influenced by the educational policies in Britain during the period under study (1854 to 1904) in the field of (a) primary education, (b) secondary education, (c) university education, and (d) grant-in-aid. Historical method was employed for the present study. Historical materials in the form of primary and secondary sources were studied from (a) National activities of India (b) Central Secretarial Library (c) British Council Library, New Delhi and (d) National Library, Calcutta.

'The Evolution of a Philosophy of Education in Modern India' by Kulkarni (1976) aimed at tracing how the philosophy of education in India evolved since 1800 to 1966. The main source of data were obtained from the different libraries of the country. 'Philosophy is a dispassionate enquiry by the light of reason into the first truths of existence' said by Sri Aurobindo. Education is the dynamic side of philosophy. Philosophy of education of any society at any time indicates the ultimate objective that the society has set before it, also the totality of experiences that it provides to children through the agency of the school and to transform the ultimate objective into a reality. Since times immemorial India has its own philosophy and philosophy of education. Selective synthesis and assimilation is the main edifice of our philosophy and philosophy of education. India has always kept its doors and windows open so that the ideas of the ultimate, the real and the eternal good may come from all directions. Every time India has come into contact with other cultures she has selected and assimilated all that is best in such cultures. This is true of India's philosophy of education. Thus, the evolution of a philosophy of education in modern India is an admirable illustration of selective synthesis and assimilations.

Sharma (1976) studied the Essentials of Education in the Jain Literature. The study is an attempt to analyze the essentials of education from the literature of the Jainism. It is a library study and the main sources of information are the books on Jain philosophy and history. The Buddhist literature also referred to substantiate the information. The significant findings of the study are: the Jain system of education is contemporary of the Vedic and Buddhist systems of education; in Vedic system the Ashrams of the saints or Rishis were the centres of education and similarly the Jain saints,

or Shramans were the central figures of education in Jain system of education but these saints could not stay at one place for long.

Singh (1977) conducted a study on 'Developing Aims of Education in India'. The main objectives of this study were to discuss the aims of education as they had been developing in the different periods of Indian history according to the needs and aspiration of the people. There have been no definite aims of education in any particular period, but with considerable variation in emphasis. An attempt had also been made to examine the extent to which education had been instrumental in fulfilling the needs of the people since the vedic times. The investigation is divided into five sections, namely Vedic, Buddhist, Muslim, British and Post-Independence. In every section, details have been given regarding the various aspects of education. The investigator has discussed the ways of determining the educational aims; the measures to be adapted for making current system of education more worth while; the emphasis on vocation-oriented education and work-centred education, responsibilities of education and improvement of education.

Ahmad (1978) conducted a study 'Systems of Education in Medieval India (1526 to 1761 A. D)' aimed to analyze the system of education in medieval India (1526 to 1761 A. D). It is a historical and descriptive study.

Sarma (1978) has stated that the purpose of educational programme is three fold namely (i) the acquisition of knowledge, (ii) the formation of character and personality and (iii) the inclination of the spirit for social obligation and religious duties. The Upanisadic seers mainly make the division of knowledge into two, viz., para and apara – the higher and lower knowledge. The conception of a supreme, a universal spirit is the very keystone of the philosophical speculations of the Upanisadic seers.

Sarma (1978) made an extensive study on - The contributions of Sankaracharya on Education. The major finding of the study is that Sankara is not only a philosopher but also a great educationist. His ideas on education reveal that spiritual education leads one to get mukti or self-realisation. It is a continuous intellectual process till mukti is achieved.

Sarmah (1978) studied on the philosophy of education in Upanishads. The study was limited to the different facts ideals and ideals of education as envisaged in the Upanishad. The researcher came to the conclusion that the system of education via, the acquisition of knowledge, the form action of characters and the development of personality of the rising generation. The educational system characterized by earnest enquiry intellectual freedom, individual attention and creative thinking. Realization of supreme spirit is considered as the highest aim of life.

Ray (1978), did a work with The objectives of the study were (i) to examine the contribution of the ruling class in education, (ii) to survey Muslim education at primary, secondary and higher stages, (iii) to compare the Muslim system of education with the Hindu system of education, (iv) to make a comparative study of women's education in the Muslim and Hindu systems, (v) to bring out the special features of the education of royalty, and (xvi) to examine the development of libraries and calligraphy under the Muslim education system in medieval India. The approach adopted was historical and, as such, the evidence from primary and secondary sources regarding the educational system in medieval India was examined. The secondary sources, like the classic studies of S.M. Jaffar, N. N. Law and others, and primary sources like the Muntakhab-ut-Tawarikh, Tarik-i Ferishta, Ain-i-Akhari, etc. were referred to. The necessary documents were

examined in the National Library and Asiatic Society Library of Calcutta and the libraries of different universities of eastern India.

Sivamohan (1978) has made an analytical study on the Educational philosophy of poet - Thiruvalluvar. The study was chiefly based on Thiruvalluvar's contribution to ethical and spiritual values in life and it concludes that the ethical and spiritual values should be the guiding principle of the present education system.

Studies on the Development of the Indian View of Life up to 600 BC were conducted by Deka (1979). The main aim of the study was to present a comprehensive, systematic and intelligible picture of the Indian view of life up to the sixth century B. C. The dialectical growth of the Indian life up to 600 B. C. was traced. The survey method was followed. Original, secondary and miscellaneous works were examined. The Vedic, the Pauranic literature, archaeological evidence, etc., were critically studied.

Mishra (1979) conducted 'A study of the Educational during Upanishadic Age of India'. The objectives of the study were to provide an account of the system of education as revealed in the Vedic Upanishads. The upanishadic age was selected for study, i.e., from 1600 B.C., to 600 B. C. While making a study of the period, all efforts were made to understand the educational system which was practiced by the preceptors of the Upanishadic India. It was not possible to study all the Upanishads; the study was, therefore, confined to the educational system as revealed by the thirteen vedic Upanishads as such, the educational system practiced during the whole of the period of the studentship, extending from the period of the studentship, initiation ceremony, *upanayana*, to the *samavartan*. To understand the contents

of selected texts, the translations by Sayana, Sankaracharya and Max Muller were studied. Besides the original contents, the translations by Sayana, Sankaracharya and Max Muller were studied. Besides the original contents of the Upanishads, some reference books pertaining to the Upanishadic philosophy, history, culture and educational practices were also consulted.

According to Keay (1980), the age of Aryan invasion in India was cross checked with the period of Ramayana. Also notes down the supremacy of priesthood, which in clear in hymns of Ramayana. The practice of military skills prevailed is connected with that seen in Ramayana. The existence of traders and the possession of trade guilds in Ramayana are also compared and established in Ancient Indian education. Keay also points out that if the people of India have no special concern over learning religion, there has always been a wide diffusion of moral truths and religious ideas by means of allegories and fables and the epic poems which are handed down to generations.

A study 'Educational Philosophy in Upanishads (Upanishado main shiksha darshan)' was done by Dubey (1980). The objectives of the study were: (i) to study the educational philosophy of the Upanishads (ii) to review the changes in the educational philosophy since the Upanishadic age, (iii) to search for the solutions of the educational problems in the light of the educational philosophy of the upanishadic age (iv) to evaluate the modern educational philosophy and suggest changes and reforms as indicted by the Upanishadic education and (v) to compare the present-day westernized Indian educational philosophy with Upanishadic philosophy and to determine the nature of education that our country needs. The study adopted the historical-cum-critical method. The necessary data were collected through extensive library work.

A study of the educational philosophy of Lord Mahavir with relevance to Modern India was conducted by Jain (1980). The main objectives of the study were: (i) to interpret the philosophy of Lord Mahavir in terms of education, (ii) to examine the implications of the philosophy of Lord Mahavir and also to make a study of the basic concepts underlying the thought as they affected the existing schools of educational thought, and (iii) to find out the practicability of the educational philosophy of Lord Mahavir for use in solving the problems of modern India. The study followed the techniques of research employed in a historical type of investigation. The methodology employed had two aspects: (i) documental, in the sense that the researcher collected all facts, ideas and deep philosophical concepts from the primary and secondary sources, and (ii) reflective, in the sense that the researcher made a deep analysis of all the ideas, concepts, principles, tenets, prescriptions, instructions, etc. in the teachings of Lord Mahavir, *vis-à-vis* the present social, economic, cultural and spiritual needs of the Indian society, especially the modern youth, with the expressed purpose of discovering, generalizing and formulating general principles and practices of education which followed the Jain thought and the teachings of Lord Mahavir.

Nair (1980) has made an analytical study on the educational ideas of Swami Vivekananda in his thesis 41 Survey of Related Literature submitted to Kerala University. The analysis is mainly in terms of educational values. Attempt has also been made to indicate how far Swami Vivekananda's educational ideas are useful to the modern educational system.

'Educational Philosophy of the Ancient Tamils of the Cancam (sangam) was done by Rajasekaran (1980). The study aimed at tracing the

educational philosophy of the ancient Tamils of the Cancam period as depicted in the Cancam literature. The investigator did content-analysis of the works of 476 poets, their 5, 381 poems compiled in six books- one grammar book (Tholkappiam), one book of ethics (Thirukural), two anthologies (Pathupattu, Ettuthogai) and two epics (Silapathikaram, Manimekhala). These works formed the primary sources. As secondary sources of information, commentaries on these works, translations, critical essays and research studies were used.

Abhyankar (1982) made a study a Krishnamurti's philosophy of education. His major findings are

1. J. Krishnamurthy regards education as of prime significance in the communication of that which is central to the transformation of human mind and creation of new culture. 'Self knowledge' was considered to be the most important aim of education.

2. In Krishnamurti's approach, great emphasis was laid on the question of relationship. According to him learner must be educated to establish a relationship with things persons and ideas

3. Krishnamurti's approach to education was through the transformation of the teacher. But a transformed teacher in terms of his approach is not an idealistic teacher.

Asthana (1974) made "Critical study on the educational philosophy of John Dewey". The major objectives of the study were to evaluate the educational theory of John Dewey about his ideas of others, Philosophy and logic etc. to compare Dewey with other educators.

Sharma (1982) made an extensive study on Jainism in medieval India and its connection with muslim rulers. The study depicts the status of medieval India.

A study on 'Jatak kalin shiksha ka swaroop' by Shukla (1982) aimed at investigating the educational system of ancient India with a special reference to the Jataka stories. The study adopted the historical method of research. The main source of data collection was the Jataka stories and other ancient historical documents.

Pereira (1983) in his study "Narayana Guru as Social Educator" assess the literacy contributors of Narayana Guru as a social education and to elucidate the principles of teaching as suggested by him and to make an appraisal of his contribution towards casteless society and religious toleration.

Pandey's (1984) study was designed to highlight the role of different types of educational institutions in the cultural development of ancient Indian from the early Vedic period to the Kushan period. The material for the study was collected from original sources such as the Vedas, Upanishads, Jain and Buddhist literature, the epics, etc. Some material was also collected from secondary sources.

Tiwari (1984) conducted a study on "Varnashram Shiksha Vyawastha Tatha Adhunik Yug Main Uski Upayogita" (Hindi). The objectives of the study were (i) to critically examine the ancient Indian varnashrama educational system (ii) to examine its utility in the modern age. The study was a piece of library research. A historical approach was adopted. The Vedas, Upanishads, Smritis, Puranas and epics were utilized as primary sources of information.

Pandey (1985) conducted a Comparative Study of Educational Philosophy in Gita and Quran. The study was designed to make a comparison of the educational philosophy propounded in the Gita and Quran. It also aimed at highlighting the practicability of educational ideas of these scriptures in present-day India. The researcher has tried to give a critical description of the educational philosophy in these two texts. He has studied translations of the originals and collected commentaries on them by philosophers, educational leaders and educationists. Some of the specialists in the area were interviewed by the researcher and while formulating the results of the study, their views were also given due weightage.

A Study of Educational Ideals as Depicted in Buddhistic Philosophy was conducted by Raval (1985). The objectives of the study were (i) to study the philosophical beliefs pertaining to metaphysical, epistemological and axiological realms of the Buddhistic philosophy and their relevance to education, (ii) to study the different educational ideals as advocated by the Buddha, and (iii) to derive educational aims from the Buddhistic metaphysics, epistemology and axiology. The historical method was followed. The researcher used primary and secondary sources for data collection. The Primary sources included original literature of Buddhism produced and edited by the followers of Buddha in languages like Pali, Sanskrit and the same translated into English and other Indian languages, biographies of the Buddha, magazines, periodicals, reports, etc. The secondary sources included books written by eastern and western writers which contained elaborations, interpretations and presentations of the teaching of Lord Buddha, bibliographies, abstracts of books, journals, etc. The collected data were

analyzed into three main categories, namely metaphysical, epistemological and axiological beliefs of Buddhistic philosophy.

Shukla (1985) conducted a study on 'Prachin Bharatiya Shiksha Ka Vittiya Adhar'. The main objective of the study was to critically examine the educational finance in ancient India. It was a historical research involving extensive library work. The primary sources of study included the Vedas, ancient classics, accounts of education give by I-Tsing, Hiuen-Tsang, texts of Buddhist works, and other historical texts, records and documents.

Vyas (1986) made a critical study of Shri. J. Krishnamurthi's educational thoughts. The study has critically discussed the ideas of J. Krishnamurti on different aspects of education. He advanced a new aim of establishing the right relationship between man and man, man and the animate as well as inanimate world. He considered educating as the biggest social medium for bringing about psychological revolution, having no faith in political economic or collective revolution.

Ansari (1987) examined and analyzed the educational philosophy of Islamic culture and its concept of education.

The study on - Narayana Guru as a Social Educator is the contribution of Pereira (1989), which brings out the educational philosophy of the great social reformer Narayana Guru. The study establishes that Guru accepted the Vedic methods of Sravana, Manana and Nididhyasana as the main method of study. He fought against the social taboos and religious misconceptions. The researcher concludes that Guru is a great philosopher and a social educator.

Bhagavanti (1988) conducted a study on the educational philosophy of Dr. Radhakrishnan and its relevance for social change. In this study

researcher reached to the conclusion that Dr. Radhakrishnan's philosophy based on the cultural values of the Indian heritage, he pleaded for unifying western and the Indian ideologies and he recognized man as a supreme creation and felt that his harmonious development depends upon the cultural development.

Vandana (1989) studied urbanisation in north India during medieval period. Geographical and economical bases of urbanization were identified in the study.

Mathur (1989) conducted a study on educational ideas of Atharva Veda and according to Atharva Veda, the universe is made up of three elements. Brahman (God), Jeeva (Individual) and Prakriti (Nature).

Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self- realization.

Mahallingam (1992) in his study 'Educational thoughts of Gandhiji and their relevance to contemporary education' and he observed that Gandhiji's educational views reflect idealism, his educational philosophy is consistent with biological naturalism and Gandhiji advocated pragmatic approach towards the education of Indians through basic craft as the Centre of education.

Pandey (1993) made work on changing status of Muslim women in medieval India up to 1761. It examines social status, economic rights,

privileges, purdah system, and political profile of women in cultural context through qualitative analysis.

Radhakrishnan (1993) critically examined the Advaitha philosophy in Ezhuthachan's Adhyatma Ramayanam with respect to Advaitha philosophies in Bhagavat Gita and other Indian epics. The investigator points out the importance of Advaitha philosophy and its practical implications in the modern world.

Safya and Bhan (1993) studied the educational philosophy of swami Dayananda. The study is focused on the philosophy of Swami Dyananda's aim of education, schemes of studies or the curriculum, the teacher-pupil relationship, women's education and vicars on religious and moral education.

Sharma (1994) in his book "A socio-political study of Ramayana", revealed every conceivable bit of information about education, state, kingship, administration, war and military organization, position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual and material values of education whose relevance can be seen in the present world.

Ahuja and Raj (1995) conducted a study on "Bhagawat Gita a new prospective". The researcher came to the point that the techniques of the Gita are quite suitable to the present and future generation.

Datt (1997) in his book titled 'Ramayana' stated that the Ramayana embodies the values and the culture of the ancient India. It upholds the educational values of the high morale of life. He pointed out the purveyance of the values of the Ramayana and its relevance today.

Sankaranarayanan (1997) made search on the study of the educational ideas in Manusmriti and arrived at the conclusions that Manusmriti is an authentic work among the law bodes of India and the Indian culture was very much influenced by the ideas in Manusmriti. Manusmiriti deals with the four varnas and four Ashramas. The curriculum proposed by Manusmriti included various subjects like logic philosophy, grammar, Vedas and Ithihasa.

Morgan (1998) in his book 'The Religion of the Hindus' showed that the Ramayana illustrates the ideals, which ought to prevail in the personal, domestic social and public life, ideals of brotherhood, kingship, friendship and above all the ideals of chastity. He also pointed out the metaphysical and physical facets of the Ramayana, which manifests the mythological journey of every individual to reach the 'Perfection'.

The study on Educational Ideas of Upanishads by Surendran (1998) reveals that Universal integration was the ultimate aim of education and it was comprehensive in all respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist.

According to Seetharam (1998) value education is a complex process, which involves developing the ability to think in terms of values, the ability to do right things, and also the ability to feel the right emotion. Therefore there can be no single method for value education. A variety of methods have to be employed keeping in view the age group of children.

Prime's (1998) Ramayan: A Journey commented that the educational ideas of Ramayana provide a sound basis for an individual to start any journey, be it educational or spiritual. It can also be used as an educational

tool: to encourage children to respect, understand and appreciate cultures other than their own; to teach and reinforce customs and beliefs if they are already living in an environment where Hinduism is practised as a way of life, and to illustrate the importance of possessing good moral values such as honour, truthfulness and mercy.

Nambeesan's (1999) extensive study on-Sankaracharya as a social educator is a valuable contribution to education. The researcher examined the role of AdiSankara as an educator and a great philosopher. Sankara was able to integrate the different beliefs thereby developing an attitude of tolerance and liberate the society from the evils of superstition. He set a personal example of a model teacher. Sankara emphasized the concept of education suitable to the society based on Dharma.

The study on Educational Ideas in Bhagavat Gita and its relevance to Modern World is the contribution of Pillai (1999). The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method. It also suggests that the concept of value education should be extended to non-formal education also.

Harikumar (2002) conducted "A critical study on the pedagogical perceptions of J. Krishnamoorthy". According to Krishnamoorthy the development of a complete human being, integrated intelligence is the function of the right kind of education. Self-knowledge becomes one of the highest objectives of education. The quality and devotion of the teacher is the most important factor in this context.

Kumar (2003) in his essay "Why Rama and Ramayana remained ideal for Millions", and Especially for Gandhi proposed that Rama's system of

administration was the beginning of a true democracy that fascinated great thinkers especially Gandhi. He showed that the concept of symbolical development and symbolical levels of Ramayana will illuminate all the facets of religious life. The ideals of Ramayana especially the democratic values have greatly influenced Gandhi in his doctrine of the Ramarajya In his study titled- Sri Rama and Ramayana'

Stone (2003) pointed out that the Ramayana contains the essence of the more technical Vedic scripture with a simplistic treatment to reach the common men. He also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. He pointed out the high educational ideals that the Ramayana focuses.

Aisen (2004) in his book of "Ramayana" pointed out that it has been an influential teaching for children and scholars of all ages because of Ramayana's simplicity and exemplary concepts and virtues of the Hindu people. From childhood most Indians learn the characters and incidents of this epic and they furnish the morals, ideals and wisdom of common life. This epic helps to bind together the many peoples of India, transcending caste, distance and language by showing all the perfect way to practice dharma throughout one's life. He also pointed out that from Ramayana, one can derive many of the virtues of the Hindu culture such as perfectionism, honesty, order, obedience and respect, and active asceticism.

Barannikow (2004) in his 'Philosophical Perceptions of Indian Epics' revealed that idealism, realism, humanism and catholicity have been fully incorporated in Ramayana. The significance of Ramayana has not faded with time. It has found a place in the hearts of all rich, poor, scholars or illiterates

alike through its high ideals of life, educational values and universal appeal. 48 Survey of Related Literature.

Sadguru (2005) of Karnataka pointed out that Maharaishi Valmiki has composed the Ramayana from the heights of super-conscious state that is not influenced by the sensory thoughts and ideas. He remarked that the Ramayana is not just a historical story that happened once, but is always happening which can be seen anytime in the inner most levels within oneself by developing the spiritual insight.

Prasad (2006) in his study titled _Relevance of Ramayana' revealed that Ramayana is like a big river that is born out of Valmiki as mountain. This big river is flowing towards the ocean as Rama. Thus while flowing, the big river Ramayana is making the whole world sacred. A sincere study, understanding and practice of principles in Ramayana provide the spiritual insight required to see the Vedic truths and culture. He also proposed that the ideals and everlasting principles of Ramayana should be transferred from generation to generation, as it is relevant to all human beings, all the time and everywhere.

Natarajan's (2008) 'Ramayana An Introduction' proposed that the Ramayana is a kind of instructional material that sets moral standards for human behaviour at different strata of the society under varying circumstances, and demonstrates ideal relationships within the family. It has permanence-it is relevant at all times, in all places and in all ages. The two ideals, she says, of the Ramayana are Truth and Purity of thought, deed and action. According to her the Ramayana teaches philosophy, politics, the concepts and kinds of duties, morality and truth, in an easy and simplified manner to those who cannot understand the complex language of the Vedas.

She also asserted that the Ramayana expounds ideal behaviour, the ideal way of life and emphasizes the sanctity of the human world and throws light upon the daily vicissitudes of life.

Nasreen and Liyakatali (2012) made critical evaluation of history of English literature in pre-post Independence India. It analyses novels of M R Anand, Raja Rao and Manohar Malgonkar. Impact of English literature on India is also discussed in detail in this study.

Pintu (2012) attempted a work on education in ancient Magadha – a study of Gurukula, mahand and vihand. The study utilized archeological and epigraphical sources to find out the educational system in Magadha. Study concludes with the features of gurukulas and mahaviharas as learning centres.

Shahana (2013) studied socio economic and cultural life of medieval India as depicted in the accounts of foreign travellers. It explores, cultural, and economic life of the medieval period and also representation of women.

Education system in ancient Sanskrit literature were studied by Sharma (2013), in which the historical documents were employed.

Alvarez (2014) studied on Brahmanical monastic institutions in early medieval north India. The social set up of north India during medieval period has been discussed well in this study.

Samuel (2015) discussed philosophical and sociological bases of Indian education in which the ideas of fundamentalists were incorporated. The book was the major reference to graduates and post graduates in education.

Ghosh (2017) cited the efforts to Tagore to balance east and west in his work "Aesthetics, politics, pedagogy and Tagore: A transcultural philosophy

of education". Aesthetics, politics and pedagogy of Tagore were analyzed throughout. It provides a radical rethinking of the prominent Indian thinker Tagore and exploring how his philosophy of education relates to the ideas of western theorists.

## Conclusion

Various studies which are similar in any aspect to the present study were included in the related studies section. There are studies in which the analysis of teacher, educational contributions of great educators, philosophers, education reflected in classical works, etc. are involved. But the investigator couldn't trace out even a study which depicted the teacher in Indian classic literature. So a study on teacher as depicted in classic literature becomes relevant. The dimensions of present study, i.e., educational, literature and historical were located while creating the review of related literature. It can be seen that around 80% of the quoted works were going in line with the methodology adapted to the present study. An eclectic approach of document analysis and historical method were adopted to draw conclusions. Interestingly it is observed that as time goes the path or aim of each work is becoming narrower, present time works are concentrating on a single element or two rather than achieving a collective result. For instance Shahana (2013) made a work on socio-economic cultural life of medieval India, Mathur (1989) attempted to find educational ideals in Atharva Veda and Ghosh (2017) drew conclusions on the views of Tagore's transcultural philosophy of education. Hence the present study takes up the form of methodology as an eclectic approach in answering research questions. The inevitable section of education system, i.e., teacher being analyzed through a longitudinal period of about 2610 years, with special

reference to representative classic of the time period along with the utilization of expertise of subject masters from various disciplines and is backed up with strong historical basics. Lack of proper model for further proceedings of the work was a crucial point. Hence, the investigator planned for a specific design for the study, in anticipation that it should be helpful to solve issues emerged in the course of the study.

# Chapter III

# METHODOLOGY

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- Design of the Study
- Objectives of the Study
- Research Questions
- Definition of Key Terms
- Dimensions of the Study
- Methods of Study
- Techniques Employed
- Tools Used
- Sample and Sampling
- Sources of Data
- Criticism of Data
- Interpretation and reporting findings

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# METHODOLOGY

This chapter provide details of the overall design of the study covering aspects like the research design, procedure adopted, sources of data, techniques used to analyze the data, mode of reporting of the findings etc. The purpose of the chapter is to give minute details of procedure adopted by the investigator to complete the research work. As the present study follows qualitative approach, more emphasis goes to describing the methodology. The investigator has to check the feasibility of procedure at each stage of work and modify accordingly.

The study is intended to analyze the teacher concept in selected Indian classic literature from ancient to post independent periods. The whole work is backed up with three major dimensions namely educational, historical, and literature. Semi structured interview conducted with experts from education, history, and language and literature helped to concretize the dimensions of study and also threw light into the procedures to be adopted for the work. The overall work was completed in two phase namely primary phase followed by major phase. In primary phase extensive review was done to gather an overview of the foundations of the study, followed by interview with experts in the field of education, history and language and literature including English, Hindi, Malayalam, Arabic and Sanskrit. A classic was selected for pilot analysis on the basis of the suggestions of experts and based on literature review, as no specific model was available for the study. The famous work Pachathanthra was selected for the purpose and its Malayalam translation was used for analysis. Eight themes were identified as a result of this analysis, which complied into the following five on the basis of expert

suggestions. The identified themes were 1.teacher characteristics, 2.classroom context, 3.teacher-pupil interaction, 4.curriculum, and 5.methods followed for teaching. These themes were used for the analysis of classics selected from each period of time. The study periods were divided on the basis of historical developments in India. The historical changes in India in turn influenced the education and literature in the country. The classics were selected based on specified criteria developed for the purpose. The required information was gathered from selected Indian classic literature by giving due representation to each time period. The study followed qualitative research design, in which historical method incorporated with document analysis was used. Document analysis was done using thematic analysis. The selected classics served as primary sources of data which were analyzed using the five themes developed for the purpose. In order to ensure continuity as well as to conduct criticism of data, investigator relied on authentic literature as secondary sources of information. The validity of relied data was accomplished using the technique of triangulation.

## Design of the Study

The format of methodology of the study is given below.

1. Primary Phase

    a. Review of the related literature.

    b. Interview with experts in the field of Education, History, Language and literature (Malayalam, Hindi, Sanskrit, Arabic, & English).

    c. Analysis of a Classic - Panchathanthra

2. Major Phase

    a.  Selection of classic

    b.  Theme-wise Analysis

    c.  Validation of data through triangulation

    d.  Comparative analysis of themes

## Objectives of the Study

1. To examine the characters in the selected Indian Classic literature or descriptions about teachers in any authentic literary works for the period from BC 600 to AD 2010 and to identify teacher characteristics reflected in those characters or descriptions

2. To analyze the changes occurred in the identified teacher concept through the period from BC 600 to AD 2010

## Research Questions

1. Which are the dimensions of the study?

2. Define the key terms in the study such as Teacher, Selected, Indian classic literature, and Historical analysis

3. What are the bases of classification of periods for the study?

4. Which are the periods identified for the study?

5. What procedure should be adopted to select a classic work as a representative of a period from available literature for the concerned periods of study?

6. What should be done if an appropriate classic is not available in any period?

7. Which methods are suitable for the conduct of the study?

8. What procedure should be adopted to identify themes for analysing classic?

9. How to identify secondary sources for the study?

10. What procedure should be followed to establish validity of data and credibility of findings?

11. Which technique should be followed for analysis of data?

12. What shall be the aspects of teacher in terms of teacher characteristics, class room context, teacher pupil interaction, curriculum, and method followed for teaching in each period of study as reflected in the identified classic / literary work?

13. Which technique will employ for the comparison of interpretations between the periods of study?

14. What are the changes readily noticeable with respect to teacher characteristics, class room context, teacher pupil interaction, curriculum, and method followed for teaching in each period of study as reflected in the identified classic / literary work?

15. What will be the major conclusions of the study?

16. What will be the significant educational implications of the study?

17. What are the areas emerged as a result of the present study which requires further research?

## Definition of Key Terms

The key terms in the title are defined for their meaning and better understanding of the study.

**Teacher**

(i)   A personal employed in an official capacity for the purpose of guiding and directing the learning experiences of pupil or students in an educational institution whether public or private. (Good, 1973)

(ii)  A person who because of rich or unusual experience or education or both in a given field is able to contribute to the growth and development of other persons who come in contact with him. (Good, 1973)

In the present study the term Teacher is defined as a character in selected Indian literature, who exhibits various teacher characteristics, engaged in the process of teaching through change in period of time. The teacher characteristics may be reflected in any character in the selected classic or any other authentic literature of Indian origin written or composed in a period from 600 BC to 2010 AD.

**Depicted**

The term signifies to portray or to present a visual image or to describe in words. (Webster, 1978).

**Selected**

The term selected is defined as the choice of a unit of reading material pertinent to the problem at hand. (Good, 1973)

**Indian**

In this study the term Indian is defined as those geographical provinces constitute the country during the period from 600 BC to 2010 AD.

**Classic**

Works or writings that are outstanding artistically, especially, though not only those of noted Greek and Roman authors. (Good, 1973)

The term classic is operationally defined as the representative work from each of the four periods (1) BC 600 to 1200AD (2)1200 to 1800AD (3)1800 to 1947(4)1947 to 2010 of the study selected on the bases such as teacher as a theme, popularity, Indian origin, and which is available in Malayalam, English or Hindi.

**Literature**

The written or printed productions of a country or a period, but more specifically that written or printed matter which has high quality and style. Sometimes used to designate anybody of printed or written matter whether of quality or not such as literature of education. (Good, 1973)

**Indian Classic Literature**

In this study Indian classic literature represents those popular literary works of Indian origin having a version in Malayalam, English or Hindi in which teacher appeared as a main theme which is written or composed in a period from 600 BC to 2010 AD.

**Historical**

A study of events or conditions that fit significantly to a temporal sequence (Good, 1973)

**Analysis**

A term used to designate a number of techniques for the treatment of erroneous and misused concepts, for the clarification of their logical operations and for the reinterpretation of their role in education. (Good, 1973)

In the present study, analysis refers to thematic analysis which covers the themes selected for the study.

**Historical Analysis**

For the present study historical analysis is used to designate the method of procedure of the work which includes historical method incorporated with thematic analysis.

## Dimensions of the Study

The present study was backed up with three major dimensions namely educational, historical and literature. The analysis of the data is done in an educational way.  i.e. the behaviour exhibited and procedure adopted by a teacher for achieving better teaching outcomes, comes under educational dimension. Document analysis as the key method of analysis of classic selected using the technique of thematic analysis also determined by the principles of education. The present study took support from history to divide the relevant time periods to depict the teacher figure according to relevant

periods, starting from vedic period to post independent India. Various historical developments in Indian sub continent influenced literature and education in the country significantly. The sources of data were from literature of Indian origin in which teacher should be a central theme or character, and having significant level of popularity. The period of publication also got weightage.  Hence, selecting appropriate literary works as primary and secondary sources of data were determined by the important aspects of literature of the time periods identified for the study. Selection of literature is in line with the evolution of time historically as well as with evolution of the literature through periods.

## Methods of Study

The methods followed for the study are

- Historical method
- Document analysis

In a qualitative study, "research design should be a reflexive process operating through every stage of a project" (Atkinson, 1995); the activities of collecting and analyzing data, developing and modifying theory, elaborating or refocusing the research questions, and identifying and dealing with validity threats are usually going on more or less simultaneously, each influencing  all of the others. In the present study researcher attempted a pedagogical analysis of teacher through time periods with historical support hence the most suitable method to proceed the work is  historical method which strives to establish facts so as to arrive at conclusions concerning past events. Thus obtained knowledge helps to predict and control future existence of the system. According to Ary et al (1972), lack of control over both treatment

and measurement of data has relatively little control over sampling, and has no opportunity for replication. Historical research is not based upon experimentation, but upon reports of observation which cannot be repeated. According to Best and Kahn (1977) the historian must depend upon the reported observations of others, often witnessed a doubtful competence and sometimes of doubtful objectivity. For the present study investigator follows historical method along with document analysis. The steps involved in historical method are

(1) Selection of the problem (2) Formulation of the hypothesis / research questions (3) Collection of data (4) Criticism of data (5) Interpretation and reporting findings

Historical research has been defined as the systematic and objective location, evaluation and synthesis of evidence in order to establish facts and draw conclusions about past events  (Brog, 1963). It is an act of reconstruction, undertaken in a spirit of critical inquiry, designed to achieve a faithful representation of a previous age. In seeking data from personal experiences and observations, others from documents and records, researchers often have to contend with inadequate information so that their reconstruction tend to be sketches rather than portraits. Reconstruction implies a holistic perspective in that, the method of inquiry characterizing historical research attempts to encompass and then explain the whole realm of man's past in a perspective that greatly accents his social, cultural, economic and intellectual development (Hill & Kerber 1967). The values of historical research has been categorized by Hill and Kerber as follows

✓ It enables solution for contemporary problems to be sought in the past

- ✓ It throws light into the present and future trends

- ✓ It stresses the relative importance and the effects of the various interactions that are to be found within all cultures.

- ✓ It allows for the revaluation of data in relation to selected hypothesis (set of questions) theories and generalizations that are presently held about the past.

Document analysis was employed to fulfill the fifth step of historical method and is detailed in following section

**Techniques employed**

The two techniques employed in the present study are

- Interview with experts in the field of History, Language and literature (Malayalam, Hindi, Sanskrit, Arabic, English), and Education.

- Document analysis

Intensive review of literature has been conducted as the first step. In order to build up the historical as well as literature dimensions of the study semi-structured interview was conducted with the experts in various fields such as Language and Literature (English, Hindi, Arabic & Sanskrit), History and Education. Details are given under the sub heading tools.

Document analysis was incorporated with historical method to report analysis and findings. Thematic analysis of the data was carried out to draw inferences and report the findings. Thematic analysis is defined as the process of identifying, analysing and reporting patterns (themes) within data. It minimally organizes and data set in detail. However, frequently it goes further than this, and interprets various aspects of the research topic. (Clarke,

2006). Analysis involves the identification, examination and interpretation of patterns and themes in textual data and determines how these patterns and themes help to answer the research question at hand. According to National Science Foundation (NSF,1997) qualitative analysis is a very fluid process not guided by any universal rules; is highly dependent on the evaluator and the context of study. It is likely to change and adapt as the study evolves and the data emerges. According to Day (1993) analysis involves breaking data into bits and then beating the bits together. It is the process of resolving data into its constituent components to reveal its characteristic elements and structure. The core of analysis lies in the related process of describing phenomenon, classifying and seeing how the concepts are interconnected. The work came in comparative literature of Praseedha (2010) In search of black female self – a study of the autobiographies and selected works of Zora Neal Hurston and Maya Angelou, the investigator proceeded by centering around the core theme of black female self. The analysis continued through lives and works of the selected authors by; describing and showing how the concepts are interconnected. Qualitative data analysis is a circular process having three phases namely describing, classifying and connecting.

Describing

Qualitative
analysis

Connecting                    Classifying
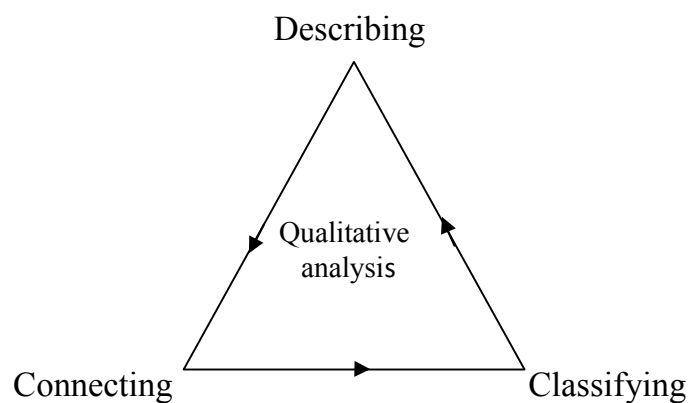
*Figure 1*. Outline of qualitative data analysis

In the present study the process involved in analyzing changes over time upon the central theme Teacher – The guru, through classic literature prevailed at the selected time periods. Very similar analysis on feminine psyche in the works of Anita Desai has been conducted by Abraham R M (2006) by giving special reference to the novel Fire on the Mountain. The study exactly followed the circle of data analysis as such.

Interpretation and explanation are the responsibility of the investigator and of course to develop a meaningful and adequate account. The data merely provide a basis for the analysis it do not dictate it. This requires the development of a conceptual framework through which the actions or events that are researching can be rendered intelligible. The meaningful classification involves breaking up of data and bringing it together again, it lays conceptual foundation for analysis. Categorizing and retrieving data provides a basis for comparison and redefining the categories can produce more rigorous conceptualization. And the most important point to be kept in mind is that the classifying should always be guided by research objectives.

Concepts are the building blocks of analysis. In qualitative analysis the first task is to make these building blocks. Classification lays the foundation for identifying substantive connections; one common way to identify substantive connection is by identifying common association between different variables. Once data is classified, we can examine regularities, variations and singularities in data. By studying correlation between different categories a researcher can build up a picture of data which is both clearer and more complex than the initial impressions. However, analysis is iterative and is better represented by a spiral than a straight line. For the present study

thematic analysis was employed. The involved central theme was the characters of teacher; which can be connected logically to other related themes.

Extensive analysis of the book 'Panchathanthra' helped to formulate the following themes for analysis of classic literature in major phase of the study. The identified themes were compiled under eight headings namely (1) Teacher characteristics. (2) Learning atmosphere (3) Teacher-pupil interaction (4) Content of learning (5) Curriculum (6) Relation between teacher and student (7) Method followed (8) Religion, caste and its influence.

The eight themes identified by the analysis of panchatantra were reduced to five by merging the content of learning with curriculum and learning atmosphere with Religion, caste and its influence under the head classroom context on the basis of suggestions of experts in respective fields. Hence, the five themes for major phase of analysis were the following. (1) Teacher characteristics (2) Teacher – pupil interaction (3) Classroom context (4) Curriculum (5) Methods followed for teaching.

A brief description of each theme is given below

**Teacher Characteristics**

The features of teacher was analysed under this theme. Investigator identified those characters from selected classic, who exhibited characteristics of a teacher. What duties and responsibilities assigned/ taken by the teacher character, involvement in his/her work, the approach and attitude towards the profession of teaching, etc were identified under the heading teacher characteristics. The changes in the system of education and its reflections on teacher characteristics were minutely listed and compared during reporting.

## Teacher – Pupil Interaction

The mode of interaction between teacher and student were listed out in this theme. The classroom as well as outdoor teaching situations was considered. Investigator attempted an analysis of the approach of teacher towards students other than in teaching process. In certain instance, the picture about teacher in the minds of children had developed on the basis of their experience with the teacher also was addressed. The changes occurred in the association between teacher and pupil were checked and tabulated at the end for period wise analysis

## Classroom Context

It signifies the prevailed system of classroom arrangement. In addition, the system was helpful in supporting educating process also subjected to analysis. The changes occurred in the setting up of classroom context were compared at the end of analysis of the theme

## Curriculum

In its broader sense, all the activities and subjects of study incorporated in teaching learning process were included in the theme curriculum. The changes occurred in the curriculum are also identified at the end of analysis

## Methods Followed for Teaching

It includes all the methods and strategies followed by teacher in teaching - learning process. The relevant methods were noted and the changes in the methods according to period of classification were compared at the last portion of analysis.

It is not necessary that all the five themes should appear in all selected classics since it is the representative of the society at varied times having specific historical and literary peculiarities. The themes which are not appeared during analysis do not mean that the component is absent; it merely suggests that the selected classic does not highlight the theme which the investigator analyzed. In order to bridge any of such gaps, supporting documents (secondary sources) were used.
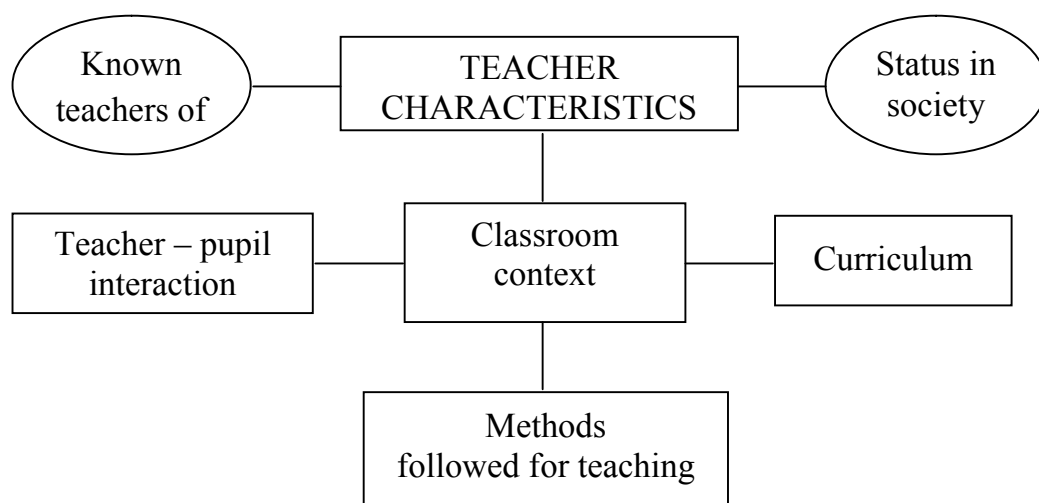


*Figure 2.* Pictorial representation of connection between themes.

## Tools Used

Interview with experts were carried out with experts in the field of education, history, and language and literature. The purpose of the interview was to get details of the dimensions of the research work, get an idea about the procedure of the study, selection of classic and its analysis. Semi structured interview was conducted in which interview schedule was used as tool

**Interview Schedules**

The data were gathered from the experts in language in literature, namely from the subjects Malayalam, Hindi, Sanskrit, Arabic and English.

The investigator collected data from the experts of history and education. The tool composed of 16 questions which were linked in such a way that the first question acts as predecessor to the second. For eg: one of the items in the schedule prepared to experts in hind language and literature is as shown below:

Interview Question No.7: Is there any stereotyping in popular works during medieval period in Hindi literature?

Likewise questions were set to all disciplines. On the basis of review of related literature the schedules were prepared. A copy of the interview schedule and the list of experts are given in (Appendices I-VIII).

## Sample and Sampling

In this study, experts in the field of education, history and language and literature were the sample required for interview. Purposive sampling technique was utilized as the sampling procedure. Cohen (2007) states that, purposive sampling as a feature of qualitative research. Researchers handpick the cases which should be included in work. Hence the sample is built up, which satisfies the specific needs of research work. Ball (1990) cites that many researches are following purposive sampling technique in order to access 'knowledgeable people'. i.e. those having in-depth knowledge about particular thing or issues or in faculty or in profession. In the present study the sample of experts were restricted with their subject of study. Twenty people were interviewed from subjects like Malayalam, Hindi, Sanskrit, Arabic and English. Investigator collected data also from the experts in history and education, together fifteen expert were included in the sample and they contributed supportive data.

## Sources of Data

Various commentators stress the importance of using primary sources of data where possible (Kerber 1967). The value too, of secondary sources should not be minimized. There are numerous occasions where a secondary source can contribute significantly to more valid and reliable historical research than other sources. In this study, both primary and secondary sources were required from a vast period of about 2610 years. Indian sub continent was subjected to tremendous changes during such a long period time. Many authentic sources from early period might have been destroyed or otherwise inaccessible or unrecorded.  More than a mere classification as primary and secondary, the primary sources required for the study were selected from the collection a literature in specific period of time.

### Primary Sources

The prime step of major phase is the selection process of relevant classic as a representative of the time period. The selection of classic literature was done on the basis of certain criteria developed in view of literature review.

#### Selection of classic.

The following criteria were developed for the selection of classic for appropriate time periods.

##### *Historical division of time period.*

The study was intended to depict the teacher figure through time periods, and hence, it was the first criterion to select classics for analysis.

The division of time for analysis was, (1) BC 600 to 1200AD (2) 1200 to 1800AD (3)1800 to 1947 and (4)1947 to 2010. The rationale behind the classification of time periods is as follows. The characteristic changes of Indian life are constituted the basis of division. The establishment of Muslim power in India demarcates ancient and medieval period and that of the British authority, the medieval from the modern period.  In case of present study the period of compilation of the epic is taken as the beginning of classification instead of 1CE AD, and to Indian history the century 1800 plays a major role in the development of society, hence the medieval period ends at 1800AD. From 1800AD to independence; the section modern period is defined, thereafter till first decade of millennium is treated as post independent period.

The investigator selected a classic book as a representative of each period of time and treated it as a primary source.

### Theme of the book.

The second criterion for selection of classic was theme of the book.

The theme of the book should be included in any of the following category.

- ✓ Teacher as its subject or theme (in the form of teacher characteristics).
- ✓ Cover something relevant on teacher or student, their role, relationship etc.
- ✓ Description of educational system or ideals.

***Popularity or readership of book.***

The third criterion for classic selection was popularity of the book.

***Origin of the book should be in any Indian language.***

The fourth criterion for classic selection was that, the book should of Indian in origin.

**Availability of unabridged document either in Malayalam, Hindi or in English.**

The fifth criterion for selection of the classic was that, the complete work should be available in any of three languages such as Malayalam, Hindi or English. This criterion was included by considering the language background of the investigator.

In the absence of a classic work, which fulfills the above mentioned criteria the investigator can rely upon the authentic historiography literature with the consent and suggestion of the experts from the concerned fields and with the help of supervising teacher. To depict the transformation of educational system as well as nature of teacher, ensuring continuity of time period is essential. If a required classic is not available for any period, investigator has to proceed according to the opinion of the experts. Feasibility of historical research is unpredictable and while conducting such a work researcher has to experiment with various strategies for the successful completion.

The investigator shortlisted classic works for each period, which somewhat agree with the criteria formulated for selection. Then the investigator has to select one classic as representative for the period which was then analyzed for identifying the teacher elements of the concerned period. Final selection of classic for each period was done on the basis of intense review of the shortlisted works and by considering the suggestions of experts in relevant fields. The classic thus selected for the identified time periods are given follow. The classic for the first period 600 BC – 1200 D was Srimad Valmiki Ramayana which was picked from 113 major ancient works. A comprehensive classic, which satisfied all criteria was not obtained for the second period i.e., for 1200 AD – 1800 AD. But on the basis of expert opinion, Gurumahima, a compilation of Kabirdas was selected as a primary source for the study. The procedure followed for selecting classics for third and fourth period such as "The story of my experiments with truth" by M.K.Gandhi and "Ek aur Dronacharya", by Sankar Sesh as the representatives of third and fourth period respectively were chosen out of 300 popular works of each –period.

As per the design of the study, the classics selected to find out the 'teacher element' served as primary source of data for the study. As the work progresses at certain points, discussion and interview with experts in concerned field was also conducted, and it is also included in the section of primary sources.

Table 1

*Primary Sources of Data*

| Period | Title of the classic | Author /Translator | Year of publishing/ Compilation &Publisher | Language |
|---|---|---|---|---|
| 600BC to 1200AD | Sreemad Valmiki Ramayana (EPIC) (112) | Sage Valmiki Translated by Dr. M Leelevathi | Roughly estimates compiled during 5CE BC, Malayalam poetry – prose translation published by DC Books | Origin – Sanskrit Translation- Malayalam |
| 1200 to 1800AD | 1. Gurumahima – Kabir ki Dohe – (www.bharatdarshan.co.nz) <br> 2. History of medieval India.(1800-1700) Satish Chandra,2007,Orient Black Swan <br> 3. Education in medieval India, Krishnalal Ray,1984,BR Publishing corpn, Delhi <br> 4. History of India Vol I &II, R.Sathianathaier,1973,S Viswanathan Printers and publishers Pvt Ltd | | (from 300 selected books) | 1. Hindi (English translation available) <br> 2. English |
| 1800 to 1947 | The story of my experiments with truth (300) | M K Gandhi English Translation by Mahadev Desai | Navjivan publishing House, Ahemedabad 1997 | Origin- Gujarati Translation –English |
| 1947 to 2010 | Ek Aur Dronacharya (300) | Shanker Shesh | 1971, Parameswar Prakasan publisher | Hindi |

**Secondary Sources**

Historical documents reflecting the society and giving picture of the educational system such as authentic books, historical reviews, bibliographies, journals, etc were the supporting documents taken for analysis, filtered by selection criteria like reviews, comments, article related to selected books,

various other authentic studies etc. were treated as secondary sources of the study

The major secondary sources used in the study were;

1. *Ancient Indian Education (Brahmanical & Buddhist),* R.K Mookerji (1974), Motilal Banarasidas Publishers, Delhi.

2. *Ancient Indian education origin, development and ideals,* F.E Keay (1980), Cosmo Publications, New Delhi.

3. *India's Ancient Past* – R.S. Sharma (2011),Oxford University Press.

4. *Introduction to Indian Philosophy*: *A Simplified Text*, Ruth Reyna (1971), Tata McGraw Hill Publications Co.

5. *A source book in Indian Philosophy* , Dr. S. Radhakrishnan and Charles A Moore (1957), Princeton University Press,

6. *Ramayan of Valmiki*, Ralph T H Griffith retrieved from file:///I:/Ebooks %20S/Sacred_Texts/index.htm

7. *Gora - Rabindranath Tagore,* 1910, Translation in English Radha Chakravarthy, 2009, Penguin India

8. *Wings of Fire*, Dr. APJ Abdul Kalam and Arun Tiwari, 1999, Universities Press.

9. *Education in India*, Padmna Ramachandran and Vasantha Ramkumar 2009, National Book Trust , India

10. *A survey of Indian History*. K.M. Panikkar.(1963). National Printing Works, Daryaganj, New Delhi.

11. Akbar Kakkattil (2011). *Adhyapaka kadhakal.* Kozhikode: Mathrubhoomi Books.

12. *Kozhinja ilakal- Autobiography of Joseph Mundassery* (1978), Current Books, Thrissur.

Along with these, so many other sources also were utilised for the study, which are included under the reference section of this report.

## Criticism of Data

Evaluation of historical data or information is often referred to as historical criticism and the reliable data yielded by the process are known as historical evidence. Thus it has been described as that body of validated facts and information, which can be accepted as trustworthy. Historical criticism is usually undertaken in two stages: first the authenticity of the source appraised, and second the accuracy or worth of the data is evaluated. The two processes are known as external and internal criticism respectively. Each of these contribute to the validation of data used for the analysis. According to Best and Kahn (1999), the historical evidences for the proposed problem are derived from historical data by the process of criticism, namely external criticism and internal criticism. i.e. through criticism the evaluation of obtained data and information are being carried out.

### External Criticism

It is concerned with establishing the authenticity or genuiness of data hence aimed at the document. Therefore it sets out to uncover frauds, forgeries, hoaxes, inventions or distortions. To this end, the task of establishing the age or authorship of document may involve tests of factors such as signatures, handwriting, script, type, style, spelling and place names. Further, was the knowledge it purports to transmit available at the time and it is consistent with what is known about author or period from another source

(Cohen 2000). Hence in the present study the investigator decided to incorporate external criticism.

**Internal Criticism**

Having established the authenticity of the document, the researcher's next task is to evaluate the accuracy and worth of the data contained therein. Many documents in the history of education tend to be neutral in character, though it is possible that some may be in error because of various kinds of observer characteristics. A particular problem arising from the questions posed by Travers is that of bias. The chief concern here, as Plummer (1983) reminds, resides in examining possible sources of bias which prevent researcher from finding out what is wanted and using techniques to minimize the possible sources of bias. Researchers generally recognize three sources of bias: those arising from the subjects being interviewed, those arising from themselves as researchers and those arising from the subject – researcher interaction (Travers 1963).

**Triangulation**

Campbell and Fiske (1959) identify triangulation as a powerful way of demonstrating concurrent validity; particularly in qualitative research. Concurrent validity is similar to partner – predictive validity in its core concept and which is an agreement with a second measure.

Data triangulation can be employed to enhance the validity of the study, in which information from different sources are cross checked with available primary source so as to point out the congruence or incongruence between them. The internal criticism of the study is being established with the help of data triangulation. Consider the inferences drawn from the analysis of

Ramayana to the first period, the data relevant to the current study are being cross checked with the major secondary source. In this procedure investigator is trying to sort out the incongruence in data available in two sources. For example the gurukula system of education was clearly stated by Mookerji (1957) which was same as in Ramayana. Likewise the education received by APJ Abdul Kalam is similar as that of received by Gandhiji, which is similar to the system followed by Gora in Tagore's famous work Gora. The colonial system of education is portrayed similar in all the three sources and arriving the fact that the data are consistent and mutually supporting. In the same way Sitaram (2000) details the system prevailed in present situation was same as that played in Ek aur Dronacharya. Hence, the data were triangulated well.

**Interpretation and Reporting Findings**

In major phase, the analysis is arranged in such a way that a reader can easily comprehend what idea about the teacher pictured in classic as a representation of the concerned period. A general idea about the selected classic was given. Then report of analysis of the themes to concerned period were detailed. The gaps existed if any were filled to maximum extent possible by using relevant secondary sources. Descriptions of each theme were set according to the identified time period. Finally the points were compiled to have a longitudinal view of changes that happen through the periods of time. The chapter is organized under four major heads representing the periods and each of the section is again divided into five on the basis of themes. The validation of data has been done at the end of each period and the comparative analysis of theme through periods is added at the end of analysis chapter. The format of analysis is given below.

➢ Analysis of the classic

1. Introduction to the classic

2. Theme wise analysis

   • Teacher characteristics

     Discussion

   • Classroom context

     Discussion

   • Teacher – pupil interaction

     Discussion

   • Curriculum

     Discussion

   • Methods followed for teaching.

     Discussion

3. Validity- Triangulation

   • External & Internal Criticism

4. Comparative analysis of themes

The analyzed data for each period was arranged under the above mentioned five themes under four separate sections. Discussion of each period was also done after the completion of period wise analysis. In case the selected document doesn't depict the overall picture of the teacher element, the researcher filled the gap with the help of supporting documents of the concerned period so as to develop a clear picture of the system of education as a whole. At the end of the analysis chapter, each theme and its change through the time periods were consolidated using tables specified with citations of sources.

# Chapter IV

# ANALYSIS

- Primary phase

  - Analysis of Data obtained through expert Interview
  - Analysis of Panchathanthra
  - Discussion
  - Conclusion

- Major Phase (Common for all periods)

  - Introduction to the classic
  - Theme wise analysis
  - Validity- Triangulation
  - External & Internal Criticism
  - Comparative analysis of themes

# ANALYSIS

The chapter deals with the analysis of data collected from various primary and secondary sources. Document analysis, specifically thematic analysis is employed for analysis of data in the present study, which constituted with the identification, examination and interpretation of patterns and themes in the textual data and determines how these patterns and themes substantiate answers of the research questions. The core of the analysis lies in the related processes of describing phenomenon, exploring and classifying how the concepts are interconnected. In the present work, analysis of 'teacher concept' in selected Indian classic literature has been carried out. Along with the selected classic for each of the four periods, data from secondary sources were also subjected to analysis. The central theme of the study is Teacher; which is dissociated into five themes such as teacher characteristics, classroom context, teacher-pupil interaction, curriculum and methods followed for teaching. The analysis of the study involves the following two phases.

1. Primary Phase

2. Major Phase

The whole analysis is divided into two sections namely a Primary phase and a Major phase. The objectives of primary phase were to identify themes for analysing the classic and to prepare a frame work for the further proceedings of the study. Intensive review of literature has been done in primary phase as the first step. In order to build up the historical as well as literature dimensions of the study semi-structured interview was conducted

with the experts in various fields such as Language and Literature (English, Hindi, Arabic & Sanskrit), History and Education. Experts suggested conducting a pilot analysis of a famous classic, as an appropriate model for the study was not available through literature review. So, to identify the themes of analysis of classics in major phase the investigator analyzed the popular classic 'Panchathanthra' of Vishnusarmman compiled in 4BCE in primary phase. As there is no work available for reference  prior  to the selected work in history of education to follow as a model, the primary phase served as a guideline to major phase and based on the findings of primary phase second phase is proceeded i.e. the analysis of selected classic literature representing the four identified time periods. The two phases of work were reported separately. In primary phase, analysis of data from the interviews and analysis of Panchathanthra are included.

In major phase, the analysis is arranged in such a way that a reader can easily comprehend what idea about the teacher is pictured in each classic as a representation of the concerned period. The analysis of major phase is organized under four major heads representing the periods and each of the section is again divided into five on the basis of themes, and validation of data, which has been done at the end of each period.

The format of the chapter is given below.

**Primary Phase**

    Literature review

    Analysis of data obtained from the interview with Experts

    Analysis of 'Panchathatra'.

    Discussion

**Major Phase (Common for the four periods)**

> Analysis of the classic

   1. Introduction to the classic

   2. Theme wise analysis

- Teacher characteristics

   Discussion

- Classroom context

   Discussion

- Teacher – pupil interaction

   Discussion

- Curriculum

   Discussion

- Methods followed for teaching.

   Discussion

   3. Validity- Triangulation

- External & Internal Criticism

   4. Comparative analysis of themes

## Primary Phase

In primary phase of the study intensive review of literature has been done to build up the educational, historical and literature dimensions of the study. Semi-structured interview was conducted with the experts in various fields such as from Language and Literature (English, Hindi, Arabic & Sanskrit), History and, Education.

**Analysis of data obtained through Expert Interview**

The present study is backed up with three dimensions namely educational, historical and literature. Hence, the investigator consulted experts from all the three dimensions to get in-depth information for the design of the study. The analysis of system of education was done in educational way. Document analysis was the key method to analyze the content of study, specifically thematic analysis was chosen. The present study followed historical method to depict the teacher figure through time periods, starting from the vedic period to post independent India. Historical classification of the periodisation was followed with the suggestions from historians. The periodisation is going in line with the reforms which took place in the educational system in India. Periodisation starts from ancient, medieval, modern and latest period, which corresponds to the political scenario termed as Hindu regime, Islamic regime, colonialisation, and post independence. Each of the periods represents the political as well as social history of particular group who is in power from time to time. The details of the historical background are given in the second chapter of this report. As the name implies the study is an attempt to draw the evolution of teacher through time periods by analyzing selected Indian literature available in the four time periods. Without the historical support, the study cannot be proceded well.

The literature aspect is inevitable to carry out the stated problem. Selection of literature is in line with the evolution of time historically as well as evolution of the literature periods. As to get a clear idea of evolution of

Indian literature expert interview has been done with experts in the field of Hindi literature (Appendix…). The Aadikaal (upto1325), Bhakthikaal (upto1650), Reethikaal (upto1850), Modernism (upto1900), Romanticism (upto 1936), Experimentalism (up to 1943) etc are the literature divisions of the time periods included in the study and hence it is concluded that the study lies upon literature dimension too. The interview with experts in the Malayalam language and literature revealed that the whole history of literature has been divided into ancient Malayalam age (Purathana kalagattam), medieval Malayalam age (Madhya kalagattam), modern Malyalam age (Adhunikakalagattam) and post modern Malayalam age (Utharadhunika kalagattam). The age of Malayalam literature starts with Ramacharitham in early of 13th century till 16th. The 16th CE to 19th is called the medieval, and late period termed as modern. Recent or contemporary works corresponds to post modern literature. In the case of Indo-Arabic literature it gets flourished in Mughal period and also in the sultanate age.

The interview also helped to identify the time periods and for selecting appropriate literature, selection criteria for classic work, etc. Experts also suggested to conduct a pilot analysis, and proposed the famous classic Panchathantra for the purpose.

The investigator selected the well known classic "Panchathanthra" of Vishnusharmman as it satisfies the definition and criteria of a classic work according to the study and on the basis of experts' suggestion. The popular Malayalam version of the book, translated by Sumangala (1978) is used as the document for analysis in the first phase.

**Analysis of 'Panchathanthra'**

Panchathanthra has been widely acclaimed as children's book partly because of its origin, and largely because the characters in the stories which are mostly animals with human traits. It has served the purpose of entertaining and educating children through the ages, but the ideas expressed in the stories are as useful, if not more, to grown-ups. It is one of the few books *on Niti-shastra* in classical Sanskrit literature. The word *Shastra* means a branch of knowledge and *Niti* means manner of proper conduct in a social environment (manual for training in life skill through story telling). The stories deal with practical ideas of how to lead a successful and comfortable life in any circumstance avoiding the pitfalls commonly encountered. They exhibit that knowledge and wisdom are two different things. Knowledge is vast and rationale. There are many branches of knowledge and it takes a long time to learn thoroughly even one. Wisdom is intuitional; it can appear in a flash and is useful in all walks of life. The stories in *Panchathanthra* deal with worldly wisdom needed for survival and prosperity. The book consists of 5 major sections, composed of many stories and sub stories. First section *'Mithrabhedam'* includes 23 stories which cover around 35 morals, giving emphasis to worldly relations. The second section of the book is termed as *'Mithrasamprapthy'* constituting '7' stories and envisages nearly 15 morals essential for well-being. Third section is the series of stories between crow and owl named *'Kakolookiyam'*. The section gives preference to 'laws of war' which includes 18 stories and teaches 20 essential morals. The 4th section *'Labdhapranasam'* is composed of 12 stories and gives 15 morals. The 5th section *'Apareekshithakarakam'*

composed of 15 stories giving emphasis to 20 morals. Altogether the book covers 105 morals through 75 main stories and many sub-stories.

There was a King named Amarasakathi in the Southern region of India, he has three sons Vasusakthi, Ugrasakthi and Anekasakthi. Three of them are very weak in intelligence and daily activities. So the King wants to make them fit for the needs of the society. The search of a good teacher ended in a Brahmin scholar named Vishnusharman. King wanted to teach his sons the essence of Science and Logic. Vishnusharman took the Princes to his home and started to narrate the stories compiled in 5 sections, Later the pupils became scholars. The stories complied by Vinshnu Sharman for the purpose of educating Princes; is known as '*Panchathanthram Kathakal*' (*Panchathantra* stories).

The results of analysis were complied on the basis of nature of the facts which are similar, and arranged under separate heads as follows

**Teacher Characteristics**

Important teacher characteristics identified during analysis of the book are

- Supportive and appreciative attitude.
- Advice for practicing religion
- Conversational manual of teaching.
- Personalized teaching.
- Teaching for transfer.
- Counseling pupils.
- Reinforcing desirable behaviour.

- Correlating with prior knowledge and skills.

- Assistance for life skills.

- Inculcating values.

- Advice for giving alms.

- Moral support in war fronts

- Setting goals in life.

- Guidelines for a king.

In *Panchathanthra* stories, the ideals and ideas were delivered by 'characters' in the story. It is outlined as a story happening in a forest, in a village, in a town, in a market etc. Contextually the teacher's role is taken by various 'characters' in the stories. Essence of knowledge is coming out from the context. It exactly covers the areas which a teacher should entitle. For instance in a single story the role of teacher is changing according to the turnings and twists of the story and is handled by the characters compounding.  The full story compilation is in such a way so as to gather the knowledge easily by common people. Narrations given by a scholar in explaining the stories will be much useful and fruitful for generating better citizens. In the 9th story of *Prathamathanthra - Mithrabhedam* the role of teacher taken by the Lion King (pp. 70), *Pingalakan* gives a fine lecture to his minister fox *Damanakan* about the conduct and good qualities of men, one should be followed. Similarly (pp. 78) the ox *Sanjeevakan* depicts nature of relationships one should maintain to get mutual respect from the dear ones. In sixteenth story the conversation between *Damanakan* (minister fox) and ox *Sanjeevakan*, *Damanakan* takes the roles of teacher; he prepares *Sanjeevakan* to face *Pingalakan* in well manner. He emphasizes that at any cost one should

protect his soul in all situations. It is better to leave money than life. As the story progresses the conversation between *Damanakan* (pp.102) and *Karadakan* depicts the major dimensions of 'Neethishasthra'.

In stories 18, 19, 20, 21 there happens an argument between the two minister foxes *Karadakan* and *Damanakan* upon the actions of Damanakan in spoiling the relationship between *Sanjeevakan* and *Pingalakan*. Each of them take the role of teacher alternately and the debate between the teachers will provide glimpses of ideas to the learners in grasping various rules of nature. The first story of the second section *Mithrasamprapthy*, the contextual teacher *Hiranyakan*, the rat quotes legends like Panini, Jaimini-the saint, Pingalakan etc. and shares the experiences to evoke disciples to new world of affairs. In the sixth story of rat, crow and tortoise; tortoise *consoles the rat, like a counselor who is scaffolding a child* and his speech makes the rat calm and cool. In third session – *Kaakolukeeyam*, in the first story the various opinions given by crows about the ways to attack enemy in turn depicts various personalities, finally the right way is disclosed by the wisest crow (pp 201). Later on one of the crows takes the role of teacher who gives the strategies to be taken by rulers for winning the war (pp 203). In the second story of *Kaakolukeeyam*; directly tells the qualities of a teacher, *a teacher should be a leader, well versed in teaching, should continuously update his knowledge*. The ideas were transacted through a core discussion among group of birds. (pp 207) The wordings of great teachers as such quoted in the 3<sup>rd</sup> story of *Kaakolukeeyam*, show the authentic nature of teacher, i.e., Vyasen and Manu asked to give up man for family, give up family for village, give up village for country and give up 'land' for our own sake (pp 260). In the 15<sup>th</sup>

story of *Kaakolukeeyam*, contextually one of the crows takes the role of teacher, and explains how to face the challenges in getting final goal, by pointing out various examples from epics, like the role of Bhima as a cook, that of Arjuna as a dancing lady, Yudhishtira as a servant, Nakula-Sahadeva as care takers of cow, pig, horse etc and Droupadi as the she maid of Royal people. As a teacher such 'quoting' will impinge the reader's (learners') mind to set a goal oriented attitude in life (pp.269). *Sthirajeevi* concludes the *Kaakolukeeyam* session with his informative speech to the King, which in turn governs a ruler in proper way. As a good teacher *Sthirajeevi* explains the concepts with different exemplars.

**Learning Atmosphere**

Learning atmosphere is presented in the form of life situations which as incidents with the progress of each story. The characters in each story is varying, they can be human; can be animals etc. Each conversation creates a learning atmosphere and hence a 'moral' is evolving from the story. In the last thanthram-*Apratheekshithakarakam* mentions a learning atmosphere explicitly in its 5$^{th}$ story. Four brahmin youths decided to join in a Gurukula and continued education for long 12 years which shows that individual teaching is prevailed over there.

**Teacher Pupil Interaction**

The work Panchathanthra is meant to educate people. The mode of interaction between teacher and pupil is presented in the form of narrations. Each character in the stories takes the place of teacher, contextually a teacher can be a human being or an animal as the situation demands. Importance is given to the uttering words of each character, not to the speaker.

**Content of Learning**

The book is composed of 5 sets of stories. As far as the origin of book is concerned, it is for educating the princes of a king; hence most of the sections are dedicated to the royal race and for their better living. Yet some of the stories and morals are useful for the common man in proceeding prosperous life. The first set of stories tells about the relationship between pupils; its nature, how to build and maintain good companionships, etc. The second set *Mithrasamprapthi* deals with the tales which show the joyfulness or happiness in meeting friends after long time and the need of good friends in life. Third set of stories *Kaakolukeeyam* is mainly aimed to teach the rules of war and common nature of the king. *Labdhapranasam;* the fourth section deals with morals helpful for better living, and similarly the fifth section *Apareekshithakarakam* also gives ways for better living.

In the first set of 'Panchathanthra' stories, '*Mithrabhedam*' is meant to give the belief in destiny. The merchant is leaving his 'ox *Sanjeevakan*' in the forest when it came across with an injury whil going for trade. As predetermination the ox named Sanjeevakan came back to normal life, concluding (pp. 12) with the moral that "if fate is ready to save the being no one can destroy his life". In second story about a monkey who unnecessarily intruded into another work got fatal injury giving the essence that intelligent people won't interfere in others' affairs; in other words attitude of "It is not my cup of tea" is supposed to be right (pp14) as per the situation. Conversation between the foxes *Damanakan* and *Karadakan* enlists many of the positive attitudes and ways of life which will ultimately lead common man to peacefulness and happiness throughout n life (pp14). In simple words

*Damanakan* describes the mortality of life, and need of leading a worthy life. As the conversation continues, the role of the ruler (King) and the people of Nation are getting narrated (pp 20). In the fourth story of *Mithrabhedam* the servant of King becomes a cause for rivalry between King and Minister which in fact tells about the need of worshipping men of all categories. The fifth story is about theory of '*Karmayoga*' i.e., one's own action will decide his own destiny. The Saint named *Devasharmman* and thief *Ashadabhoothi* and their greediness to get money ended in a tragic end (pp.60). 8th story of Prathamathanthram teaches the concept that one who is intellectual can solve every problems of life very easily. Nothing is impossible for intelligent ones. Same moral is presented in 9th story i.e., story of rabbit and Lion (*Bhasurakan*). Ninth story also tells that the companionship will lead us either in good way or in bad way according to the nature of people involved in that closed circle (pp. 93). The 15th story of swans tells us that, hard work can make one strong enough to achieve motives (pp.128). The core value honesty is narrated in 22nd story of *Mithrabhedam* by connecting to the story of two friends.

In the second set of stories *Mithrasamprapthy* teaches the importance of good relationship. Later on the progress of story with a crow shows right way to choose companions. In the fourth story of rat, in one turn rat itself takes the role of teacher and recognizes that one's own thing   'll not go anywhere. One of the important themes required for a peaceful life is emphasized in 5th story, here son of merchant brings a book with few lines or key words of life which is "the thing which is meant to one person will reach him, no God can prevent it, no need to worry about it, it will not go to other people" which in turn gives a great message for peaceful life. At the end of the story the follower of the words

becomes a successful man in life. In the 7th story as a continuation *Mantharakan* (pp.182), the tortoise gives excellent piece of advice to Hiranyakan, the rat, which leads us to ultimate truth of life and its meaning in all aspects with each moral equipping the learner to a peaceful life and mental state. The deep relationship between the deer, rat, crow and tortoise shows the importance of companionship and each of the character teaches the disciple about the duties that should be followed by the companions to keep healthy relations for peaceful progress of life (pp.189). When the tortoise trapped the thoughts of *Hiranyakan* (Rat) led others to a new way which in turn helps the learner to tackle a bottleneck in a cool manner with a message to hold good companions the second section comes to an end.

The third section of 'Panchathanthra' i.e., "*Kaakolukeeyam*", the story begins with "*Meghavarnanan*" about the rivalry between crow and others to defeat owls. There comes the piece of knowledge to learner. Each of the crows opines whether war is a must or not. Five of them give in five different ways. Through these opinions the author tries to teach the learner the rules to be followed by a warrior or a common man while keeping rivalry with others. Finally the 6th, the wisest of the crows takes the role of teacher and gives final decision. The ways to find out one's own well wishers is told by one of the crows in the same story. This is meant to the ruling class at the time of compilation of the story (pp. 201). In the third story about rabbits one of the rabbits narrates the qualities of a good messenger, in other words an important lesson to the heirs of King which helps them later (pp.208).

The 4th story covers the concept of 'Dharma' (pp.230). In simple words the 'one which is unfavorable to one's own/should not be done to

others". 9th story of *Kaakolukeeyam*, the story of pigeons points out the importance of women in family and the duties of wife or mother. In *Kaakolukeeyam* the conversation between King of owls and important minister owls covers the 'mean' one should be followed when helping an enemy who is seeking help (pp.231). The different opinions of the owls are in such a way that; that shows different dimensions of consequences which may occur while helping enemy ar shown. The proverb of prevention is better than cure is established in the 15th story of *Kaakolukeeyam*, i.e., the story about fox and lion. In the last part of the story, contextually the minister crow *Sthirajeevi* takes the role of teacher and quotes different turnings of epics to urge the learner in keeping perseverance for attaining goal. In the final part of *Kaakolukeeyam*, the advice given by Crow *Sthirajeevi* to the King of crows is very valuable in the aspect of ruling people (pp.269).

In the first story of 4th section- *Labdhapranasam,* quotes "The Code of Manu" (*Manusmiriti*) in the context of treating guests properly (pp.274). The second story covers the means for treating enemies for one's own goodness (pp.285). In the fifth story the character of Lioness preaches about "Sanathana dharma" in turn makes the learner aware of the rules to be followed by good citizens who contribute to society (pp.295). As a repetition; the 10th story unveils strategies that should be keeping in mind before attacking the enemy.

In the first story of *Panchamathanthram*. i.e., '*Apareekshithakarakam*' reminds the learner "not to do anything without thinking well or seeing properly or hearing properly or without experimenting things properly". Otherwise result will not be favorable (pp.332). These stories tell the importance of hard work

(pp.337). Moving to the 8$^{th}$ story of *Apareekshithakarakam* section, it reminds the reader (disciples) about the consequences of 'desire' as preached by Lord Buddha (pp.363). As a continuation the 9$^{th}$ story reveals the meaninglessness in prior planning of life and asks to accept the life as such (pp.365). 10$^{th}$, 11$^{th}$ and 12$^{th}$ stories of last section emphasize the influence of time on one's life. At good times people will enjoy life and in bad time people have to suffer and struggle to move forward.

**Curriculum**

In Panchathanthra stories the predetermined curriculum encompasses whole aspects of life. Equipping one person for better adjustment with society is the key goal of Panchathanthra. The five sections of Panchathanthra individually handle five major aspects. Essence of each section is given below

1) *Mithrabhedam*:- The points should be kept in mind for healthy relations.

2) *Mithrasamprapthy*: Meeting of comrades at various situations and its importance.

3) *Kaakolookiyam:* Rules of war and how to defeat enemies with brain.

4) *Labdhapranasam*: Man himself decides his destiny; he creates reason for happiness and sorrow.

5) *Apareekshithakarakam:* Notes for successful life.

Curriculum of Panchathanthra encompasses various aspects of life which are planned to be useful to common people as well as to rulers. Major among those are summarized below.

- Belief in fate – One cannot destroy another if fate is decided to save.
- Intelligent people won't interfere in unwanted issues.

- Ways to please a King.

- Importance of social service.

- Mode of interaction between ruler and the ruled.

- Brilliance can conquer things which are not possible through money.

- One should serve everyone irrespective of their status.

- Essential qualities of a King.

- Money is the root cause of miseries.

- Intelligence is a measure of power.

- Rules for treating guests.

- Look before you leap – Pay heel to one's behavior before offering help

- Necessity of keeping family relations healthy.

- Service should given to the deserving people.

- An ear to well-wisher is always for good.

- Neglecting the words of a benefactor will have a negative end.

- Idly waiting for fate to come as such, is foolishness.

- Unity is strength.

- Never act without knowing the power of enemy.

- One should save his soul by any means.

- Essence of Nitishasthra.

- Advice should be given at right place and at right time.

- One should be aware of consequences while proposing solution to a problem.

- Rules to King for proper ruling.

- Types of enmity.

- Essence of Nitisaara.

- Wealth can empower one man in many ways.

- Greediness is not good.

- Importance of giving alms.

- Importance of becoming an optimist.

- Need of having hopefulness and positive thoughts.

- Influence of fate on one's life.

- Need of being a satisfied person.

- Points to be kept in mind while choosing comrades.

- Dealing with an enemy and friend trustfully.

- Laws of war.

- Judgments should be done by a sacred soul.

- Consequences of not keeping healthy relation with people around.

- Enmity will bring ill luck.

- Devotees should always manage their duty to Deity well.

- One can never manage a broken relation.

- One should hide weakness for the sake of a healthy life.

- Essence of Rajaniti.

- Emphasis on love to one's own race.

- Foolishness in all.

- Prevention is better than cure.

- Proper ways to complete a task.

- Importance of intelligence and emotion in handling things properly.

- Need of keeping trust in companionship.

- Points to remember while mingling with enemies.

- Experience is a great teacher.

- Importance of race.

- Theory of Karmayoga.

- Gender issues.

- Notes for practical life.

- Importance of hard work.

- Consequences of desire.

- Consequences of greediness.

- Deep knowledge and education are not as essential as intelligence.

- Influence of fate over one's life is more influential than intelligence.

## Relationship between Teacher and Student

The book Panchathanthra meant to educate individuals through narrating stories. Therefore, the scope of explaining relationship between teacher and student is seldom. The curriculum is transacted through various stories where the characters are animals, birds and human beings.

## Methods Followed by Teacher

As far as the nature of methodology used in Panchathanthra is concerned the method followed is "development of disciple through narrating stories". Narration is used in every corner of the book which will build the capacity of imagination in students. Question answer method is also used with similar importance.

## Religion, Caste and Its Influence

The classic literature is compiled by a Brahmin named 'Vishnu Sharman' and it reflects the ideologies of Hindu religion and enlightened the

need and importance of practicing religion through stories. Various instances are cited below (pp. 10). In the first story of *Prathamathanthram* the servants of *Vardhamanakan* left the injured ox *Sanjeevakan* in dense forest. After meeting their master they are telling the customs they offered to the 'mortem' of ox for the peace of its soul; a way of expressing implicitly about the religious practices that should be followed by people of Hindu religion (pp.48). The influence of belief of Lord Vishnu is followed to get the princess by *Chaliyan* in the sixth story of *Mithrabhedam* i.e., in one way or the other will strengthen the devotion to God (pp.86). In 12th story gives the idea of attaining heaven after death. The ways one should follow for that is neatly described by the well-wisher of King Pingalakan i.e., Saamam, Daanam, Bhedam, Dhandam and the contextual usage of boons is in the hands of man and it decides destiny. Well detailed procedure of better living with the help of these '4' pillar is narrated by *Damanakan* (pp.137). In the second set of stories-*Mithra samprapthi* in Panchathanthra, the first story is about a pigeon and a rat. In between their conversation pigeon points out that one should pay his due in his next birth. Giving a firm belief to the readers that for every action which is injustice we should pay for it with life i.e., orienting children through the Hindu belief. In the 4th story of second part Brahmanan says to his wife that the fate of man is determined already even at the beginning of its life i.e., life span, work, wealth, education, birth-these five things are predetermined by God, which is a direct inculcation of Hindu belief. In the 6th story about weaver; the conversation with his wife, she tells about the firm belief in 'Karma' and fate which in turn guide children to the path preceded by religious ancestors (pp.214). The concept of hell and heaven, the dues

should be paid by sinners etc are highlighted in the second story of *Kaakolookiyam*. 14th story of *Kaakolookiyam* mentions the habitat and way of life of Hermits, which seems as an episode pecked from Indian Philosophy which indirectly influences the spiritual aspect of learner. The stories 10th and 11th of 5th section of Panchathanthra implicitly gives the account of influence of time upon one's life and emphasizes that bad and good times are the determining factor of one's joy and sorrow which is an output of religious influence.

**Discussion**

'*Panchathanthram*' consists of five sets of stories. The word Panchathanthram means five strategies (or ways or means). The book is compiled to teach 3 princes all the required skills for a successful life, which are embedded in the 5 set of stories. With the help of book the princes became scholars and succeeded in life.

Name of the first section is "*Mithrabhedam*" the Sanskrit word means "Difference in Comradeship". It consists of 23 stories and many sub stories. The section gives a direction in selecting and maintaining relationships. It also teaches various religious aspects though the major focus is on comradeship. The role of 'fate' in one's life is emphasized through stories '*Sanjeevakan*', '*Chaliyan and the Princess*' and '*Three Fishes*', importance of being knowledgeable is proclaimed through the stories monkey (who trapped in a cleavage). *Gomayu-fox, crab and crane* and *rabbit who defeated lion*. Paying attention to the benefactor will save us from many difficulties is exposed in stories – *Bedbug and lice, king Kukudrama, Ocean and Bird,* and *Kambugreevan- the tortoise.* The book is meant to teach children of a king,

hence the essence of code of behaviour for a ruler is envisaged in many stories viz., *Monkey, Danthilan, intelligent and foolish men*, etc. Inorder to guide a set of people 'The guide' has to follow certain rules and regulation which are found to be universally accepted and is termed as '*Nitishasthra*'- the essence of '*Nitishasthra*' is given in the stories of *The Merchant Jeernnadhanan, Chathurakan, Sparrow and Elephant,* etc. Importance of social service is also highlighted in the story of *monkey, Danthilan, Madolkkadakan and Kathanakan* etc. How to know the enemies, how to treat them etc. are clearly expressed in stories of *sparrow and elephant, chathurakan, etc.* The section tries to teach that the reason for one's own destruction is his mistakes. Some key points are also giving which are helpful for succeeding in normal life for eg: In story of *sparrow and elephant* it is said to protect one's own soul by any means for peace.

The second section of the book is named as *Mithrasamprapthy* which means the happiness while meeting dear ones. The section is composed of 7 stories and many substories covering the idea of joyfulness while meeting comrades. Power of monetary wealth on common people's life is showed in stories of *Thaamrachoodan and Brihalsphik* and *light on greedy man's head*. Essence of *Nitisaara* and various rules for king are given in first story *Laghupathakan and Hiranyakan*. Influence of fate over one's life is depicted in the story *'Somilakan'*. Need of keeping hope is proclaimed everywhere in the stories. Apart from all these concepts keeping healthy relation with loved ones is spread over all the stories.

The third section of Panchathanthra is termed as '*Kaakolukeeyam*' which means *Kaka* (crow) and *Ulookam* (owl). It describes a series of stories

between crows and owls about the history of rivalry between both. The section composed of 18 stories. Laws that should be followed by a king as well as rules of war are emphasized in this section and highlighted in stories named *Meghavarnan, If owl becomes king, end of Athidarppan, the carpenter who carried wife, Kharanakharan and Dadhipuchan, mice again became mice,* etc. Importance of healthy handling of enemies is emphasized in this section and is expressed in stories of *Brahmin and thieves*. Many notes for practical life is given in different stories like *Swan in Lotuspool, Son of Haridathan, two snakes, ghost and thief* etc.

Fourth section of Panchathanthra is "*Labdhapranasam*" which means Loosing one's possession. The section is composed of '12' stories and the morals included are essential for the progress of healthy life. This section is focused to layman because every story teaches useful tips for progress of life. Importance of intelligence and emotions in handling day-to-day affairs is reminded in the story "*Crocodile Named Karalamughan*". Notes for practical life is emphasized in the story of "*Donkey in leopard's skin*". One should hear the words of scholars is said through the story of "*Camel with hanging bell*". Importance of hard work and its satisfaction is explained through the story of "*Chithrangathan who went abroad*". Enmity and companionship were discussed well in stories of *Frog and Snake* and *Crocodile*. Experience as a great teacher is shown through the "*fate of Lambakarnan*".

Fifth section of Panchathanthra stories is named as "*Apareekshithakarakam*", the Sanskrit word means consequence of doing things without experience. The section is composed of 15 stories illustrating the key concept of thoughtlessness in actions. Like the preceding section, this

also meant to common people for better living. Without proper knowledge one should not do anything otherwise it will bring ill consequences which is said through stories *"Barber", "Mongoose", "Man with wheel on head", "Day dream of a man", "Revenge of monkey", "Lion got life"*, etc. Useful notes for practical life are given in stories *"Bird named bharanden"*, *"Snake and crab"*, etc. Influence of fate upon one's life is demonstrated through *"Monster and vikaalan", "Sathabudhi and sahasrabudhi", "Foolish scholars"*, etc. Neglecting the words of benefactor is not good is established through story *"Gift of donkey"*. Every section is ending with explanation of the moral included in respective stories

## Conclusion

The broad analysis of the book 'Panchathanthra' helped to formulate the following themes for analysis of classic literature in major phase of the study. The identified themes are compiled under eight headings namely (1) Teacher characteristics. (2) Learning atmosphere (3) Teacher pupil interaction (4) Content of learning (5) Curriculum (6) Relation between teacher and student (7) Method followed (8) Religion, caste and its influence.

The major phase of the study deals with the analysis of selected classic literature to the concerned periods. Theme analysis was employed in analyzing the selected classics on the basis of the themes emerged from the analysis of Panchathanthra. The investigator consulted experts again to get their opinion on the themes identified for analysis and on the basis of their suggestion; the identified eight themes were reduced to five by merging the content of learning with curriculum and learning atmosphere with Religion, caste and its influence under the head classroom context. Hence, the number

of themes for major phase of analysis was the following. (1) Teacher characteristics (2) Teacher – pupil interaction (3) Classroom context (4) Curriculum (5) Methods followed for teaching.

It is not necessary that all the five themes should appear in all selected classics since it is the representative of the society at varied times. The themes which are not appeared during analysis do not mean that the component is absent; it merely suggests that the selected classic does not highlight the theme which the investigator is analyzed. In order to bridge any of such gaps supporting documents (secondary sources) are used.

## Major Analysis

## Analysis of Classic in the First Period- 600BC – 1200AD

**About the Classic - Sri Mad Valmiki Ramayana**

Ramayana is selected as the representative classic for first period, as it satisfied all the criteria set for the selection of a classic work in the present study. The investigator selected Ramayana from a list of 112 works belonging to this period.  Ramayana is one of the most popular epics in south Asia and South East Asia written in Sanskrit language by sage Valmiki. It is compiled approximately at 500 BC (Radhakrishnan, 1948). It comes under smriti literature, since smriti literature consists of the memories of wisdom that sages have passed on to their disciples. Ramayana is treated as the second source of Hindu dharma, the first one is Shruti. Dharma indicates the desirable behaviour which is essential for the maintenance of natural order of things.  "Rama being considered as the most virtuous person on the earth and embodies Dharma fulfills duties of all relationships like being the ideal son, the ideal father, the ideal servant, the ideal brother, the ideal husband and the

ideal king" (www.India-intro.com). "As many as three hundred versions of Ramayana are known to exist. The oldest version is generally recognized to be the Sanskrit version, attributed to the sage, Valmiki" (en.m.wikipedia.org). Ramayana has "about 24000 verses known as Adikavya. While the basic story is about palace politics, and battle with demon tribes, the narrative is indispersed with philosophy, ethics, and notes on duty" (www.ancient.edu./ The_Ramayana ). "It is believed that Valmiki Ramayana has been composed based on each of the twenty four letters of the Gayathri manthra. Under the caption of each letter thousand verses are organised. The 24000 verses divided into seven kandas (books) and 500 sargas (cantos). The verses are written in a 32-syllable meter called Anustubh"(India unlimited, googleweblight.com). Malayalam version of Ramayana was used for analysis for the study.

The Ramayana or 'Story of Ram' is one among the two major ancient Sanskrit epics in India. The tale of exile, struggle, loss and redemption has been the subject of numerous retellings over time in many languages. The central theme of Ramayana can be seen as the constant battle between Good and Evil. Its heroes fight against those who do not respect dharma, the reflection of Godly law upon society. Ramayana has had a great impact on the culture of India. It gave form to the values of its society, reiterating model of correct behavior to countless generations. In the past it has provided an indispensable part as well as support for education. The heroes in this epic work are model personalities for the common folk; they are heroes of everyday life. In Ramayana, sage Valmiki created the happenings by projecting two significant aspects, one dharma and another adharma. Ramayana is all about human values- value of promise, value of vowing, respect parents, teacher, renunciation, obedience, etc.  Ramayana tells us how to live a better human

life, how to respecting parents and teacher, wife, sisters, in laws, Guru, brothers, friends and relatives. It shows the result of how a lust towards another man's wife will bring disaster to one's family. It teaches the value of life and does not proclaim the weakness of Ravana. In fact Ravana is a great devotee of Lord Shiva, and his action over lust caused his downfall.

Some of the thought provoking lessons engraved in Ramayana is noted down here. The lesson of Ahalya episode is that however deadly one's sin is, one may hope to be freed from its consequence. Instead of condemning others for their sins one should look within to own heart and try to purify oneself from every evil thoughts. Ram's speech to Lakshman was a lesson to common man to lead a peaceful life. In short, Lakshman is asked to hold fast to dharma. Ram taught how to follow the words of parents by telling "I cannot even dream about disobeying my father, it is our prime duty to do his bidding and enable him to fulfill his pledge." After exiling Ram to forest, Dasaratha was in deep pain, in that situation his words to Kausalya would make readers aware of certain facts which should be followed in life, i.e. "one can never be escaped from the fruit of one's action, men by ignorance do evils for the sake of momentary pleasure; then when the time comes its price has to be paid." This is an inevitable lesson to society to keep its harmony and prosperity. In the occasion to summon Bharatha for his father's cremation, Vasishta told the messengers not to reveal the news of Dasaratha's demise. From this it is understood that do not hurt people. The test for right conduct including truthfulness is harmlessness. This does not mean that truth is underrated. The story of Bharatha in Ramayana portraying a character unrivalled purity and sublime selflessness is something more than an episode, and stands out by itself even in that noble epic. It uplifts the heart and gives one a glimpse of

the heights to which human nature can arise when cleansed by love and devotion. Common dharma is illustrated by the sorrow of Ram. We see the picture of true and equal love between a virtuous man and woman and the anguish of loss. The incident between Bali and Sugriva is a good example of the moral teaching conveyed in puranas. There was nothing terribly wrong in the conduct either of Bali or Sugriva. Anger confuses the mind. One, who got angry, loses the capacity to see the truth, which leads to the way of destruction. Bali's anger led to his end. Thoughtless action leads to unhappiness. This is what reader learns from the story of Sugriva. One should not desire what belongs to another. One has to exercise great care, and control one's desires.

In every canto some lesson will be there which is useful for daily life. In some places meaning is explicit, while implicit in some other places. If one read with reverence and deep thinking, one can always see the values and morals.

It is seen from the story of Sugriva that, desire corrupts our mind unknowingly, and leads us to wrong actions and entangles in sin. Sugriva felt that desire had unknowingly blinded and betrayed him. The words of Vibheeshana to Ravana give some insight to maintain peace in life. This reminds the reader that, anything done in violation of nitishastra can only lead to grief and ruin. The whole story of Ravana tells that, humans are restrained from evil by the wholesome fear that if they commit sin, they will forfeit the affection and goodwill of their friends and kinsmen. This fear is a strong incentive to good behavior and its removal will create serious problems in the society. The conversation between Varuna, the King of ocean and Rama

reveals the fundamentals of hindu religious philosophy. Rama explains the primordial relationship between God and nature. God's law operates in and through nature. The laws of nature were created, so that the universe may proceed by itself. The five elements, all objects without life as well as all living creatures, must follow their own permanent laws.

**Theme Wise Analysis**

### Teacher characteristics.

According to Bhakshi and Mahajan (2000) there are three kinds of teachers in ancient India i.e., (1) Guru, (2) Acharya, and (3) Upadhyaya. Acharya is defined by Manu, the one who initiates a pupil and teaches Veda together with Kalpa and Rahasyas, i.e, the extremely secret explanations of Veda and also. According to hindu philosophy and society, an acharya is preceptor or instructor in religious matters; founder, or leader of a sect; or a highly learned man. An Acharya is ten times esteemed than an Upadhyaya and is the chief among all Gurus. Guru is the one who perform all the rituals and religious practices, delivers instructions in the Vedas. According to Barth (1990) the Indian concept of Guru is a confusing exuberance of gurus of various kinds. Barth gives a range of preceptors from pandits, sadhus, and sanyasis to swamis, babajis, fakirs and story tellers. According to hindu tradition, guru conveys the meaning of life. Melcko (1982) observes that the guru is the dispeller of all kinds of ignorance. An Upadhyaya is the one who teaches only portions of Vedas. Upadhyaya accepts some kind of remuneration for livelihood. It can be infer that, the concept Upadhyaya is more close to modern teacher in other words the predecessor of present day teachers.

Generally, a teacher is concerned or credited as a Guru which means heavy or great and he was to be really great in learning and moral conduct. In the present work, investigator came across with different kinds of gurus which are presented below. Any character that holds the position of providing knowledge to others in Ramayana, is taken as a teacher and subjected to analysis to elicit teacher characteristics.

The teacher figures thus identified in Ramayana are ; 1) The head priest Vasishta 2) Viswamitra 3)Sage Valmiki 4) Parasuram 5) Sage Sutheekshana 6) Sage Agastya 7) Ram 8) Hanuman 9) Vibheeshana and 10) Kumbhakarna . All these play the role of a preceptor in one or other way. The ultimate aim of the epic Ramayana is to educate society (Reyna, 1971).

### *Sage Vasishta.*

In Ramayana, Vasishta, son of Brahmadeva is at the prime position as a teacher - Kula guru; very simply he is at the position of 'family priest'. In the present analysis Vasishta is considered as the Kula Guru of Sooryavamsha i.e., to which the Princes, Ram, Lakshman, Bharatha, and Sathrugna, who were the sons of Dasaratha belong. It is mentioned in Ramayana that Vasishta completed Upanayana ceremony to the princes which is the initiation function of formal education. The explanation to the word Upanayana is "holding the pupil within him as in womb, impregnates him with his spirit and delivers in a new birth"(R K Mukherjee, 1974). The pupil is then known as "Dvija" – born afresh; in a new existence or twice born. The first spell or duration of education thus started is termed as 'Brahmacharya'. The subject knowledge from the mouth of Guru and training in various skills taught to princes by Vasishta. The multifaceted personality of a teacher can be seen in Vasishta. In the sense that

the course of study is inexplicably vast which include all kinds of puranas, vedas, vedasamhithas, smritis, upangas, etc. Apart from the oral teaching of these contents Guru has to train disciples in martial arts, military skills, yoga, etc. Beyond these hectic schedule teacher serves their disciple as a parent. All spheres of life of disciple are influenced by Guru. Teacher is found to be very talented in almost all subjects. The curriculum of study included vast variety of disciplines as it is a cross section of life, and all those single handedly managed by one teacher who is supposed to be the master in all disciplines. According to the text Vasishta himself is considered to be the luckiest of all since he got chance to become teacher of "Teacher of All-the divine Ram". Ram the eldest son of Dasaratha and the upholder of dharma is regarded as the incarnation of Lord Vishnu. According to puranas Lord Vishnu is preserving and maintaining the world. It is believed that wherever adharma arises in world, God will incarnate to keep dharma and hence appeared as Ram. Vasishta the Kula guru who knows everything accepts the position of Ram's teacher with pleasure.

Transaction of Vedas, puranas, smritis, etc. took place at palace of princes where Kula Guru Vasishta got special honourship. Physical training related classes were arranged outside the palace either in forest or in nearby places. Apart from all these, the meeting of scholars and time spend with them to give lessons of experience to disciples which are described throughout the story. King Dasaratha honored Vasishta for making him proud of his children. During the entry of Viswamithra; Vasishta makes personal talk with Dasaratha. This was to make Dasaratha confident in sending the princes with Viswamithra to safe guard his yaga. Viswamithra is presented in epic as a short tempered figure. Keeping it in mind Vasishta was afraid of Dasaratha's reply to sage. So Vasishta prepared the mind set of King to leave

children with Viswamithra. Here the attitude of the teacher who does not want to make any allegation is visible. When Viswamithra asked for Ram and Lakshman to safeguard his yaga, at first Dasaratha perplexed whether to leave them or not and finally left sons with Viswamithra; since Guru Vasishta came up with supporting arguments to leave them along with Viswamithra. The words spoken by Vasishta were of great influence which equipped Dasaratha to take a favorable decision. The situation depicts the ideal characteristic of teacher to guide their disciples accordingly. Vasishta spells out the reason behind the birth of Ram and Lakshman in a convincing manner so that Dasaratha followed his words without further hesitation. On the way with Viswamithra, Ram defeated the demon Thadaka. Later at resting time Viswamithra taught secrets of using various weapons in a war. As a teacher he extended help to widen their knowledge.

During the procession to Ayodhya after marriage, nature showed many ill omens like screaming of birds and animals, animals were running with fear of something, cloudy and dusty atmosphere etc. Then Dasaratha shared his worries with Vasishta. Vasishta eased him with his good words. He said that the screaming of birds indicates something unpleasant going to happen but the running of animals signifies that the unpleasant thing is moving away. The excellent consoling attitude of a Guru is pictured in this section. Vasishta is that much dedicated to the duty with which he is bonded.

As Vasishta knows the secret of Ram's birth and life he accepts the truth and treats Ram accordingly. Vasishta gives directions to ceremony of crowning Ram as a senior member of family. As the system of education was Gurukula; Vasishta has the right to involve in any affairs in relation to the life of his disciples. But here as the teacher of whole family, Vasishta is helping

and guiding them for coronation ceremony in a befitting manner. As a responsible Guru, Vasishta asked Dasaratha to make arrangements for the coronation of his heir. Vasishta gave detailed instructions to the ministers; it is in the starting of Ayodhya canto, Vasishta's minute guidelines for arranging the ceremony shows his nature of keen observation and dedication as a Kula guru . Vasishta went to Ram, who as an obedient disciple did all the customary routine to receive his teacher at palace. The conversation between Ram and Vasishta shows the humbleness in Vasishta and his attitude to accept the greatness of his disciple Ram. This is an excellent instance of how a teacher should interact with his disciple. Here Vasishta revealed the secret of why he desired to become the teacher of "Soorayvamsham". Ikshvaku dynasty founded by King Ikshvaku is a mythical dynasty in ancient literature. It is also called Sooryavamsa in which Ram was born.  As a good teacher Vasishta admired his disciples' greatness with immense pleasure. Vasishta asked Ram to keep him away from maya if Ram had any obligation to Vasishta as his guru. Later he conveyed the news of "Crowning of Ram" and gave instructions to prepare for that.

When Kaikeyi demanded to exile Ram, everyone was in terrific shock. In Ayodhya canto, Kaikeyi asked Ram to leave the country. Kula guru Vasishta throws piercing words towards Kaikeyi. He opened all the rage to her for creating such an unhealthy situation. All these show that guru, the teacher has an inevitable role in influencing the life of his disciple. Vasishta wished to send Sita to accompany Ram as a princess, and asked Kaikeyi to provide best clothes, ornaments, vehicles, attendants, to Sita instead of giving bark clothes. He also reminded Kaikeyi that these were not barred while granting boon by Dasaratha. It reveals the concern of guru to the family to

which he is the head priest. The fatherly figure of teacher is getting unfolded in this context and he asked Sita to accompany Ram as a princess. This situation shows another face of guru who is trying to protect justice.

At the time of the demise of King Dasaratha; Sage Vasishta consoles prince Bharatha with his intelligent words and trying to support in his deep pain. As a legend teacher, Vasishta explains the aim and way of life, which eases his worry. The scaffolding from his teacher was beyond words to Bharatha in this plight. About life, its meaning, different roles etc. are preached to Bharatha. As the head priest Vasishta gave instructions to arrange funeral ceremony. Vasishta lead the ceremony with grief. Apart from a teacher, he supported the sorrow of family well. At the plight of demise of the King and exile of the heir Ram; Vasishta as a head priest asked Bharata to take the charge of Kingship of Ayodhya. But Bharatha decided to summon Ram from forest. Vasishta also accompanied Bharata to forest; as he is learned and experienced the necessity of such a support is essential while conveying the sad message of demise of Dasaratha to Ram, Lakshman and to Sita. Vasishta anticipated that, the meeting of brothers will make the situation too sentimental. Likewise the situation turned so bad and the support and consolation of Vasishta only eased the atmosphere. When Bharatha compelled Ram to come back to Ayodhya; Vasishta revealed the secret of the aim of Ram's life to Bharatha which in turn represents the timely action of guiding by an intelligent teacher.

Vasishta treated the sooryvamsa dynasty not only as the head priest but also like a family member. In all storms and strives he stood as a wall of support to each one in family. The princes were cared and their wives got

attention from guru. Vasishta once supported Bharata, when he tried to call back Ram, Lakshman and Sita in order to keep the land of Ayodhya safe.

### *Sage Viswamitra.*

Viswamitra is one of the most devoted sages of ancient times. Puranas mention that he is the first to understand the power of Gayathri mantra which was understood by very few saints. Other than Viswamitra around 23 sages were learned the power of hymn Gayatrimantra. Viswamitra was a King in ancient India whose name was Kaushika; a valiant warrior. Epic Mahabharata tells the story of Viswamitra in detail. Kaushika and his army visited Vasishta's hermitage once during hunting in forest. Vasishta treated them pleasantly and fed the whole army soon. The King surprised on their treat made at once and asked how they managed everything so fast. Vasishta showed his Nandini, daughter of Lord Indra's cow Kamadhenu, which gives whatever we wish to get. King astonished and wished to get Nandini as his own, but Vasishta was not willing to leave Nandini. With yogic powers Vasishta defeated the fighting army and protected Nandini. After this incidence King Kaushika went for deep penance to become brahmarishi and he turned a true sage by receiving the name Viswamitra.

Viswamitra arrived to meet Dasaratha; who was held in awe by all as the most powerful among rishis. It is said that sage Viswamitra created a parallel heaven. He had gone as far as the creation of new constellations, but was prevailed upon to stop by the entreaties of the alarmed Gods. He was impulsive and easily over powered by emotions like anger, sympathy and love. Viswamithra was happy beyond words, and his face glowed like flame, on safeguarding his yaga. He then thought to serve the incarnated legend Ram

that he still had to do for Ram; this was the prince's marriage with Sita. It can be noticed many occasions that each of the disciple receiving reward from their Guru. It can be generalized that the reinforcement of desirable temperament of disciple was a mandatory practice at that time. Viswamitra came into scene in Bala canto, the second of the cantos. He is a devotee of Lord Vishnu, coming to meet Ram who is supposed to be the Lord itself. Dasaratha welcomes Viswamithra along with Vasishta, as his disciple with great respect and pleasure. Maharishi seeks help from Dasaratha to safeguard his Yaga from demons who are trying to destruct the holy prayer. Dasaratha pointed out the nature of Viswamithra as a short tempered man if anyone makes him unpleasant.

But his immense love to his disciples is pictured, when Ram and Lakshman defeated demons; Viswamithra hugged them with pleasure and gratitude and blessed them and fed them with sumptuous food. Viswamithra narrated 'Puranas' for them also taught the knowledge of Devastras (celestial weaponry) for the following three days. Later he took them to King Janaka in order to see Mahayajna going on at Videha. The hidden objective of Viswamithra is to connect Ram with Janaki (daughter of King Janaka), which he mentioned earlier. They crossed Ashram of Gautama Maharishi on the way to Videha. Viswamitra narrated the story behind the origin of Videha as a moral story to his disciples and gave directions to Ram to release Ahalya from Gautama's bane and continued journey to Videha. The greatness Viswamithra is seen in next stanza, i.e., hearing that Viswamithra is entered in Videha, the King Janaka quickly arranged all the facilities to serve the guest royally. The head priest of Janaka's palace received Viswamitra to Ashram, where a yaga is going on, with great respect and pleasure. To the King, Viswamitra proudly

presented Ram and Lakshman to the king of videha, which shows his attitude to appreciate the goodness, and efficiency of his disciples. Viswamitra informed details to Dasaratha in the presence Vasishta, at the occasion of Ram's marriage with Mythili, and as a guardian made arrangements for the ceremony. The hymns clearly tell that with the teachers Viswamithra and Vasishta the whole group go back back to Ayodhya. Viswamithra as a teacher dominated in bala cantos did not appear again in any part of the classic

### *Sage Valmiki.*

The Uttara canto of Valmiki Ramayana, narrates the story of Valmiki who was formerly a robber named Ratnakar. Once he tried to rob divine sage Narada; Narada enlightened Ratnakar and asked to go for penance with chanting 'mara' the phonetic anagram of 'rama'. He continued penance for many years Ratnakar fully covered with anthill (Valmikam in Sanskrit). He succeeded in penance and freed from all sins and became sage Valmiki. It is the story behind him.

After leaving sage Bharadwaj's hermitage, Ram, Sita and Lakshman moved to the ashram of sage Valmiki during their journey through forest. Valmiki embraced Ram with gratitude and pleasure, in between their talks Ram praises Valmiki by saying that as a Guru Valmiki knows everything and requests to locate a place in forest to build a shelter to reside. The sage then gave a profound intellectual speech as the reply to Ram's query, which in turn connects all the corners of life. Valmiki himself depicts his past in the context which describes his transition to a sage. Each of his words was inspiring and useful for common man to elevate his mind set into a good way. Later Valmiki with his disciples constructed an ashram to reside Ram with Sita and Lakshman.

In Ramayana, Valmiki gives shelter to Sita when Ram banishes her. Sita gave birth to her twins at his hermitage; who later sang the divine story of ramayana in ayodhya during 'Ashvamedha yajna' congregation headed by Ram, which lead to the rejoining of Ram and Sita.

### Sage Parasuram.

Parasuram was the sworn enemy of Kshathriyas, with a bow on one shoulder and with arrows shining like lightning in his hand. Terrible in appearance, with his matted locks gathered overhead, he looked like Rudra exulting in the destruction of Tripura. His face emitted flame like radiance. Wherever he went he was preceded by storm and earthquake. The appearance of a short tempered teacher is portrayed in Ramayana, not giving much details of duty.

### Sage Sutheekshana.

After thirteen years of 'Vanavasa' (forest life), Ram, Sita and Lakshman moved to the ashram of sage Sutheekshana where they received a warm welcome. Sutheekshana gave a detailed description of the role of Ram in the world as well as the way of renunciation for common people. The praising of Sutheekshana is actually a good lecture to the disciple. That kind of weighing words are uttered by Sage to Ram.

### Sage Agastya.

Agastya is one of the reverred sages of Vedic age. Agastya is also appeared in Rama-charita-manasa; with the story related to mountain Vindhya which started to grow enormously as a reflection to the unpleasant comment of Narada. When Agastya passed beside mountain it bowed with

respect. Agastya asked to keep the posture till his return; but sage didn't return through that way. Vindhya stopped growing and continued the posture

After visiting Sutheekshana the group moved to Agastyashram the hermitage of sage Agastya; Agastya and disciples received them with pleasure. Later Agastya's praising speech; which was really knowledgeable and outstanding, in the sense that, it explained the evolution of human race, duties, responsibilities, etc. of human beings. Way to attain Moksha is well explained in the speech and lastly Agastya presented his bow and arrow to Ram which was given by Indra, King of Devas. Sage Agastya gave proper guidelines to Ram to save the world from Demons whose activities broke the peace of land and asked to reside at Panchavadi near to river named Gautami.

### *Ram.*

In Aranya canto of 'Ramayana' Ram, Sita and Lakshman are living in ashram named at Panchavadi near to the shore of river Gautami. Lakshman asked his brother Ram to evacuate his ignorance and guide to Moksha. As a teacher Ram started to preach the 'secret knowledge' to 'Lakshman', revealed the secret of soul of universe, the Paramathma or synonymously Jeevathma. As a good teacher Ram compares the whole activities of men whirling around pleasure as a good for nothing one. Net result of various emotional outbreaks of human is nothing. Every action should be done with the thought of supreme power. Ram gives comment on the mode of conduct of human beings. In all situations what a man should be is also described in this context. The secret of "Thathwamasi"- that thou art is getting revealed in this section. The realization of the self. It is a state of transcendent wakefulness, vastly alive, fixed in eternal

purity, aloof from the consciousness of the body and physical ruminations of intellect. Root of devotion is also explained well. Apart from a brother, Ram is taking the role of a good teacher. As the same way Ram makes a profound speech to Thara, wife of Bali; the King of Vanaras (apes) to console her in the death of her husband. He also explains birth-rebirth cycles in human life. In effect Thara relieved from the world of ignorance.

In Kishkindha canto, during an evening Lakshman asked his brother Ram to narrate the way of attaining 'Moksha'. With pleasure Ram makes him to sit as his disciple and starts to explain his query. To make his listener to the way of Moksha Ram starts to describe each and every method to follow in lucid manner. Reading of this passage itself will influence the reader to the world of spirituality. A great teacher will always be a good orator can be illustrated from this section.

### *Hanuman.*

Hanuman is an ardent devotee of Ram. The character is also mentioned in the epic Mahabharata and in various puranas. Several citations illustrate hanuman as an incarnation of Lord Shiva and is often called the deity of Vayu.

In the session "Sundar canto" when Hanuman, the son of 'Vaayudev', a young ape with super natural powers reaches the Kingdom of Ravana, in Lanka in order to save Sita. Hanuman was caught by the guards of Ravana and taken to court. From there he makes a thoughtful speech to remind Ravana about the power of Ram and criticizes the injustice in Ravana's action. Being a devotee of Ram, Hanuman wanted to protect Sita; this can be

treated as the inevitable quality of a good guide to save everybody (world) from the darkness of ignorance. With this thought Hanuman speaks out about his duty and also the dos and don'ts  to Ravana.

### Vibheeshana.

Vibheeshana was the younger brother of demon King Ravana of Lanka. Though a demon himself he was of a noble character. At childhood Vibheeshana spent all his time to meditate in the name of Lord. Eventually Brahma blessed him with a boon that his mind will always be fixed in the feet of Lord as pure as lotus leaves.

In 'Yudha canto' section, when Ravana asked his people to prepare for battle; his brother Vibheeshana; who is having qualities of a sage apart from rakshasas trying to convince and discourage Ravana from his decision to fight for Sita. Vibheeshana told the goal of Ram's life. He repeatedly tried to discourage Ravana. His deep intention to protect his brother can be seen in these words; as teacher does; he tried all the way to guide his child to light. But Ravana refused his words and Vibheeshana moved to the side of Lord Ram in accordance with the boon which he received in his childhood.

### Kumbakarana.

Despite his size and hunger he was of good character. Over his pious, brave, and intelligent nature Indra was jealous. During a yajna with brothers when pleased Brahma asked for boon; the jealous Indra tactically tied Kumbakarna's tongue through Goddess of words Sarasvati. So wrongly he asked for bed for sleeping (Nidrasana) instead of seat of heaven (Indrasana). The the boon granted became curse to demon.

In 'Yudha canto' when Ravana started battle to Ram and is helping apes he got struck with many loses. Meantime younger brother Kumbhakarna visited Ravana and started to make Ravana aware of Ram. Kumbhakarna discriminates goodness and badness from the actions carried out by Ravana in his way to get Sita. As a knowledgeable man Kumbhakarna describes the situations, reasons, strategies, role of enemies etc. to Ravana in order to discourage him. It was his struggle to protect Ravana from doing injustice. But the actions of Ravana were disappointing to his both brothers. However Kumbhakarna chose to fight in the battle due to his loyalty to his brother.

### *Discussion.*

The significant characteristics of teachers in ancient period are sorted out and enumerated below in the light of the analysis of Ramayana, the classic selected for the period. The unfolding situations and emerging teacher figures were analyzed thoroughly and the researcher entered into the following conclusions which are the prime features of an ancient teacher reflected in the selected classic Ramayana as shown below.

1. The Kulguru is a multifaceted personality i.e. well versed in academics and physical training. The head priest Vasishta gave comprehensive training to the princes.

2. Kulguru can involve in all matters regarding his disciples. Vasishta gave commands to arrange crowning ceremony, later headed the funeral ceremony of King Dasaratha, accompanied wedding functions etc.

3. Teacher has the potential to handle situations carefully and has the ability to take decisions properly on time. During the demise of King Dasaratha, Vasishta handled the situation very carefully. Another occasion is when Viswamitra visited ayodhya, also the head priest played his role very well.

4. Apart from Kulguru the other learned men who are in the position of Guru and offer teaching to princes which shows the willingness to share notions without any restrictions and limits.

5. It is obvious from varied contexts that the teachers are dedicated in their profession. During exile of Ram and his forest life the sages supported the group with shelter and also by providing new knowledge required at that time.

6.  Kulguru takes the responsibility of crowning of his disciple Ram who is the prince, in fact readily supporting best student for a flourished future.

7. Guru was ready to accept the greatness of disciple, and humbleness in attitude to admire the potential of students. In Ramayana; Ram is the incarnation of Lord Vishnu. So whenever teachers are getting in touch with Ram, they admire the divinity in him though Ram is a disciple.

8. Guru was always alert to question injustice, no matter who is responsible and is taken as the prime duty to protect justice. Hearing the news of exile of Ram, Vasishta outraged to Kaikeyi though she is one of the queens of Ayodhya.

9. Deeply consoling attitude of Guru helps disciples i.e. the princes to relieve from the pain of demise of their father, the King Dasaratha.

10. Guru scaffolds children at any plight. Many instances are depicted in the classic as example, when the head priest consoles disciples in the demise of their father.

11. The guru encourages disciples to attain goals of life by overcoming barriers.

12. Teacher figures exhibit supernatural powers and even can create another universe. The stories of Viswamitra, Vasishta, sage Gautama, sage Agastya etc. reveals the strength of yogic powers.

13. Guru was ready to reward disciples for their success. As the princes safeguarded yaga of Viswamitra, sage pleased and presented the secret knowledge of 'Bala' (power) to them. Also take initiative of marriage of both princes.

14. Teacher gives timely reinforcement to the desirable temperament of the disciple.

15. Punishment system was existed to correct mistakes made by children. The story of Ahalya, wife of sage Gautama shows the instance of curse; whereas the boon obtained to Kaikeyi made the whole story Ramayana.

16. Guru always introduced the disciple with proud at anywhere. Viswamitra was very happy to take both Ram and Lakshman to Videha

17. Teacher is ready to appreciate goodness, efficiency, and quality etc. of students. The praising words of Viswamitra to King Janaka about the princes, the personal talk of Vasishta to Ram etc. showed the attitude of teachers to accept and appreciate the goodness of their students.

18. More than a teacher, guru takes the role of father, in all instances it is seen Guru as a fatherly figure. The head priest Vasishta's support during demise of Dasaratha, Viswamitra's involvement in implementing marriage of princes, enlighting words of Agastya regarding life, role of sage Valmiki in the reunion (Uttara canto)of Ram and Sita etc. displays the role of fatherly figures throughout Ramayana.

19. Sometimes guru occupies the role of a soothsayer who knows the past present and future of the disciple. The profound lectures of sage Sutheekshana and Agastya tell the same thing about the life of Ram, the incarnation and its necessity in the world.

20. Guru efficiently guides and shows way to students to meet their daily needs.

21. Guru gives proper instructions whenever it is necessary.

Based on the nature of teachers seen in Ramayana the following inferences can be drawn. As the Gurukula system of education is prevailed; studentship is continued in the hermitage of guru. Guru is the supporter to each disciple. On the occasion a guru even attended in ailing pupil. Due to mutual regard, the relation between the Guru and the pupil became so cordial and affectionate that the pupil veritably became the son of the Guru. Along with expressing fatherly love and affection, it was also the sacred duty of the Guru to awaken the pupil to the realization of eternally true form of the supreme self. The Guru considered it as his prime duty to awaken the disciples from the world of maya and light the way to salvation. Various occasions can be seen in Ramayana that guru is trying to impart knowledge of

supreme self to students. The Guru who was thus bound with these duties was nevertheless free to discard a pupil, whom he considered to be unfit after examining him. The guru held a position of great honour and stateliness such as the centers of learning called Gurukula. Guru is important in each of the four stages of life. Although deep self-study was regarded as vital in the field of education; yet great importance was attached to the guru for the reason that true knowledge cannot be gained without him. Even the word Guru has special implication viz, of one who dispels the darkness of ignorance and gives religious instruction. One who is keen to gain supreme knowledge should go to the shelter of guru. There is always the need of Guru in human life for cultivating a methodical and disciplined life as also for securing excellence in physical and spiritual existence. Consequently a devotee of the knowledge of the supreme self has been instructed to go to learned and devoted guru with who help the disciple to realize the self even though he might have gone through the stages of the celibacy and the householder and entered into the stage of Vanaprastha. Along with the codes of conduct for the pupils certain rules and regulations were laid down for the guru also in order to prevent him from becoming willful and wayward. The son or pupil constitutes the reflection of the personality of guru. Hence there exists no doubt in regard to their moral and intellectual existence. It has been enjoined upon the pupil that he should have high regard and great respect for the guru if he wishes to gain the highest knowledge. The pupil becomes worthy of entering into the world of knowledge revealed by the guru only when he cherishes the highest reverence and regard for his guru. The relation between teacher and the pupil was very smooth and pleasant. The preceptor loved the pupil as his son and the pupil regarded to serve preceptor as his prime

religious duty like an obedient humble and polite son. In order to gain the guidance of the preceptor pupils presented himself with some fire in his hand which implied that along with the service to preceptor he would keep ablaze the fire of his sacrificial altar.The duties and responsibilities of the preceptor have also been dwelt upon along with those of the pupils. The preceptor looked after the pupils as his own sons and was fully responsible for their upbringing, conduct, maintenance and welfare.

**Teacher pupil interaction.**

In Ramayana, the conversation between teachers and disciples can be cited in many occasions. The relation between teacher and pupil is portrayed as a healthy one. The head priest Vasishta came in first position. The meeting between Ram and Vasishta before crowning shows the happiness of teacher in the fortune of disciple. Vasishta prepares Ram for crowning ceremony. Another instance of Guru's timely action is the conveying of demise of Dasaratha to princes at forest. Vasishta takes extreme care to console them. During the journey to Yaga place Viswamithra initiated the princes in two secret mantras Atibala, which had the virtue of guarding them from fatigue and harm. In between the journey Viswamithra narrated the story of Yakshas, both of them cleared their queries through conversation, which in turn represents the elements of teacher pupil interaction. As a result of the fruitful interaction Ram decided to kill Tataka for general welfare. This shows the success of a teacher to make their children to be able to pick right from wrong. When Tataka came to destroy yaga of Viswamithra, Ram and Lakshman safeguarded it well. At dawn of next day Viswamithra called them and blessed happily, gifted the divine Astra's to Ram which he had obtained through his deep penance. Viswamithra taught Ram to use, control and recall

of the various divine weapons and Ram in turn imparted the knowledge to Lakshman. This was pleasing one to Viswamithra. The mentioned scene shows the in-depth relation of teacher and pupil. Teacher is not at all hesitant to reward his child with great gifts. From this it can be concluded that the general aspect of give and take policy for sake of goodness is prevailed at that time. During their way to Videha; at the shore of Sona – the river; they rested, mean time Viswamithra depicted the history of that place, it can be seen that wherever they are resting they used to spend the resting hours in conversing on dharma, neeti etc. The talk between Valmiki and Ram led to the revelation of role of Ram in the world. Likewise sage Sutheekshana also described the role of Ram. Sage Agastya explained the way to attain salvation. These were the teacher figures to princes of Ayodhya. But for the objective of present study the reader can identify Ram, Hanuman, Lakshman, Vibheeshana, and Kumbhakarna are taking the role of teachers. The actions, thoughts, speeches etc. of the teacher figures provide better outlook to life to the reader.

### *Discussion.*

The interaction between teacher and pupil were never gone in a negative way, whoever the Guru accompanying them. When Bharadwaj saw Vasishta, he rose from his seat and went to meet the illustrious visitor and bade his disciples' to bring the customary water for the feet of the guests. This is something prevailed in the Gurukula system of education to honor his teacher by washing the feet of Guru, a kind of respect, the base rapport between teacher and pupil.

It can be seen in Ramayana that receiving a guru by his disciple was with the customary routine of washing his feet with water. It is considered as a mode of expressing respect and honor to Guru. The Guru characters treated

disciples in loving manner and the relation between Guru and disciple was a healthy one. In all spheres of students' life Guru involves and gives proper guidance. The interaction between Vasishta and Ram is the best example to share relationship. Like a son Vasishta treated Ram. Many occasions can be cited to establish the attitude of Guru. With pleasure Vasishta led arrangements for the crowning of Ram and also interfered in the situation of exile of Ram to forest. Vasishta also takes the role in the demise of Dasaratha to convey and to console the princes. Viswamitra, as a pleased Guru by his disciples, took them to Videha to participate in Yajna and also to conduct marriage of the great warrior princes. So in Ramayana, wherever the interaction among Gurus and disciples occured, they maintained a healthy relation; though the cases of boon and bane are there in puranas about the sages who were listed here as Gurus. In general the features of teacher pupil interaction can be summerised as below.

1) There exists cordial relation between guru and disciple.

2) At any plight guru scaffold disciple.

3) Occasions of punishment as well as rewards can be seen in Ramayana.

4) The interaction pattern gives glimpses to the features of Vedic education.

5) Disciples always honored and respected Guru by washing feet with water which made an ulterior transaction of giving respect to Guru.

6) There existed a good rapport among teacher and taught.

7) Many citations can be seen such as the clarification of one doubt to one disciple lead to the door to new arena of knowledge to others.

8) The interaction between guru and disciple, leads to starting of the teaching process.

**Classroom context.**

The fact observed by Upadhyay (2001) in an article on 'Education in Valmiki's Ramayana' is that "Unfortunately the epic does not introduce a single scene depicting a student (students) receiving his (their) lessons from teacher". It is the situations portraying the concept of education through out. As far as the analysis of the epic Ramayana is concerned it is seen that the transaction is an ongoing process or it is the life situations as such, as contexts of learning. The princes were taught by the head priest Vasishta in palace. Exercising vedas, puranas, vedangas smritis etc. were done. The head priest Vasishta has conducted the Upanayana Ceremony at palace itself. Subjects of study were those that helped the students in understanding the true spirit of religion which were delivered by Vasishta. While accompanying Viswamitra to safeguard 'Yaga' leisure time spent were utilized to learn appropriate lessons such as use of various weapons, strengthening of yogic powers etc. Thus it can be interpreted as the learning situation is not rigidly defined or compartmentalized; the suitable occasion is treated as the apt time for study. As an apprenticeship Viswamitra is taking young princes along with him. Many such instances can be seen in Ramayana. On the way to Videha Viswamitra preached moral stories to Ram and Lakshman, also gave instruction to release Ahalya from her bane. Here the classes were delivered during journey. During the forest life Ram, Lakshman and Sita reached Sage Valmiki's hermitage. The conversation between Ram and Valmiki lead to a long lecture, revealed his own past and present. The talk connected all corners of life. As spending time with sage Sutheekshna he gave detailed description of the role of Ram and the need of his incarnation etc. Thus it is seen that the

context of "instruction" is varying accordingly, the life itself becoming the classroom. After thirteen years of 'Vanavasa' (forest life) the group moved to the hermitage of sage Agastya the renowned speech of Sage Aga includes evolution of human race, duties, responsibilities etc. of man; which was a good lecture. The ultimate aim of life- salvation and the means of moksha are explained by Agastya as a talk to disciples; again a life situation turned classroom context. During forest life at Panchavadi once Lakshman asked Ram to enlighten him with his knowledge. As a teacher Ram gave an intellectual speech which in turn helped Lakshman to keep away from the world of Maya. Ram asked to worship the supreme power. In the same way Ram consoled Thara; wife of Baali in the death of her husband. Both situations can be treated as 'learning situations' but the process is not occurred inside four walls. The life situations are teaching lessons to princes in Ramayana. The conversation between Hanuman and Ravana unfolds another dimension which one should follow to lead a peaceful life. Hanuman criticizes Ravana's insane actions and also reminds him that he had to pay for it. The consequence of evil things is narrated here. But Ravana didn't hear the lesson from Hanuman. In Ramayana the situation demands advice or class from wise men to the needy one. The young brother of Ravana, Vibheeshana also discourages Ravana from his decision to fight for Sita; his repeated trial to pull back Ravana is like the action of teacher to teach and reteach his disciple to prevent them from doing mistake. The lessons are getting transacted through good words of wise persons but in this situation it turned unnoticed. Another situation of teaching is by the second brother, Kumbakarna; in Yudha canto Kumbakarna also tries to make Ravana

understand about Ram; He describes the situations, reasons, strategies and role of enemies to discourage Ravana. Here also Ravana didn't admit. So it is seen in Ramayana that many of the characters plays the role of teachers and their every actions lead to teach something. Real classroom situations, ceremonies at Gurukula, classes in the battlefield, on life experiences etc. are narrated in Ramayana well. The life situations which unfold truths of life are often seen in all cantos.

### *Discussion.*

The teaching and learning practices were generally in oral mode. Throughout oral traditions were followed. Ramayana gives notes on the type of education received and acts as a reference to Vedic education. The system existed was 'gurukula type'. Disciples had to be within close contact with guru throughout their period of education. In Ramayana, Vasishta is the head priest to Ikshvaku family and has got special place in the palace. Hence it can be conjectured that the princes are always in touch to their guru in palace. No particular space identified for classes or classroom was not allotted for teaching – learning process. The situations where the princes can gain knowledge are treated as their classroom. As the analysis progresses many of the teacher figures were emerged and everyone has to contribute something new to the princes. The situation where it occurred doesn't matter. During the way to safeguard yaga with sage Viswamitra; Ram and Lakshman learn the science of sky war. So the place where they resided served as their classroom. Hence it is obvious that the 'guru' served here is a mobile one from whom disciples can learn accordingly. The following inferences can be deduced from analysis:

1) No specific and rigid classroom setting is prevailed.

2) Gurukulam itself serves as the seats of learning.

3) Teaching-learning process was an ongoing continuous process.

4) Continuity of education was by means of various Gurus through various ways.

5) Life situations are used to teach many lessons to the learners by guru.

**Curriculum.**

It is known that Ramayana is the story of protecting 'Dharma'. Ramayana itself serves as a curriculum to the reader. The education in Ramayana encompassed a heavy curriculum of Vedas, Vedangas, Upanisads, Smritis, and Puranas etc., to students who initiated education with upanayana ceremony. Apart from religious practices students have to go through lessons of military skills and weaponry. General notions reflected in Ramayana as the part of study are listed below under the heading discussion.

*Discussion.*

The analysis revealed that the curriculum followed by the princes were very vast and extensive. Comprehensive materials have to be learned by memorization and to follow the norms accordingly. The aim of life is to get true knowledge

All Vedas, Upanishads, vedangas, puranas, etc. were taught

1. 'Dharma' and its protection is the aim of  Ramayana

2. Central theme was the battle between Good and evil.

3. Ramayana enshrines the ways and means of life.

4. Ramayana shows ways to lead a peaceful life.

**Methods followed for teaching.**

The four princes were trained under Sage Vasishta in order to learn dharma. The group followed the method of memorization of the learning material. Technically the method is called sravana-manana-nidhydhyasana, which was the method of teaching at Gurukula system in greater India. The occasion of the entry of Viswamitra to seek help from Rama to destroy demons creates an occasion to learn military skills. The practice of necessary skills is going on throughout the journey with sage Viswamitra. The incident shows that the sage made a planned strategy to teach princes. The method of teaching was determined by the context of learning and preceded through continuous interactions between teacher and learner.

### *Discussion.*

The educational system embodied methods of generally oral teaching and emphasis on the text by heart. After Upanayana, the disciples should begin to live under the supervision of a teacher. Direct, personal and continuous contact with teacher guides the learning of children. In Ramayana the necessary Vedas, upanishaths, vedangas, upangas etc. are taught by the head priest Vasishta to four princes.

**Validity/ Triangulation**

According to Best and Kahn (1996), the historical evidences for the proposed problem is derived from historical data by the process of criticism , namely external criticism and internal criticism. i.e. through criticism the evaluation of obtained data and information are being carried out. Historical criticism is usually undertaken in two stages.  At  first the authenticity of the source is appraised which is termed as external criticism.

**External criticism.**

External criticism establishes the authenticity of the data involved in analysis (Cohen, 1998). Secondly the accuracy and worth of data is evaluated. Winternnitz (1990) took effort to brief the history of Indian literature in which the period of completion of compilation of epics is described. Also Valmiki Ramayana and the contents of the epic are mentioned. The selected version of Valmiki Ramayana has used in various studies in relation to Indian epics viz., Jayantilal (2015), Varalakshmi (1994), Pavani (1988), Nirmala (1985), Byatanal (1975). It has been thoroughly researched by many scholars with the assumption that the available version of Ramayana is the replica of the original ancient texts. Hence the investigator relied on Valmiki Ramayana which has been translated and compiled by the eminent scholar in malayalam language and literature Dr. M Leelavathy. Therefore for Valmiki Ramayana, the work identified as the classic satisfies the criteria of external criticism successfully. The available data and authorship are genuinely transparent, credible and authentic.

**Internal criticism.**

Immediate task of the investigator is to evaluate the accuracy and worth of data through internal criticism.

Campbell and Fiske (1959) identify triangulation as a powerful way of demonstrating concurrent validity; particularly in qualitative research. Concurrent validity is similar to partner – predictive validity in its core concept and it is an agreement with a second measure.

Data triangulation can be employed to enhance the validity of a study, in which information from different sources are cross checked with available

primary source so as to point out the congruence or incongruence between data. Hence the confidence in findings would be heightened. Raju (1971) in philosophical traditions of India - exemplifies the epics and the ethical codes – three main ways of life. Epics are considered as the sources of information about ancient age and also steps to learn Vedas. He also agrees that epics depict the career of great men and dynasties and they were generally world histories in which the Vedic or Aryan life was detailed and extolled. Moore (1957) clearly cited the epic to explain the four stages of life. The students, the householder, the forest dweller, and the wandering ascetics and the four castes – the priest teacher, the warrior, the trader, and the worker. The chapter 'epic period' says the epic reflects the culture of the age, and the story is said to symbolize the struggle between the forces of good and evil. Above Brahmanism and teaching of Vedas, teacher of ancient time were mentioned and they are in line with the depictions in Ramayana. One of the highly recommended books by experts to learn ancient Indian Education is that of Mookerji (1974) – Ancient Indian Education – Brahmanical and buddhist. The text gives clear picture of ancient education which is same as the one portrayed in the epic ramayana. The data obtained so is in consistent with the available information from the analysis of Ramayana. Mookerji agrees that, the epic serves as source of history and the educational evidences in them were meager in comparison with the size of the work. Still it gives and account of centers of learning and education for military and political career. According to Keay (1980), the age of Aryan invasion in India is cross checked with the period of Ramayana and the instances validates the similarity of periods. For eg. supremacy of priesthood, practice of military skills, existence of possessions of trade guilds etc. are in congruence with the depictions in Ramayana. The compiled facts of Reyna (1971) and Keay (1980) suggested that the data

obtained from the primary source is in consistency with historical as well as educational information available in Ramayana. Consequently it is obvious that the data are triangulated and validated well.

**Analysis of Classic in the Second Period-1200AD-1800AD**

**About the classic–Guru Mahima of Kabirdas (collection of Dohe).**

Coming to the second period, one among the literatures which satisfies the criteria for selection was selected dohe of Kabirdas collectively called as Guru Mahima. It's a collection of 'Doha'. Dohe is the collection of stanzas. Kabirdas is one of the renowned poets and a social activist belongs to bhakthi period of hindi literature, which is parallel to historical period of the study. Bhakthikaal is golden age of hindi literature, which is divided in to two as sagun bhakthi and nirgun bhakthi. Kabirdas belong to nirgun bhakthi period of hindi literature, which is characterized by considering God as omnipresent. Kabir suggested that True God is with the person who is on the path of righteousness, considered all creatures on earth as his own self, and who is passively detached from the affairs of the world (wikipedia). The Saints appear more as a diverse collection of spiritual personalities than a specific religious tradition, although they acknowledged a common spiritual root. The first generation of north Indian Sants, (which included Kabir), appeared in the region of Benares in the mid 15th century. Preceding them there were two notable 13th and 14th century figures, Namdev and Ramananda. It is worth to note that, the Holy Guru Granth Sahib contains over 500 verses by Kabir. http://www.hinduwebsite.com/sacredscripts/other/lifeofkabir.asp).

Kabir's poems were verbally composed in the 15th century and transmitted through the 17th century. *Kabir Bijak* was compiled and written

down for the first time in the 17th century. Scholars state that this form of transmission, over geography and across generations bred change, interpolation and corruption of the poems. Literary works with compositions attributed to Kabir include *Kabir Bijak*, *Kabir Parachai*, *Sakhi Granth*, *Adi Granth* (Sikh), and *Kabir Granthawali* (Rajasthan). However, except for Adi Granth, significantly different versions of these texts exist and it is unclear which one is more original; (https://en.wikipedia.org/wiki/Kabir). Hence, the investigator selected those dohe of Kabirdas complied as Gurumahima, which is a collection of stanzas about guru retrieved from the following websites: www.bharatdarsan.co.ns, www.kavithakosh.org/kk/gurusahithya/ kabir

The investigator also took the printed version of sakhi for collecting dohe on teacher and made theme analysis of the dohe with the help of researchers in Hindi langauge and literature and reached to the conclusion that; through guru mahima 'Kabirdas' made intensive attempt to picturise Guru as the supreme power and above the position of God at time, The reason for this was that he considered being educated as the highest achievement in human life.

The concept of guru according to Kabir, is "sat guru", which means guru is like a saint, having only and all the good characters.

The famous doha of Kabirdas about guru are given below

*Guru govind duo khade, kake lagu pav,*
*balihari guru aapne govind diyo milay* (www.bharatdarsan.co.ns)

He proclaimed that, 'when God and guru appeared in front of me together, I will show my worship to guru first, because he who showed me to realize God. Here, Kabir das gave supreme position to his teacher.'

> *Guru se jnan ju leejiye, sees deejiye daan,*
>
> *bahuthak bhondu bahi gaye sakhi jeev abhiman*

Try to get knowledge from guru even though on the spare of your head, as acquiring knowledge is so important

> *Guru ki aajya aave, juru ki aangya jay*
>
> *Kahe kabeer so santh hai aabajaman nasay*

Guru is the only person who qualified to show correct ways of behavior even to saints

> *Guru paaras ko anthro, janath he sab santh*
>
> *Vah loha kanchan kare, ye kari laye mahanth*

It is only a guru can make his disciple great.

> *Kumathi keech chela bhara, guru gyan jal hoi*
>
> *Janam – janam ka morcha, pal me dare dhoya*

Learners are full of wickedness or dirt, but with the power of knowledge in guru is enough to wash away all those dirt in no time.

> *Guru kumhar sis kumbh gadi gadi kaade khot*
>
> *Anthar haat sahar de, bahar bahe chot*

Just like a potter guru shapes his students from both inside and outside to make them perfect.

> *Guru saman datha nahi, yachak seesh saman*
>
> *Teen lok ki sampada, so guru deen hi daan*

Guru is the supreme giver, who provide everything in the three worlds in the universe to the student who is in the form of a beggar of knowledge.

*Sab dharthi kaagas karum, likhini sab ban rai*

*Saath samudru ki masi karum, guru gun likha na jay*

The guru is so unique that, his qualities are inexplicable even though we use all resources on earth for doing so.

*Jag me yukthi anoop hi, saadho sang guru gyan*

*Thame nipat anoop he sadguru laga kaan*

Guru's words are the best in this world to alleviate all sorrows on earth

*Sataguru mila ju janiye, gyan ujala hoi*

*Brahm ka bhanda thodi kari, rahe nirala hoi*

We can realize that, the guru whom we choose is the best, when he lightens the lamp of knowledge in us by eliminating all doubts and confusion.

(" Kabir Dohe on Guru | Guru Shishya Dohe," n.d.)

Though guru and sishya are separated by physical distance, they will be in a mentally attached state.

*Guru ko sir raakhiye, chaliye aaj~naa maahin.*

*kahain kabiir taa daas ko, tiin lokon bhay naahin*

If you consider guru as your head and follow his directions, then there will be no scope of fear for such a sishya.

*Guru so priitinivaahiye, jehi tat nibahai sant.*

*prem binaa Dhig door hai, prem nikaT guru kant*

How we consider guru, he will be like that. The relation with guru should be love oriented, then you feel so close to him.

*Guru moorati gati chandramaa, sevak nain chakor.*

*aaTh pahar nirakhat rahe, guru moorati kii or*

The student should be so attentive to guru, just like a chakor bird looking always towards moon.

> *Guru moorati aage khadii, dutiyaa bhed kuchh naahin.*
>
> *unhiin koon paranaam kari, sakal timir miTi jaahin*

Do not consider guru with any opposing attitude, if you follow him directly it will eliminate all darkness.

> *Jnaan samaagam prem sukh, dayaa bhakti vishvaas.*
>
> *guru sevaa te paaie, sad guru charaN nivaas*

Those who get a satguru, their life will become enlightend by all virtue and values.

> *Pandit yadi padhi guni muye, guru binaa milai n jnaan.*
>
> *jnaan binaa nahin mukti hai, satt shabd paramaan*

However one supposed himself as a scholar by studying big ideas and sciences, without a guru he did not get realisation.

> *Kahai kabiir taji bharat ko, nanhaa hai kar piiv.*
>
> *taji ahan guru charaN gahu, jamason baachai jiiv*

Discard your ego and approach your guru like a kid, then only you will survive.

> *Soii soii naach nachaaiye, jehi nibahe guru prem.*
>
> *kahai kabiir guru prem bin, kitahun kushal nahin kSem*

Use your mind and senses to concentrate on your guru fully, then you will become excellent

> *Tabahii guru priy bain kahi, shiiS baDhii chit priit.*
>
> *te kahiye guru sanamukhaan, kabahoon n diijai piiTh*

Alwayse attentive to your guru, he explains the ways to self realisation on the basis of your attention.

> *Karai doorii ajnaanataa, anjan jnaan sudaye.*
>
> *balihaarii ve guru kii hans ubaari ju ley*

Those teachers are great, who are trying to remove negatives of ignorance using the power of knowledge from the mind of his students.

> *Raajaa kii chorii kare, rahai rank kii ot.*
>
> *kahai kabiir kyon ubarai, kaal kaThin kii chot*

One cannot survive by approaching the fantasy Gods, hear to your guru, he will show you the way to escape.

> *Sataguru sam koii nahiin, saat diip nau khand.*
>
> *tiin lok n paaiye, aru ikais brahmanad*

There is nobody who is equal to a satguru in all the three worlds, and 21 brahmands, his position is so supreme.

> *Sataguru to satabhaav hai, jo as bhed bataay.*
>
> *dhany shiS dhan bhaag tihi, jo aisii sudhi paay*

Those students are the luckiest, who get the attention of a satguru, so that they can attain self realisation.

> *Sataguru milaa ju jaaniye, j~naan ujaalaa hoy.*
>
> *bhram kaa bhaanDaa toDii kari, rahai niraalaa hoy*

When your heart gets lightened by knowledge, then you can realise that, you are lucky to get a satguru.

> *Jehii khojat brahmaa thake, sur nar muni aru dev.*
>
> *kahain kabiir sun saadhavaa, karoo sataguru kii sevaa*

Everybody who wish for salvation, approach your satguru, he will lead you

> *Jag men yukti anoop hai, saadhu sang guru j~naan.*
>
> *taamen nipaT anoop hai, sataguru lagaa kaan*

The best thing in the world is that to hearing your satguru.

> *Kete paDhii guni pachi mue, yog yajn tap laay.*
>
> *bin sataguru paavai nahiin, koTin kare upaay*

Eventhough you do crores of ways to get peace and knowledge, you won't get it, you get it only from a satguru.

> *Sataguru khoje sant, jiiv kaaj ko chaahahu.*
>
> *meTo bhav ke ank, aavaa gavan nivaarahu*

Find out your satguru to reach upto self realisation

> *Yah sataguru upadesh hai, jo maane paratiit.*
>
> *karam bharam sab tyaagi ke, chalai so bhav jalajiit*

The only way to success in this ocean of life is to move according to the directions of your satguru.

> *Jaakaa guru hai aandharaa, chelaa kharaa nirandh.*
>
> *andhe ko andhaa milaa, paDaa kaal ke fand*

A foolish student will get a foolish guru, and both of them reach to utter foolishness. So always go in search of a satguru

> *Janiitaa bujhaa nahiin bujhi, liyaa nahiin gaun.*
>
> *andhe ko andhaa milaa, raah bataave kaun*

Search for a satguru only, otherwise you will not survive

*Discussion.*

Kabirdas, as a prominent poet of nirgun bhakthi, who considers God as omnipresent, and did not believe in God as idols only. In his famous stanza, the position of teacher is placed above to that of God, when he said, 'I will bow before my guru first, when God and guru appear simultaneously'. In many stanzas, he described teacher as equivalent to or above that of God. Kabirdas proclaimed guru as 'satguru', means teacher is the one with all virtues and values. His concept of a teacher is a complete and perfect personality. The position of a teacher is so supreme, that even saints can approach a teacher to understand ways towards salvation. In many stanza kabirdas explained the importance of learners' attention towards a teacher and how significant the attention towards a teacher is. He also warned students, to ensure that the teacher chosen should be the best. The reason is that such a teacher will have the capacity to remove all dirt, ignorance, and ego from a student and enlighten him lighting the lamp of knowledge. The significance of love and affection towards a teacher also is highlighted by Kabirdas. He said that, though teacher and student are separated by a physical distance, their mental state of togetherness with love will hold them always near. Kabirdas concluded about guru that, without a teacher the life of everybody, even those who study all sciences will be waste and incomplete, a good teacher only is able to give knowledge and peace in life. In essence, Kabirdas might be the only poet in Indian literature that placed teacher in such a high position even above God.

The analysis of teacher element in the works of Kabirdas revealed that the inferences drawn are highly significant, but there are not much data to be compiled as themes selected in the study. Moreover, Kabirdas is a

representative of only one view of bhakti period (nirgun bhakthi) of hindi literature. Hence the investigator included the collection of 'dohe' as well as the relevant secondary sources to the second period for identifying the teacher element. Thus, the investigator relied upon authentic historiography literature with the consent and suggestion of the experts from the concerned fields. To depict the transformation of educational system as well as the teacher, it is essential to ensure continuity through the time period. Hence investigator selected the following documents to bridge the gap between ancient and pre-independent India to depict the prevailed system of education with special reference to teacher.

1. *History of medieval India.(800-1700)*- Satish Chandra, 2007, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi.

   The political background of greater India is identified from the book. The necessary information regarding the trade and about the nature of literature, architecture prevailed in medieval India are detailed in this book.

2. *Education in medieval India* - Krishnalal Ray, 1984, BR Publishing Corp, Delhi

   The book gives an account of the system of  education  prevailed in medieval India. Features of The Muslim education and hindu education are detailed well in this book.

3. *History of India Vol I&II* - R.Sathianathaier,1973,S viswanathan Printers and publishers Pvt Ltd

   The first volume of the book serves on the ancient polity of India and the following second volume covers the societal and political history of medieval India.

**Education in Medieval India.**

As far as the present study is concerned the Persian chronicle Ain-i-Akbari of Abul Fazl (16CE) is a veritable encyclopedia of the medieval period and probably the only work which deals education of the period as a subject in considerable details. It describes both Hindu and Muslim systems of primary, secondary and higher education in detail. The chronicle is composed in Persian language, for the present study the the major criterion is that, the classic selected for analysis should be of Indian origin. A classic popular work satisfying all the criteria put forth for the study was not available for medieval period. Various kinds of invasion influenced the nature of publications as well as the literary works of that time. Most of the emerged literature have either Persian or Arabic in origin. So to complete the cycle of evolution of the teacher figure investigator relied upon various authentic secondary sources, particularly the books which cover the history of education in medieval India.

The existed system of education in the second period of study was mainly of two types: Islamic education and Hindu education. Analysis of the second period is arranged under these two major heads giving priority to chronology.

*Muslim education.*

Education in medieval India also experienced a new perspective, as the Mughal rulers came to India and established their rule. Hence, 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 (admin, n.d.)

Islamic invasion and settlement brought about far reaching changes in all spheres of life including sector of education and learning. It can be seen that no medieval government has a regular department for public instruction (Hussain 1959). Medeival government did not open any separate department of education either at centre or in the provinces. It is the concern of state only. The indigenous system of education shifted to Islamic learning still there existed in feeble with support of private individuals. During foreign invasion many of the centres of learning were destroyed including Hindu and Buddhist libraries. Hindu education has survived with the help and support of kind people who were interested in education.

At north India Muslim population was concentrated at townships. Hence Muslim education remained confined very largely to urban areas and not accessible to village people. History says muslim rulers neglected brahminical education and purposefully did harm to the system by destroying temples and monasteries and closing hindu educational institutions. Gradually the system of Muslim education existed side by side with that of Brahmanical education (Dutt 1969)

Persian was the court language to the Mohammeden rulers. Those who seek high position in government jobs should know Persian, therefore hindus also started learning Persian. So hindus belonging to lower caste, who were not benefited with the education by brahmins due to caste discrimination, joined in muslim educational institutions.

Keay(1954) remarked that, Urdu language originated from the link of Sanskrit and Persian. Sanskrit known hindus translated texts to persian language and vice versa. So the two way mobilization of the two languages

leads to the origin of the third language, urdu with hindi scripts. On the basis of emerged literature at that time, the two schools prevailed are indo-Persian schools and purely Persian schools (Saksena,1958).

The following section will highlight the position of education under various rulers and ruling classes.

The foundation of muslim rule in India is founded by Mohd Ghuri(1191-92) though the rulers of Gazni invaded India 17 times and destructed almost all the valuable things and made irreparable harm to brahminical education. Mohd Ghuri was the first one who initiated education in India. The king started a school with the intention to spread Islamic culture at Ajmer. He gave education to slaves also. Later the founder of Delhi sultanate Qutub-ud-din Aiback(1206-10) established many mosques for educational purpose of secular as well as religious education. The successor Ilthumish (1211-36) is the first ruler to start 'madrassah' at Delhi. After him the Queen sultana Raziya Begum (1236-40) had genuine interest to make people educated and hence established Muizzi College. Then Nasir-ud-din Balban came. He also started a college at Jalandhar the famous Nasiriyya college. Hussain (1959) noted down that the successor Ghiyas – ud- din Balban(1266-86) was a supporter of writers. Besides that the king promoted scholars, theologians, physicians etc. He established societies in Kingdom to promote literary activities. The first Khilji King Jalal-ud-din (1290-96) was a great lover of learning. He started honouring scholars by conferring them with wearing white robes. The successor Ala-ud-din Khilji(1296-1316) was also an eminent educationist. Though in early life he neglected education and was perhaps illiterate later became an eminent scholar. Mohammed Tuglaq

(1325-51) was the most learned King of that times. Gibb (1929) says that many scholars were attracted to Delhi during Tuglaq's rule. He also started many more madrassahs at Delhi. But his decision to shift capital to Daulatabad was ablow to Delhi in becoming a centre of Islamic education and learning (Jaffar,1936). Education flourished under the rule of eminent educationist Firoz shah Tuglaq (1351-88). He sent scholars all over India to spread knowledge to public. Elliot and Dowson (1964) draws that King started thirty more madrassahs in order to spread secular as well as religious knowledge to all. The famous madrassah-i-Firuz Shahi- was a residential college with provisions to poor students to stay with scholarly teachers. The slaves and households also got special consideration. They trained in arts and crafts. King spent separate fund to uplift them. During his reign one thousand madrassahs were there. He granted land to scholars and stipend to intelligent poor students. The successors Sayyid Kings (1414-51) also supported education well. Badaon and Cuttair became centres of learning during their rule. Likewise the Lodhi King Bahlul Lodhi (1451-89), Sikander Lodhi (1498-1517) promoted education well. He introduced compulsory education to military officers. Sikander Lodhi invited eminent scholars to manage madrassahs which were started at various sectors. During the reign of Lodhi Jaunpur became great and renowned seat of learning. Among the provincial rulers the ruler of Sindh, Multan were also learned men and promoters of learning. Giyas-ud-din I and II of Bengal spent huge funds to expand education. Similarly Kings Hussain Shah and Nusrath Shah (1519-33) of Bengal were two patrons of literature. He established educational institutions and allotted grants for its maintenance. A rapid growth in Bengali literature came during their ruling period. Sultan Ahamed Shah of Gujarat (1512-80)

started both maktabs and madrassahs which still exist. At Kashmir Sultan Sikander Shah(1394-1416), Zain-ul-Abidin(1420-70), Hussain Shah(1472-80) were very much interested in extension of education. In south India also the situation of education was positive and developing. The Mughal conquest of India has made a mile stone in educational activities. It opened a new chapter in Muslim education in the country. Babur(1526-30) the founder of Mughal Empire was an accomplished scholar in Arabic, Turkish and Persian. Due to premature death he was unable to contribute much to the field of education. The successor son Humayun (1530-40,1555-56) started the great library 'Sher Mandal'. Science, astronomy and geography got special promotion during his time. Apart from religion Humayun introduced teaching of mathematics, astronomy and geography in Madrassahs founded at Delhi. Later king Sher Shah (1540-45) came. He didn't took much effort to promote education. The famous Sher Shah Madrassah was built at 1520 before his Kingship. The successor Akbar (1556-1605) the great emperor, though illiterate was deeply interested in spreading education. Made provisions to hindus to get admission in madrassahs. He introduced the following new arrangements for effective education.

1. Persons with ability to teach alone should come as teacher

2. Every student should read books on morals, arithmetic, agriculture, astronomy, agriculture, mensuration, geometry, household affairs, logic, accountancy and public administration.

3. No students will be allowed to skip lessons in the name of time.

But without proper monitoring authority the implementation of these regulations became failure.

Jahangiri, son of Akbar (1605-27) came into power who was not as efficient as his father. But, he maintained the systems established by Akbar, who started few colleges for higher education. Agra was the seat of learning at that time. He made an order to own the properties of rich men who died without heirs. These were utilised to construct buildings and repair educational institutions. The imperial library was renovated during his time. Shajahan (1628-58) is not distinguished for any special contribution. He is interested in architecture more. But his daughter Jahannara started a Madrassah attached to Juma masjid. Shajahan founded Imperial College at Delhi and did arrangements for its maintenance. Emperor's eldest son Dara was also a greatest scholar. Who translated many Sanskrit books to Persian including Upanisads, Gita, Yoga-vasishta, Ramayana etc. with the help of pandits from Banaras. King also started two government schools at Delhi and at Agra. The successor Alamgir(1658-1707) made remarkable contributions to Muslim education. He sent trained teachers to Borah of Gujarat to teach them; also arranged monthly evaluating system. In 1678 he renovated all the madrassahs and maktabs of Gujarat. Being a very orthodox muslim he encouraged Muslim education only and supported Muslim students with large sums as stipend. He destructed many more Hindu temples and banned education to Hindus.

*Muslim education: Primary and elementary.*

In India, during muslim invasion, education was imparted through 1) maktabs  2) madrassahs 3) mosques 4) monasteries and 5) private houses.

Primary education was implemented through maktabs. Often maktabs were attached to mosques. These institutions were left to individual

enterprises, they depend upon charity. Jaffar (1972) observed that, shrines of Muslim saints known as Khanquahs also served as the centre of learning. Maktabs were guided by pious muslim learned men called maulavis hence apart from general teaching it followed purely religious way. There was no commonness in the content of teaching at various institutions. According to the nature of teacher, curriculum varied with place. The houses of learned men (mullah,maulavi, and maulana) also served as the important seat of learning. In these methods the supervising teacher arranged all the necessary facilities to students. This domestic system of instruction was enough to prepare eminent scholars. The scholar Abdul Khadar Badauni is a product domestic schooling. In maktabs apart from religion through Quran; three R's, Persian, and Arabic were taught. In order to get government job one should know Persian and Arabic. So, many hindus enrolled in maktabs. Kale (1919) reported about the free education to orphans were made with the help of vast endowments.

Notes from Akbar Nama says that,the opening ceremony of education to princes were carried out at the age of 4 years 4 months and 4 days called Bismillah Khani. There were no printed books for beginners during that time. Children used to write letters in dust with fingers. Classes were given under a tree where teacher sat on a raised platform and disciples in ground in rows. Teacher firstly taught alphabets, then difficult words which are selected from Quran. Stress is given on calligraphy. After exercising in reading and writing, grammar was introduced. Students has to 'by heart' verses from Quran so as to use during the daily five compulsory prayers. Thus, it can be concluded that primary education imparted through maktab is mainly religious in nature.

Hussain(1959) notes that maktab education was absolutely free and not charged any fees. Sarkar (1919) says, the schools were maintained with the help of fund obtained from rich men; they offered huge amounts during particular occasions namely in association with marriage, funerals, religious ceremonies etc. Guptha (1935) observed that, in Hindu vernacular schools some kinds of fee were charged. Akbar's reign gave a new face to education system. Akbar introduced secular learning included all subjects irrespective of caste creed and sex to foster unification in India. Hence, children from various families got same conventional instructions. Word from Ain-i-Akbari were often cited which says "no one should be allowed to neglect those things which the present time requires".

Keay (1954) pointed out the major defect of the system, as there were nobody to monitor the ongoing process of education. And hence, deterioration in fulfilling the objective set by Akbar can be seen. Education was not examination oriented. The efficiency of the teachers was tested by themselves. Also the system of punishment existed.

*Muslim education: Secondary and higher education.*

Learning centre for secondary and higher education was known as madrassah. It is mostly associated with mosques and tombs. Tombs are provided with more number of rooms serving as lodging facility to students. Madrassahs were started mainly in both imperials and provincial capitals. Hence Agra, Delhi, Lahore, Jaunpur, Gujarat, Sialkot, Ahmedabad etc., became centres of Islamic higher education. The table given below shows list of madrassahs established by various rulers.

Table 2

*List of Madrassahs Established by Various Rulers in Medieval India*

| Place | Established by |
|---|---|
| Ajmer | Mohd Ghur |
| Delhi | Iltumish |
| Delhi (Muizzi college) | Sultna Raziya |
| Delhi | Ala-ud-din-Khilji |
| Badaun (Madrassah-i-Nassiriyya) | Balban |
| Delhi | Mohd-bin-Tuglaq |
| Delhi (Madrassah-i-Firuzshahi) | Firuz Tuglaq |
| Ahmedabad | Sultan Ahamed Shah |
| Mathura, Narwar, Agra, Golkonda, Malwa, Bengal, Multan, Gujrat | Sikander Lodhi |
| Delhi | Humayun Badshah |
| Agra | Akbar |

Agra, Delhi, Lahore, Jaunpure, Gujrat, and Kashmir were served as the centres of higher learning during medieval period in India (Ray 1984). There is no definite information regarding the curriculum of study. Still the accounts of medieval princes throw light on it. Badauni the famous historian and translator during medieval times says science and non science subjects were taught in institutions. Higher studies included mathematics, medicine astronomy, astrology, philosophy, history and geography.

**Women Education under Muhammeden Rule**

Mukherjee (1974) found that, in early vedic age all men and women received education without any barrier. Altekar (1957) confirms this fact.

Keay(1954) writes that females also took part in sacrifices (Yajnas). Upanisads give the account of many women scholars like Gargie, Maitreyi, Atreyi, and sulabja are few of them. Altekar (1957) noted that Panini refers the boarding houses for lady students in the famous work Rajatarangini. At the end of vedic age around 200BC, the situation changed that women start to deprive education. Still medieval India has flourished poetesses like Rava, Roha, Madhabi, Anulakshmi, Pahali, Vaddhavali etc. Literature says early Buddhist age promoted women education by setting nunneries; but it didn't last long. During Muslim rule in India only rich aristocratic Hindu families maintained tutors at their home to teach girl children. Hence a very small portion of the population received education. If the girls are permitted to go to schools it lasted to elementary level. At that time hindu society stick on to the belief that educated girls will turn widows soon. So upon this superstitious belief parents were hesitant to allow girls to get educated. It is obvious that 99% of the hindu women were illiterate at that time of Islamic rule. Wide spread early marriage of the girls was a major hindrance to education of women. Jaffar (1936) referred that Muslim women didn't receive quality higher education though few of them trained in religious matters. Authorities considered women education as an unnecessary one. It gives notes on domestic training given to perform household duties well. It's already mentioned that girls from royal background got education from home itself. Sultana Raziya was a so trained scholar. In addition to the bookish knowledge, queen received military training also. In Mughal period, some women played important role in Indian history. The "Mahila mriduvani" at medieval age was a famous work comprised of the works of 35 poetesses of distinction.

Ray (1984) found that average middle class familial women had basic knowledge in either Hindi or in Persian or in the concerned provincial language so that they could study religious scriptures of their faith. Only women belonging to the lower rank of society had no education. Still it cannot be concluded that women education was totally perished during medieval period in India (Dasguptha 1914).

### *Hindu education.*

Keay (1954) says there existed four kinds of hindu vernacular schools existed in medieval period. Some were connected with temples, few were started with kind generosity of rich men in village. Again some schools were set up by enterprising persons as a commercial venture. Anybody from any caste could join and learn 3 R's and has to pay for it accordingly. The fourth kind schools were Mahajan schools aroused as a bi-product of the cooperation of number of local traders in society whose children needed to educate.

The popular primary schools were strictly utilitarian in nature. They mainly imparted training in 3 R's and their practical application in composition of letters and business documents. Moral and religious teaching got second place in curriculum. System of punishment also existed. A close personal relation existed between teachers and taught. Monitorial system of education was followed.

Pathsalas were existed in both villages and towns. These opened door to all. There were four stages to instruct a student. Firstly they were taught to write letters in sand, then asked to write letters on palm leaves with reed pen

and charcoal ink, thirdly students has to pronounce compound consonants, lastly given exercise to make sentences. Mathematics was also taught. After Akbar's reign, Ramayana became the chief book to study religion. Hunter commission (1882) gives proof to the existence of vernacular schools in invaded India. In Madras presidency the schools were known as Pyal schools. Pyal is a kind of platform with three feet height and three feet width on which the students were sat, and the teacher on another raised pavement. On an average 21 students were trained in a Pyal school. Teachers were paid monthly salary and also got festive allowances. Keay (1974) pointed out that; the general feature of education at various provinces was almost same, with difference in detailed examination only. The notes on medieval period are obtained from chronicles available at that time (Ray 1984). These chronicles can be divided into four major classes. Firstly, it is about the general history which covers the entire Muslim period, from beginning to the time of their compilation. Secondly, it deals the history which deals with more than one dynasty or over the reign of rulers of same dynasty. Thirdly the works dealing with particular rulers and finally there are provincial histories which deal with particular provinces.

Ancient education extended up to 1200AD. Prior to Islamic invasion, Buddhist education was prevailed to some parts and is open to all. Important learning centres were Kanchipura, Nalanda, Odantapuri, Sri Dhanyakatak and Vikramasila. After Islamic invasion almost all the centres were irrecoverably demolished. During this time higher education for hindus is meant to learn Vedas and allied subjects. The well known centres were situated at Kashmir, Benaras, Mithila, and Nadia.

**Theme Wise Analysis**

In the light of secondary sources, analysis has been done theme wise. As mentioned in previous section there was two separate schemes of education to educate the medieval society. As a result of Islamic invasion one type is meant to trading purpose of immigrants and the other was the conventional system.

**Teacher characteristics.**

Considering the pattern of Muhammaden education the primary education was from maktabs and which are attached to the mosques. The experts in religious matters are responsible to train children in early ages.

- Teacher prepares children to learn holy Quran at first

- Residential systems of education were not compulsory and common, hence the nature of teacher narrowed to a tutor.

- Domestic system or acquiring education by staying along with the teacher was provided by the teachers called mullah, maulavi and maulana.

- Teachers offered free boarding and lodging to children.

- Male students were trained in military skills also in order to be enrolled in imperial army.

- Teacher had never received remuneration for imparting knowledge.

- The teacher who accepted reward for teaching and training disciples was considered as a sinner.

- These great ideals are allowed his disciples to offer something only after the completion of studies.

- Teacher used punishment system which was incorporated in the instruction.

- Education was not examination oriented

- Funding schools were given by rich people in connection with occassions.

- Teacher training was mentioned in 17th CE AD.

Parallel to Muslim education, conventional system of education to Hindu community was prevailed in medieval India. The peculiar features of teachers were stated below.

- Four kinds of hindu vernacular schools exisited

- 'Pathsalas' were the learning centres to the men of trading and agricultural classes, which was the first institutions.

- The learning centre for the priestly class is known as 'tols'.

- Learned men became teachers in Pathsalas. All castes were included in teaching community.

- Teaching is considered as supreme and hence society demands to waive off remuneration.

- The teacher who taught for money was socially condemned.

- Students had to render personal service to their teacher.

- Teacher had to go for additional work for their livelihood.

- Teaching in all the four stages of education was given.

At first children were taught to write, in second stage letters were written on palm leaves on the traces made by teacher. Next student had to write and pronounce compound consonants. At third stage palm leaves is

replaced with big plantain leaves. After learning basic accounting at 4<sup>th</sup> stage children move to learn advanced accounts, composition of business letters, petitions etc. Later the scholars were allowed to use papers.

- Ramayana was the main text.
- Teacher administered monitorial system of education and monitors were chosen from advanced scholars.
- Teacher pupil ratio was 1:15, hence individualized learning is possible.
- At South India (Madras Presidency) Pathsalas were replaced by Pyal schools.
- Commercialisation of schools was observed
- Emphasis to learning of 3 R's is given in some schools.

**Teacher - pupil interaction.**

As coming to the second period, the prevailed systems of education were portrayed with the help of authentic historic documents,which do not explicitly convey the mode of interaction among teacher and students still some glimpses were identified and listed below.

- Elementary education was through maktabs where the Moulavis guided children.
- The method of instruction was through discussion. So there was a significantly strong association among teacher and student.
- The existence of practice through punishment was existed and hence the fear of punishment will be leading to the desirable behaviour of the children.
- The residential kind of education gave chances for being together with teacher long time and hence chances of interaction was there.

Parallel to Muslim education the prevailed Hindu education in which elementary education had been completed in Pathsalas or Tols and Pyals in South India.

- 'Pathsalas' were somewhat similar to the present schooling system the teacher in charge imparts instruction from separate place which was meant exclusively for teaching-learning.

- As the class contains maximum of 15 students they got individual attention.

- Students were supposed to render service to the teacher which is turn shows the existence of healthy relation between teacher and pupil.

- As the objective of education is purely utilitarian the teacher should ensure the achievement of the disciple and hence getting individual attention to pupil.

**Classroom context.**

Regarding the case of classroom setting in Mohammedan India the structure of schooling has changed allot. Education to children was imparted through (a) Maktabs and Madrasah (b) mosques and monasteries (1) private houses.

- The teaching learning process shifted to schools and classrooms.

- To employ the method of discussion the learned and novice were kept in the same place (monitorial system).

- The primary education centres, maktabs were mostly attached to the mosques.

- Religious teaching also imparted in maktabs.

- Along with primary education, the learned pious men personally instructed children at their home hence the house of learned men also became the seat of learning.

- Orphanages also set up in attachment with mosques, where compulsory classes on religion were offered.

- Education of girls restricted to elite class and up to elementary level only

With the advent of Muslims in India the state support for Hindu education was withdrawn Ray (1984). In medieval India the Hindu education was dominated by Brahmins. The popular elementary system of education aroused from the demand of common people to learn 3 R's.

- The elementary education was done in pathasalas covered roughly for a period of 3 years.

- 'Tols' were the elementary system of education to cater the needs of priestly and leisured classes.

- In 'Pathasalas' classes were arranged under trees or on Verandah of some houses.

- In classroom, children practiced writing and lessons of elementary book keeping.

- Practice or training on weights and measures for learning trade were taught within classroom.

- Teacher had supported well to complete four stages of instruction to students.

- Many pathsalas followed monitorial system of education.

- Average strength of each class was limited to 15.

- The elementary schools in South India were termed Pyal schools.

**Curriculum.**

The medieval India witnessed distinct changes in the social system and hence in the pattern of education. The advent of invasion made a hindrance to continue ancient system. In the case of Mohammeden education the maktabs and madrassas catered to the need of educating the community. The education encompassed holy Quran, Stress on Calligraphy, Grammar, 'Pahars' (multiple of numbers), tasks to learn weighing and measurement, book keeping etc.

In hindu community the sacred texts like Gita, Epics, etc. were taught. Vedas were taught to elite class in 'tols'. Essential skills to compete with the needs of society were also delivered in Pathsalas, ie training in 3R's, basics of accounting, letter drafting etc

**Methods followed for teaching.**

Both the systems followed the method of memorization in primary classes and later students turned to learn through writing and reading, pronunciation, versification, etc, i.e. some kind of practice for application. Also the method of discussion prevailed. Practical sessions for military training were also imparted during medieval period with the intention to join in army headed by the concerned ruler of that period. The teacher as a

person who knows how to teach and he should be a trained person, etc. evolved during this period. Teacher pupil ratio was low and hence, teacher is able to provide individual attention.

**Validity/ Triangulation**

Historical criticism is usually undertaken in two stages. At first the authenticity of the source is appraised which is termed as external criticism and then the evaluation of the accuracy and worth of data through internal criticism. In the case of data used for the analysis of second period, investigator relied on authentic history documents which are selected as secondary sources of information. The books of Krishnalal Ray, R.Sathianathaier and Satish Chandra were used to depict medieval India as well as prevailed system of education. The mentioned books were selected through expert suggestions and catered the need of investigator, hence the authenticity of selected books were unambiguously established and it is said to be externally criticized. compilation of selected dohe of Kabeer das on teacher named "Gurumahima" is accepted by the specialists in hindi language and literature, the obtained lines (stanzas) were cross checked for the correctness of meaning and authenticity,its found appropriate and genuine. Gurumahima is treated as the well known work of Kabeer Das. Also there is no inconsistency between the lines. So in the case of Dohe the data are obviously valid. Inorder to establish internal criticism of all the three sources of data by Krishnalal Ray, R.Sathianathaier and Satish Chandra - the congruency between the available information on medieval Indian education were cross checked between the sources and it was found consistent. Hence the data are internally criticized

**Analysis of the Classic in Third Period – 1800AD to 1947AD**

**About the Classic – My Experiments with Truth – an autobiography by M.K.Gandhi**

The story of my experiments with truth is the autobiography of M K Gandhi; covering his life from childhood to middle age, around 52 years. At first, it was published in succession in Navjivan weekly from 1925 to 1929 continuously. At the same time its english translation also appeared in another journal named Young India. Mahadev Desai has translated the gujrati version to english, who was an activist in Indian independence struggle, a writer, and more over personal secretary of Gandhiji for 25 years. Introduction to autobiography was written by Gandhiji himself mentioned how he has resumed writing his autobiography by the compulsion of Jermdas; a fellow prisoner in Yerwada central jail. Gandhi said that through this book he wished to narrate his spiritual and moral experiments than political. First part comprises of Gandhi's childhood, his experiences such as habit of taking non-vegetarian food, smoking, drinking alcohol, stealing, etc. And about marriage, lust to Kasthurba, more over education and schooling what he received at that time. Second part narrates his trip to South Africa and sufferings over there. The subsequent sections  dealing with Gandhi's experiences in Boer war, his efforts to protect justice of Indians residing at South Africa etc. Later his struggles for independence to India.

The author Mohandas Karamchand Gandhi is respectfully called as father of our nation and now an international citizen and icon of non-violence. He is one of the most eminent leaders of the Indian independence movement in British ruled India. Non-violent civil obedience was his

strongest weapon in the war against British. Gandhiji born and raised in a hindu merchant family in coastal area of Gujarat. He acquired degree in law from London, and employed first in South Africa as an expatriate lawyer in the resident Indian community's struggle for civil rights. Gandhiji, after returning to India led nationwide campaign against British rule. Gandhi was a prolific writer. Hind Swaraj – the intellectual blue print of India's movements was published in 1909. He edited several news papers including in gujarathi (harijan), in Hindi as well as in English. Apart from autobiography, Gandhiji authored many books. Some of them are Non-violent resistance, Hind Swaraj or Indian homerule, Third class in Indian Railway, Peace, The way to God , The making of Mahathma Gandhi , Freedom battle, India of my dreams etc. Gandhiji's vision of independent India was based on religious pluralism. But his wish didn't realise. Gandhiji was assassinated on 30th January 1948.

**Theme Wise Analysis**

**Teacher characteristics.**

Gandhiji mentioned very few of his teachers directly in his autobiography. First one was his English teacher in high school. The narrated incident was about the visit of educational inspector. The inspector came to check the level of knowledge of children. The teacher conducted a dictation of five English words. One of them was Kettle. Gandhiji misspelt the word. Noticing this mistake the teacher in charge tried to correct him and showed a gesture to copy it from others. But Gandhiji didn't obey.

"I had thought that the teacher was

there to supervise us against copying"

(Desai, P.3).

The actual perception of a student about teacher is reflected in the statement. But the description of the entire incident shows another face of a teacher. The reason behind teacher's attitude is to show the excellence of students before the educational officer. Whatever be the intention for giving such directions implicitly is not desirable according to the thoughts of gandhiji, even at such an age. Meanwhile Gandhi recalls that this incident never developed an unpleasant attitude towards this teacher and also Gandhiji purposefully not paused the name of his English teacher anywhere in his autobiography.

> "Later I came to know of many other failings of
>
>    this teacher, but my regard for him remained the same."(Desai)

The statement bring out the fact that, deterioration of teacher qualities was prevalent at the time when Gandhiji studied at school level, but the traditional concept of perceiving teacher as guru remained as such. Hence, he said that, he always learned to obey orders of elders and not to criticise the actions of elders.

> "Therefore I would do the lessons, but often without my mind
>
>    in them. Thus when even the lessons could not be done
>
>    properly, there was of course no question of any extra reading –
>
>    studying was mechanical"

The books he read and the plays viewed influenced him shows that the lessons in school is not at all attractive and useful

The second teacher who got special reference in autobiography was the primary school headmaster, Dorabji who was very strict and punctual by nature, who maintained discipline in the institution without fail. Dorabji made

physical education gymnastics and cricket compulsory for boys of the upper standards; any exercise, cricket or football compulsory to all students. Gandhiji got severe punishment from the teacher for not attending the physical education class and teacher told the importance of physical education to him, which in turn shows the attitude of teachers who is readily observe the overall development of his students.

"I remember having once received corporal punishment; Mr. Gimi, examining the roll, found me marked absent. Being asked the reason for absence, I told him what had happened. He refused to believe me and ordered me to pay a fine of one or two annas– punishment"

The third teacher mentioned in the autobiography was his upper primary school teacher who was in charge of teaching Sanskrit, Mr. Krishnasankar Pandey. In Gandhiji's words, there existed a cold war between Persian teacher and Sanskrit teacher in getting students to their concerned subject. Gandhiji came to know from his friends that Sanskrit was easy to learn than Persian, so Gandhiji attended Persian by skipping Sanskrit classes. There was a sort of rivalry going on between the Sanskrit and the Persian teachers. The Persian teacher was lenient. This incident made Sanskrit teacher unpleasant and he personally advised Gandhiji. Learning Sanskrit helped Gandhiji to know more about religion through texts. Later Gandhiji respectfully remembered Krishnasankar Pandey and he also regretted for not going to the depth of Sanskrit language. Notes on college days were disappointing. The profound lecture of professors made him to close studies. The reasons was that Gandhiji was not able to follow the ornamental English language used by professors. Hence he left college in the first term itself.

Later Gandhi moved to England to learn law. The three figures mentioned in this section represent various faces of teacher in pre-independent India. A structured system of education was established in this period. The system of monitoring, training in physical activities, learning languages other than mother tongue etc. are known from the narrations of the three teacher figures. Dorabji is the one with an ideal nature. Who kept discipline of the institution in well manner, where as Krishnasankar Pandey was particular to teach his subject to children; for that he had spent time to convince children about the need and significance of learning of Sanskrit.

### *Discussion.*

1. During high school class, one of the teachers asked Gandhiji to copy and correct the spelling in order to get a good grade before the monitoring educational inspector. Whatever is the situation; demanding an incorrect thing is quite awkward. The lessons of honesty and truth learned by Gandhiji made him to look at the incident without unpleasant feeling. But from the point of view of an ideal teacher it is not a desirable one.

2. The head master Dorabji, very strict and punctual man gives the picture of an ideal figure. He had got special attention in the overall development of children. Soundness of both body and mind is necessary for successful completion of schooling.

3. Obedience, punctuality, sincerity, etc. are taught through the strictness of teacher. Fear of punishment automatically inculcates a routine in children.

4. Apart from general subjects of study, school has the facility to learn various languages including Sanskrit, Persian etc. Gandhiji was a student of Sanskrit, because of his classmate's influence Gandhi attended Persian classes. Knowing this Sanskrit teacher Krishnasankar Pandey advised Gandhiji to attend Sanskrit and also informed the necessity of learning Sanskrit for learning religion. Gandhiji had gone through Hindu-religious texts only because of these efforts of the teacher which build foundation for his development as father of nation. The responsibility of a teacher to keep students in right path is portrayed in the above mentioned incident.

All teacher figures are ideal according to Gandhiji, because of his ideology.

**Teacher pupil interaction.**

As far as this theme is concerned only three occasions were mentioned in the book. The interactions of Gandhi with three of his teachers such as English teacher, Physical education teacher and Sanskrit teacher were given.

*Interaction with English teacher.*

The incident mentioned happened during the inspection of educational officer. Inspector give words as dictation. Gandhiji misspelt the word 'Kettle'. The English teacher asked to correct it by copying down from student who was sitting beside. Being honest and truthful Gandhiji didn't do it. This unpleasant experience never made any unhealthy experience between English teacher and Gandhiji thereafter.

*Interaction with Physical Education teacher.*

In primary class, the head master Dorabji asked students to attend physical education class. Gandhiji once unfortunately failed to attend the

class and he got punishment. Dorabji was a man of punctuality and strictness. Gandhiji got punishment for not attending on time. Such kind of rules is inevitable to children to some extend in creating an order in life. From this it can be inferred that, how Gandhiji always tried to be on time wherever he was supposed to be.

### Interaction with Sanskrit teacher.

The most significant interaction mentioned in autobiography is in between Gandhiji and Krishna Sankar Pandey - the Sanskrit teacher. Gandhiji skipped Sanskrit classes and he joined in Persian class. Noticing this; Pandey called Gandhiji personally and advised him to attend Sanskrit and its importance as an Indian language. Later Gandhiji regretted for not going in depth study of Sanskrit. So far the knowledge helped him to learn more about religion and its practice which paved way to his life as a saint.

### Discussion.

Not much clues regarding the mode of interaction between pupils and teachers were given in autobiography. Still it is inferred that the teacher had great role in society as well as in molding children. Teachers were cautious to dispense scholarships to deserving students and tried to give double promotion to needy children according to their progress. In evaluating and monitoring the progress of children, teachers were very particular. Occasions of formal interactions were cited in autobiography. The incident happened in physical training class suggests that there exists the practice of keeping attendance register and roll of students, with the help of that, teacher found out Gandhiji skipped session and he got punishment. The custom of punishing

students for their undesirable behavior also prevailed. The learning of second language signifies the rivalry existed among teachers a kind of professional jealousy in attracting more students to their own subject, more than that the element of religion or caste involved in that issue. Sanskrit teacher promoted Gandhiji to learn Sanskrit properly to understand religion better, as the writings on religious matter were in Sanskrit. The existed system showed that language Persian was meant to students who believe in Islam.

**Classroom context.**

Autobiography says that, teaching shifted to structured classrooms; where children were getting classes from teachers. The inspector give dictation at high school classes. Dorabji conducted physical education classes for mass of students. Classes were different for Persian learning and Sanskrit learning students. So it is said that classroom shifted from mere gathering of knowledge seekers to a group of children within four walls, and hence, more compartmentalised. The English education imparted in classes; which had a perfect structure on the basis of age, duration, subject of study, etc. Gandhiji didn't mention any argument or allegation among students and teachers in any context which in turn shows the authoritarian nature of teachers and the obedience of students. And in those days there could not have been many boys from Sorath in a class of forty to fifty – class size.

*Discussion.*

The system followed modern education with structured classroom in a building. The institutional setting of schools was established.  In the words of Gandhiji "Only in our present Hindu society do studies and marriage go thus

hand in hand" (Desai, P7). Which implies drop outs among student in schools. Especially boys used to discontinue studies after loss of one year over marriage.

**Curriculum.**

As the scenario of autobiography is at pre-independent India; the relics of modern educational system can be pecked. Curriculum encompasses all the necessary subjects which need for all round development of children. At the age of seven, Gandhiji started primary education and at twelve started high schooling at Sabarban.

The incident narrated mentions English as a subject of study. The custom of monitoring and evaluating the classes by an educational inspector was prevailed during 1900's. At the same way the practice of sending progress card and conduct certificates to home in regular terms also present. The co-scholastic skills of children were promoted with scholarships and grants. In the words of Gandhiji,

"My studies were continued. I was not regarded as a dunce at the high school. I always enjoyed the affection of my teachers. Certificates of progress and character used to be sent to the parents every year. I never had a bad certificate. In fact I even won prizes after I passed out of the second standard. In the fifth and sixth I obtained scholarships and rupees four and ten respectively, an achievement for which I have to thank good luck more than my merit. For the scholarships were not open to all, but reserved for the best boys amongst those coming from the Sorath Division of Kathiawad". (Desai )

Special consideration to minority candidates also prevailed. For example children from Zoram area of Kathiawar received scholarships for

their excellence in studies. Difficulty in learning mathematics was mentioned by the author. The incident of Dorabji says the children are getting special physical training. Apart from usual subjects of study it is made compulsory to children to go through physical exercises. A healthy mind will be present in a healthy body that was the principle behind making physical training as compulsory along with the main subjects of study. Children have the option to choose additional language to study at school level apart from English and Gujarati. School provided Sanskrit and Persian as additional language options, which was came in curriculum as an after effect of the Arab conquest of greater India. The medium of instruction was English. At that time child marriage was existed. So after marriage Gandhiji missed one year. After rejoining, Gandhi got double promotion and shifted to fourth standard after learning six month at third standard. From fourth standard onwards all subjects were taught through English. Sciences, languages, mathematics were the core subjects of study. Gandhi recalls the period of education as from six to sixteen years.

### *Discussion.*

The curriculum prevailed during the period of 1800 to 1947; pre independent India is closely similar to modern education. All subjects along with physical education were included viz exercise, cricket, gymnastics, football, etc. Students can make choice to learn extra language for which, Sanskrit and Persian were provided. Apart from usual subjects, training in physical activities or physical education was given. It is understood that the curriculum is meant to the all-round development of children.

**Methods followed for teaching.**

The book has not given evidences of any particular method of teaching. The formal system of education followed teacher oriented type; at the same time it indicates that the along with oral tradition importance was given to writing and learning also. The monitoring personnel administered dictation to students, as method of evaluation. In the same way it can be considered as the method of instruction too. Gandhiji mentioned various books he read during schooling. More over Gandhiji watched several dramas which has got profound influence in developing behavior of Gandhiji. The educational inspector's conduct of dictation to check spelling shows that children are trained in writings also. In third chapter Gandhiji mentioned the teacher as the authority of learning process which in turn read as the method adopted was teacher centered. From the options of learning Sanskrit and Persian Gandhiji advised to choose Sanskrit shows the discretion power of teacher over his students. At the same way physical education made compulsory. As Gandhiji moved to college it is seen that the professors were giving lectures to students in English. So in higher education it is obvious that classes are in lecturing mode.

*Discussion.*

Not much details of specific method of education is mentioned in autobiography, from the clues, it can be deduce that the method followed was of teacher centered in nature. With reverence and respect Gandhi mentioned each of his teachers. Not giving any supporting evidences of 'child-centered' education.

**Validity/ Triangulation**

**External criticism.**

In the present study, the investigator selected the most popular writing of Mohandas Karamchand Gandhi; an autobiography- The story of my experiments with truth. The first edition of it was published in two volumes vol I in 1921 and vol II in 1929. The origin of the work was in Gujarati language and the English translation of which was done by Mahadev Desai in 1940 and the same is worldly accepted as a reference to know Gandhiji deeply. Here also researcher following the same translation of Mahadev Desai to analyse the literature autobiography. Various aspects of the same text was thoroughly studied by many of the scholars viz; Clement (2010), Lizy (2010), Mathai (1992), and Diptiben (2013). Some portions of the translated version of the autobiography was serving as teaching learning material in Indian schools. Therefore the authenticity and authorship of the selected book was unambiguously proven and hence the external criticism was carried out successfully.

**Internal criticism.**

Rabindranath Tagore is one of the contemporary eminent personalities to Gandhiji. 'Gora' is a famous novel by Tagore published in 1910, which reflects the religious and political issues of the period in which it is placed. Gora depicts the page of Indian history when the society was desperately striving to prevent its own disintegration due to the invasion of westerns. The impact of British style of education also mentioned in story and it is similar to that is seen in the autobiography of Gandhiji. Gora is also treated as the

mirror of Indian renaissance. Another prominent person of the same era was Swami Vivekananda and its' noted in his biography (Chattopadhyaya 1999 ) that he was enrolled at Iswar Chandra Vidyasagar Metropolitan institution at Calcutta, continued till 1877. When the family moved to Raipur at Madhyapradesh (former), Vivekananda didn't attend school as the location was remote. He rejoined and graduated from the same school after returning back at Calcutta in 1879 with first division. The information is cross checked with the work of Radice (1998) and found correct. The citations show the nature of English education received by Indians under British colonialism. It is to be noted that Metropolitan institution at Calcutta was under the affiliation of Calcutta University and completely run by native Indians, still follows the English system of education as received by Gandhiji. Hence it is concluded that the data available from the autobiography of Gandhiji has been verified with that of Tagore and Vivekananda and the consistency is established. The mode of education received by Gandhiji was purely that of English education and thus the data has been triangulated and internal criticism is established.

Another classic work, the best seller 'Wings of Fire' written by Dr. APJ Abdul Kalam also is used to validate data obtained in My experiments with truth. The schooling period of both of the legends is not exactly same but the system of education followed was similar and the period selected for the present study also is same. Instances quoted in both books are found similar. Gandhiji narrates his experiences with the head teacher Dorabji who punishes severely for any fail in attending classes; at the same way Kalam also remembers his mathematics teacher Ramakrishna Iyer who also punishes

severely for not attending classes properly. Later both teachers express their love to pupils well. Dorabji gave advantage to Gandhiji for attending physical exercises regularly. Similarly Kalam was praised immensely during school assembly by his maths teacher for scoring full marks. The system of punishment and rewards existed as given in both works. Both Gandhiji and Kalam were studied in institutions that followed English system of education.

Mundassery, the first education minister of Kerala for the period 1957 - 59, mentioned about the system of education prevailed at the beginning of 20$^{th}$ century in his autobiography Kozhinja Elakal. He mentioned about english education, monitorial system, emphasis on memorisation, various types of punishments, rivalry among teachers, low quality teachers, school education is not affordable for common people, etc. But about higher education, Mudassery, praised about the quality of teachers both in intermediate and higher levels (Mundassery, 1992).

Gandhiji mentioned that his wife Kasthurba was an illiterate woman and Gandhiji took effort to teach her. "I have already said that Kasturbai was illiterate. Marriage resulted in both of us wasting a year. Indeed the result was even worse for my brother, for he gave up studies altogether. Heaven knows how many youths are in the same plight as he." It also says being a woman situation didn't permit Kasthurba to learn. Singh. B (2008) in his study on British attitude towards education in India, says that only a section of women in India got education. The girls from more actively religious section got spiritual training as the part of education. The official surveys on indigenous education give details of girls' education at different parts of India. It can be seen that no girls attended indigenous public schools at Bombay (Mumbai)

between 1824 and 1829. A false belief existed in Hindu families that on receiving education a girl when married would become widow (Basu 1978). The situation of girls' education generally was not satisfactory.

## Analysis of the Classic in Fourth Period 1947 To 2010

**About the Classic - 'EkAurDronacharya' by Sankar Sesh**

Classic selected for analysis in post independent India is a drama written by Sankar Sesh; a famous Hindi writer. Name of the selected work is 'Ek Aur Dronacharya' as it reflects the recent issues in the system of education. The analysis of the play reveals the actual scenario of education today. The play unveils through various situations happening in college and its reflections on the teacher figure. Dramatist correlates present day teacher figure with the ancient guru Dronacharya. Teacher is a person who is responsible for making individual as well as the nation hence it is important that teachers must be responsible. The same message is spread by the play 'EkAurDronacharya'. Two stories one of ancient time and the other of current situation were intertwined to deliver the message. On one side Dronacharya asks Ekalavya for gurudakshina for a biased reason, similarly a loyal teacher became corrupted through the prevailing system, which leads to demolish the future of normal citizens of the country. The peculiarity of the work is that it is centered on a single context and teachers with different character appeared in the same context.

The major character Aravind is a college professor who has caught Rajkumar red handed for copying during examination. The students' union wants Aravind to send report of malpractice to university. Being the son of

college president his father wants to tear out the report. Aravind's friends and colleagues advise him to don't report university by reminding the after effects of informing university from the side of college president. His wife Leela also compels him to shift to wrong side as the president dangled the carrot of principal ship before Aravind; Leela being a middle class home maker insisted Aravind to accept the reward for the security of their family. Finally Aravind does that but at a great cost of his self-esteem. He is tormented by his remorse, which takes the shape of his deceased friend Vimalendu, who was murdered by the same Rajkumar's gang in a similar incident earlier. Vimalendu likens Arvind to Dronacharya of Mahabharat, who as more of a paid guru than a real Acharya. Mahabharatha would not have taken place, if Drona had behaved as a real Acharya. He also, had to sell his soul, to feed his hungry family and ego. The drama deals with corruption in a place of teaching at three levels, personal, societal, and traditional.

The play is a deep emotional experience both for the players and the viewers. The remorse of professor Arvind, the agony and ecstasy of Dronacharya, the determination of Arvind's students, Chandra and Anuradha, make the play one of the greatest ever written in Hindi. For those who enjoy a light hearted evening there are hilarious and lighter moments in the play depicted by the senile and spineless principal, highly strung Yadu and Vimalendu the Pret Atma. At last Vimalendu identifies Chandu as Yudhishtira, Rajkumar as Dhuryodana and Aravind himself as Dronacharya, hence, the name EkaurDronacharya.

Dr. Shankar Shesh was born on 2$^{nd}$ of october 1933 in Bilaspur (M.P.). Mumbai University. He worked on many post in his life. He was the

investigation officer in (Aadimjatianusandhankendra, M.P.),He worked as a chief officer in Rajbhasha Dept. of State Bank of India from 1974 to till his death.His Article 'BadhkaPani' 'Chandanke Deep' and 'BandhanApne- Apne' was Awarded by Madhya Predesh Government. He was honoured by "Film Fare Award' for his film 'Dooriyan'. He died in 28th of October 1981 in Shrinagar (Kashmir).

### Teacher characteristics.

The major teacher figures in the play are Aravind, Yadu and Vimalendu. Vimalendu is indirectly appearing in each scene since he was murdered in an issue happened in college. The appearance is in the form of atma (spirit).

### *Aravind.*

The central character of drama is a teacher named Aravind. At different situations the different faces of Aravind as a teacher is displayed. Firstly as an ideal teacher, Aravind depromotes a student named Rajkumar, the son of president of the institution for malpractice done during examination. Aravind was in a strict stand that he would not permit Rajkumar to continue and sent report card to university. But later it is seen that the compulsion from president and co-workers changed his mind and decides to make Rajkumar free. As remuneration for the favour done towards president's son Aravind accepted the post of principal from president. The situation outlines the attitudinal change of the teacher and how far the change occurred from ideal figure of teacher also can be seen. It exactly depicts the feature of modern culture and its influence. When one of the students named Chandu came to Aravind in order to get support from him to expel Rajkumar.

Firstly Aravind was willing to support but later he changed his stand. In another situation a girl student named Anuradha was abused by Rajkumar and she sought help from Aravind who was a witness of the incident. Again Aravind moved away again from his stand and Rajkumar escaped. Anuradha commited suicide after these issues. Finally Aravind as a teacher became too much disturbed of his actions and tried to escape from all these. The drama ends with the arrest of Aravind for assassinating the president of his institution. Before court the student Chandu was presented as the witness of the incident. He partially said the truth which led to the imprisonment of Aravind.

In this drama the author beautifully connects Aravind with Guru Drona- the great teacher in the epic Mahabharatha. In order to bring up his child Drona accepts the teacher position of 'Pandavas' upon the compulsion of his wife. Later he regrets for his actions. In prison Aravind regrets of his actions which in turn dramatist compares and contrasts with the figure of Drona, teacher of Pandavas. In this play dramatist compares Chandu to Yudhishtira, the eldest of Pandavas who lied to Drona that his son died in war; with the words he whispered that 'Aswathamav died – the elephant.' Likewise Chandu presented in court and said that Aravind pushed president it "may be" the reason of his fall from cliff. Court accepted and punished Aravind. In one sequence Drona regrets for the happenings in the 15th day of Kurukshethra war, also for neglecting eminent warrior Karna and also for accepting the right thumb of Ekalavya as alms to his Guru and ceasing his future for ever as a warrior. It is to protect Arjuna as one and only excellent warrior.

Dramatist tried to depict the picture of teacher of modern era which has a resemblance to the ancient Guru. But the thing is that in both versions the reader understands that a teacher should not be like this.

### *Yadu.*

Yadu is a co-worker of Aravind who is of the same age as that of Aravind. Throughout the play Yadu appears as a representation of today's common man who always eager to secure future with money. On the basis of that Yadu advices Aravind to compromise on issues to protect future and family by keeping a position at wrong side. Yadu compels Aravind to accept the post of principal and release Rajkumar. The teacher in Yadu never thinks of moving along with truth. To protect the salary and incentives of co-workers, Yadu asks Aravind to give up the issue of malpractice and also in the second issue of Anuradha; Yadu takes the same stand. He reminds the story of Vimalendu for involving in such actions of truth**.**

### *Vimalendu.*

Vimalendu was a teacher in the institution who was murdered by the same Rajkumar's gang in a similar incident earlier. He also punished a student who did malpractice during examination. Vimalendu reported to university; as revenge he was killed by the opponents. Vimalendu appears in various stages of the drama and give guidelines to Aravind when he was perplexed. The soul of Vimalendu cries for becoming a failure in his profession. He was also a dramatist and penned Dronacharya a leaf from epic Mahabharata, when he was alive. At one stage, the soul regrets for being ideal in life.

### *Discussion.*

As far as the characters of the play is concerned it can be seen that Aravind tried to become an ideal one but Yadu is easy going and giving

preference to his own safety and security apart from upholding truth. Vimalendu was a co-worker of Aravind. Once he caught Rajkumar while copying in examination; he reported it to university as a consequence Vimalendu was murdered by Rajkumar's gang. The three figures really represent a 'period of shift' from ideal to practical by profession. Vimalendu has sacrificed his life being an ideal teacher, Aravind did compromise at a great cost of his self esteem and the third man Yadu represents a very practical thinker. The features of teacher characteristics are sort out after analysis are

1. Becoming a democratic and ideal teacher is very hard in this period.

2. Role of teacher as a scaffold is being rewritten and demolished in this scenario.

3. Students start to threaten teachers, and management threatens both teachers and students.

4. The system of education itself is under the hazards of corruption.

5. The deterioration of values among teachers can be seen in drama.

6. Many a times teacher becomes helpless in supporting needy children.

7. Teaching confined to examination and results only.

**Teacher pupil interaction.**

The informal talk between teacher and student has seen between Aravind and Chandu in the first section of the play Ek Aur Dronacharya. Chandu has been caught for doing malpractice during examination. On seeing

him as his teacher Aravind raised his voice. Upon Chandu's request Aravind became ready to hear Chandu and Chandu tells the truth; that professor Mishra purposefully ignored the malpractice of Rajkumar who is the son of President. Rajkumar kept a knife with him while copying answers from pages torn from text book; from that a page flew to Chandu's seat; soon Mishra blamed and caught Chandu as if he had done mistake. Altogether the two teachers' dealings were portrayed in the drama. One who wanted to punish his student and other wanted to ease Chandu's pain. Mishra took Chandu to principal and reported his undesirable behaviour. Chandu came to Aravind for help to support him in strike to expel Rajkumar from college and report university about the malpractice. The existence of student politics is portrayed in drama**.** The character Chandu acting as student association representative and declares that they will move to strike in case of favorable decision to Rajkumar from the part of teachers.

Another notable scene is the conversation between Aravind and student Anuradha. Aravind became the principal of the institution; once he saw Rajkumar harassing Anuradha from the backyard of the college. Aravind shouted at Rajkumar and he ran away. Anuradha wanted to report this issue. So she came to seek help from Aravind and asked whether Aravind betray as he did towards Chandu. The teacher shamefully bows his head.

Parallely the drama unveils the stories in epic Mahabharata. The dramatist compared the modern teacher with Dronacharya, the Kul Guru of Pandavas and Kauravas. To bring up his child Aswathama; Dhrona took the charge of teaching the princes. During archery practice in forest with Arjuna

they saw a dog came with many arrows struck on its mouth. Dronacharya astonished of the skill of the one who closed the mouth of dog with so many arrows simultaneously. Their search for the person reached to Ekalavya in deep forest before the sand made statue of Dhrona he was practicing archery alone. Ekalavya said that once he met Dhrona to learn military science but Dhrona refused to become his teacher as Ekalavya was born in a lower caste. But Ekalavya didn't give up; learned lessons alone by keeping Guru in mind. Knowing the excellent skill of Ekalavya,Dhrona asked for alms to his teacher ; the right thumb of Ekalavya as Dhrona wanted to keep Arjuna the best and first in all ; actually Ekalavya excelled him. Losing thumb was the end of using bow and arrow. With all respect Ekalavya gave his thumb. The interaction among two sets of teachers; ancient and modern were compared and contrasted by the dramatist.

### *Discussion.*

The selected classic come under 4th period of the study, i.e., post independent period; the representation of present system of education. Shankar Sesh created many situations of teacher pupil interaction' though all of them were examples of unhealthy interactions, whether it's among Aravind and Chandu, or Aravind and Anuradha.

The conversation between Chandu and Aravind is given below

Chandu  :  won't you hear me sir?

Aravind  :  why should I hear you?

Chandu  :   if you are not for me who else… after hearing if you feel that I am laying slap me with sandals.

Aravind  :   Okay come on tell me…

The trust upon teacher is displayed in this conversation but at last Chandu was getting betrayed by Aravind

The ancient picture of Drona with Arjuna and Ekalavya shows extremely dedicated figures of Guru as well as disciples. It has to be noted that Drona's injustice to Ekalavya come up with today's reading. It is already noted in first section of analysis that Guru can accept alms, so Drona accepted right thumb from Ekalavya. It was to keep the rule prevailed i.e. skill in archery is the right of Brahmin and Kshatriya only. Drona accepted alms to keep this rule. Later Drona said that he had one more motive i.e. to keep the word to Arjuna, that there was no other in this world to outsmart him in archery. Apparently it is clear and nothing unfair. The reading of the story in the light of today's society is quite disturbing. Hence the dramatist tried to highlight "disturbance" and compare with present teacher.  The key features identified in teacher pupil interaction are

- There is no deep rooted relation between teacher and taught

- Students approach a teacher to satisfy only their needs.

- Students start threatening teachers

- Lack of oneness among teacher and student is seen.

- The determination of students as shown by Ekalavya is seldom today

- Movements to protect justice are in vain without the support of teachers.

**Classroom context.**

Unfortunately the drama doesn't unveil any classroom scene; still the conduct of evaluation system is portrayed. As the story is happening in a college where higher education is prevailing, it can be guessed that modern teaching learning procedures are following. The teacher gets master role in higher education classes.

*Discussion.*

The context of drama is a college, an example of a higher education institution of the present time, where teacher as a manger of conducting examination than teaching. The drama explored the fact that, everybody is interested in passing examination only, acquiring knowledge is not the aim of students. The classroom context in the selected classic was exhibited incidents in examination hall. Hence, it is clearly directed towards the major characteristic of education system of the present time. At every level of education more emphasis is given to examination and results. Everybody trying to get full marks and every institution is trying to get 100% result. So, getting a better result in examinations and acquiring a degree became the only motive of education today. Naturally, students are trying to score marks through any means. The role of teachers change into the persons who are responsible to help students in scoring good marks, without considering the methods they adopt for that or the values to be inculcated.

**Curriculum.**

No specific mentioning about the subjects of study is given in the work. As a college setting it can be easily inferred that, college in the present period follows modern education system and subjects accordingly. Since the set of the drama mentions modern education and evaluation system.

Drama portraits education in a private institution, the administration and power of manager in that institution are mentioned at various places in the drama. Manager is known as president of college. President has the power to throw out faculty members for any dissatisfaction caused by them as he is the employer and supreme authority. Details of evaluation system also were described in various sections. Modern system of education is reflected in the drama.

*Discussion.*

The curriculum of modern education is designed according to the need and nature of the pupils. In primary sector it covers regional language, national language, English, social sciences, sciences and mathematics. When it turns to higher levels, the system of choice based curriculum has been implemented. According to the need of student specialization in particular subject can be done (NCF 2005). Awarding of bachelor degrees master degrees and professional degrees are based on this system. Current situation in play is a college atmosphere. Specialized studies are supposed to be followed in higher education sector. There are different ideologies, various theories, principles of education, etc., but everything end in examination not on effective transaction of curriculum.

**Methods followed for teaching.**

In the classic chosen for first period classroom is implicit in the context as life itself is the class. The drama selected for the fourth period is about happenings in an institution exclusively meant for education, classroom teaching situation is not seen. But the elements constituting the system of education and the teacher characteristics are well narrated in drama. But, teaching is meant for examination, or examination oriented education is reflected in the drama. Hence, appear and pass in the examination is considered as most important. The method followed for pass is least concerned.

*Discussion.*

There are various methods for teaching-learning process prevailed in present higher education level, but in reality the process is restricted mainly to oral teaching or lecturing. Wherever comes the necessity of practicing certain skills laboratories are set up for providing training in sophisticated skills. In the drama it is highlighted that, towards the end you will be evaluated. Hence, at each level of education, both teachers and students are searching for short cuts or guides only to score more marks. Teachers emphasise those topics as most important for the examination, every activity in day to day teaching aimed only at the year end result. It is easy to understand that all students can score high marks or pass in the examination. So, those who think that they have no ability to score good marks, naturally search for some other ways which are usually termed as malpractice.

Malpractice in examinations is a highly significant issue, which demands new approaches and reforms in examination system, because, the variety of strategies in use for malpractice may be richer than that of instructional strategies. The notorious end of this practice is threatening the examiner, which also is not uncommon in real life. This is the reality, and hence, method has no role to mention in the drama.

**Validity/ Triangulation**

**External criticism.**

Classic selected for analysis for the period of post independent India is a drama written by Shankar Shesh; the famous Hindi writer. Name of the selected play is 'Ek Aur Dhronacharya' published in 1971 as it covers the recent issues of system of education. The analysis of play reveals the actual scenario of education today. Shanker Shesh was an Indian writer who accomplished 22 plays and 10 novels in Hindi literature. Works of Shanker Shesh have been included in the syllabus of Hindi literature all over India as it covers recent issues in a commendable manner. The analysed book of Shanker Shesh is original document and the authorship is genuine and hence with external criticism the authenticity is validated.

**Internal criticism.**

As coming to the content of the drama, there is no incongruence between the facts raised in content. Central Board of Secondary Education has introduced theatre studies as an elective to higher secondary school

studies in which the plays of Shesh has included. The post independent novelist had provided the place to keep integrity of nation in their works. In order to ensure cultural continuity while promoting modern scientific analysis of things that matter to people's lives, writers have employed characters, episodes and views from ancient literacy sources in their modern works. Thus readers become aware of the past while understanding the present. Like the works of Shanker Shesh 'Ek aur Dronacharya' question the actions of reverred characters of Indian culture. Sitaram (2000) has pointed out that the poets and dramatist followed to correlate ancient myths and symbols in the modern context to highlight the dilemmas contradictions and injustices accompanying existence of human beings. Tiwari (1996) says that 'mythical dramas' emerged in 1970's provided no sentiment of untruth/truth. The narration in drama and the system are prevailing in present society and are wellknown. Akbar Kakkattil, a well known short story writer in malayalam credited with a highly appreciated compilation of stories titled Adhyapaka kadhakal (Stories of Teacher) written in regional language malayalam, portrayed many facets of a teacher. The stories reflected teachers in the most modern period, who are able to accept or discard any value when situation demands. This collection also is a type fiction in which a reader might be thrown into the reality beyond the reality as in ek aur dronacharya.

There is no inconsistency between data in the drama and the explained system of education is purely modern Indian education. Hence the validity of the data is established.

**Conclusion**

The selected themes were analysed according to the succession of period from ancient to latest. The changes in the 'teacher' as a personality is analysed and reported

A comparative analysis of each theme with the citations of secondary sources is attempted below

Table 3

*Comparative Analysis of Teacher Characteristics (Theme-1) Through Periods*

| | Teacher Characteristics |
| --- | --- |
| **I$^{st}$ period BC600 to 1200AD** | 1. Teacher was a person of virtues and same time as a saint.<br><br>2. Most of the existed teachers were either hermits or sages (Ramayana, Bala Canto).<br><br>3. System of education was Gurukula type (Mookerji 1974)<br><br>4. A head teacher (priest) was assigned to a particular family group who was in charge to educate children belonging to that family especially those of royal trait, he was called head priest synonymous to Kulguru (Keay 1974)<br><br>5. The Kulguru was a multifaceted personality (Ramayana)<br><br>6. The whole responsibility of the disciples was shouldered by the Kulguru (Ramayana)<br><br>7. Apart from Kulguru the other learned men who were in the position of Guru offered classes. (Ramayana)<br><br>8. Guru was ready to accept the greatness of disciple, and humbleness in attitude to admire the potential of students. ( Ramayana) |

## Teacher Characteristics

<table>
<tr><td rowspan="1"><strong>I<sup>st</sup> period BC600 to 1200AD</strong></td><td>

9.  Guru always alert to question injustice. (Ramayana)

10. Guru scaffolds children at any plight (Ramayana)

11. Teacher gave timely reinforcement to the desirable temperament of the disciple.

12. Teacher was ready to appreciate goodness, efficiency, and quality etc.

13. More than a teacher, guru took the role of father.(Mookerji 1974)

14. Admission of pupil was on the basis of moral fitness.(Mookerji 1974)

15. Celebacy was mandatory to disciples throughout the course of learning.(Mookerji 1974)

16. Disciples who didi not observe his duties well were expelled from gurukula.(Mookerji 1974)

17. Attaining salvation was the aim of life and education. (Radhakrishnan 1947)

18. Responsibility of educating in vocation was lying upon certain classes who were masters in that vocation(Chandra 2007)

19. There was no mentioning about female teachers in the period in Ramayana

</td></tr>
<tr><td><strong>II<sup>nd</sup> period 1200 AD to 1800 AD</strong></td><td>

**Medieval education -**

1.  Guru was considered as supreme to God. Teacher as a complete and perfect personality. The position of a teacher was so supreme, that even saints had to approach a teacher to understand ways towards salvation. Importance of attention towards a teacher is highly appreciated. (Gurumahima,Kabir)

2.  Guru had the power to alleviate all sorrows on earth. Teacher will have the capacity to remove all dirt, ignorance, and ego from a student and enlighten him by lighting the lamp of knowledge. (Gurumahima,Kabir)

3.  Residential system of education was not essential and common, hence away from first period the duty of teacher narrowed well.

</td></tr>
</table>

## Teacher Characteristics

4. Domestic system or acquiring education by staying along with the teacher was provided by the teachers called mullah, maulavi and maulana. (Ray1984)

5. Teachers offered free boarding and lodging to children. (Chandra 2007)

6. Teacher had never received remuneration for imparting knowledge. .(Ray1984)

7. The teacher who accepted reward for teaching and training disciples was considered as a sinner.

8. Teachers allowed his disciples to offer something only after the completion of studies.

9. Teacher used punishment incorporated with instruction. (Ray1984)

**Hindu Education**

1. Pathsalas' and 'tols' were the learning centres. (Keay 1974)

2. Learned men became teachers in Pathsalas.(Ray1984)

3. Teaching was considered as supreme and hence society demands to free education from teacher to students.(Chandra 2007)

4. Students had to render personal service to their teacher.

5. Teacher had to go for additional duties for their livelihood.

6. Teacher supported in all the four stages of education. At first children were taught to write in second, in second stage letters were written on palm leaves, on the trace made by teacher. Next student had to write and pronounce compound consonants. At third stage palm leaves is replaced with big plantain leaves. After learning basic accounting at 4th stage children move to learn advanced accounts, composition of business letters, petitions etc. Later the scholars were allowed to use papers.(Ray 1984)

**II⁰ᵈ period 1200AD to 1800AD**

## Teacher Characteristics

| | |
|---|---|
| **III$^{rd}$ period 1800AD to 1947** | 1. Obedience, punctuality, sincerity, etc. are taught through the strictness of teacher. Autobiography sketches strict character of teacher.<br><br>(Autobiography of Gandhiji)<br><br>2. Undesirable act from the teacher was noticed. Teacher rivalry is observed (Autobiography of Gandhiji)<br><br>3. Love and concern towards students was noticed. (Autobiography of Gandhiji) |
| **IV$^{th}$ period 1947 to 210** | 1. Becoming a democratic ideal teacher was very hard in this times.(Shesh1971)<br><br>2. Role of teacher as a scaffold was being rewritten and demolished in this scenario. .(Shesh1971)<br><br>3. The system of education itself was under the hazard of corruption. (Shesh1971)<br><br>4. The deterioration of values and in relation between teacher and student was visible. (Shesh1971)<br><br>5. Many a times teacher became helpless in supporting needy children. (Shesh1971)<br><br>6. Teaching was confined to examination and results. (Shesh,1971) |

Table 4

*Comparative Analysis of Teacher Pupil Interaction (Theme-2) Through Periods*

| | **Teacher Pupil Interaction** |
|---|---|
| **I$^{st}$ period BC600 to 1200AD** | 1. There existed a cordial relation between guru and disciple. (Ramayana) |
| | 2. The intimate relation between pupil and teacher solved the inner conflict in disciple about the sense of what he is and what he ought to be.(Mookerji, 1974) |
| | 3. The process of sharing experiences with his Guru prevented the tendency to repression in pupil (Mookerji1974) |
| | 4. In Gurukula continuous contact with guru constitutes everlasting stimulus to the ideals to which he is dedicated. ( Mookerji1974) |
| | 5. The novice had the feeling that he is not lost in crowd. (Mookerji,1974 ) |
| | 6. Students used to travel far and wide in order to attach themselves to celebrated teachers (Keay,1974) |
| | 7. At any plight guru scaffold disciple. (Ramayana) |
| | 8. Occasions of punishment as well as rewards can be seen in Ramayana. (Ramayana) |
| | 9. The interaction pattern gives glimpses to the features of Vedic education. (Ramayana) |
| | 10. Disciples always honored and respected their Guru (Ramayana) |
| | 11. There existed a good rapport among teacher and taught. |
| | 12. Many citations can be seen such as the clarification of one doubt to one disciple leading to the door to new arena of knowledge to others. (Ramayana). |
| | 13. The interaction between guru and disciple, lead to the beginning of the teaching process. (Ramayana) |

## Teacher Pupil Interaction

**Medieval education  -**

1. Elementary education was through maktabs where the Moulavis guided children. (Ray,1984)

2. The method of instruction was through discussion, so there was a significantly strong association among teacher and student. (Ray,1984)

3. The existence of practice through punishment was existed and hence the fear of punishment led to the desirable behaviour of the children. (Ray,1984)

4. The residential kind of education gave chances for being together with teacher long time and hence chances of interaction were there. (Ray,1984)

5. Pathsalas' were somewhat similar to the present schooling system the teacher in charge imparts instruction from separate place which was meant exclusively for teaching-learning. (Keay,1974)

6. As the class contained maximum of 15 students they will be getting individual attention. (Keay,1974)

7. Students were supposed to render service to the teacher which in turn showed the existence of healthy relation between teacher and pupil. (Chandra, 2007)

8. As the objective of education was purely utilitarian the teacher ensured the achievement of the disciple and getting individual attention to pupil. (Ray,1984)

**Hindu Education**

1. Students had to render personal service to their teacher in domestic type of education.

II$^{nd}$ period 1200AD to 1800AD

## Teacher Pupil Interaction

| | |
|---|---|
| **II<sup>nd</sup> period 1200AD to 1800AD** | 2. Teacher supported in all the four stages of education. At first children were taught to write in second, in second stage letters were written on palm leaves, on the trace made by teacher. Next student had to write and pronounce compound consonants. At third stage palm leaves were replaced with big plantain leaves. After learning basic accounting at 4th stage children moved to learn advanced accounts, composition of business stage children move to learn advanced accounts, composition of business letters, petitions etc. Later the scholars were allowed to use papers.(Ray 1984)  After learning basic accounting at 4th stage children move to learn advanced accounts, composition of business stage children move to learn advanced accounts, composition of business letters, petitions etc. Later the scholars were allowed to use papers.(Ray, 1984) |
| **III<sup>rd</sup> period 1800AD to 1947** | 1. It is inferred that the teacher had great role in society as well as in moulding children.(Gandhiji) |
| | 2. Teachers were cautious to dispense scholarships to deserving students and they tried to give double promotion to needy children according to their progress. Teachers were very particular evaluating and monitoring the progress of children. (Gandhiji) |
| | 3. The incident happened in physical training class shows that the relation between teacher and student was healthy. (Gandhiji) |
| | 4. The custom of punishing students for their undesirable behavior also prevailed. (Gandhiji) |
| | 5. The learning of second language signifies that the element of religion or caste involved and hence the children were deliberately kept under own religion. (Gandhiji) |
| | 6. Encourage memorization, English education prevalent, teacher rivalry, education only for high economic group. Monitorial system existed. (Mundassery) |

## Teacher Pupil Interaction

|  |  |
|---|---|
| **IV<sup>th</sup> period 1947 to 2010** | 1. There was no deep rooted relation between teacher and taught.<br>2. Students' approach was that teacher have to satisfy their need only.<br>3. Students dare to threaten teachers<br>4. Lack of oneness among teacher and student is seen.<br>5. The determination of students as shown by Ekalavya is seldom today.<br>6. Movements to protect justice was in vain without the support of teachers. (Shesh, 1971)<br>7. Teachers were ready to accept or discard any value as situation demand (Akbar Kakkattil) |

Table 5

*Comparative Analysis of Classroom Context (Theme-3) Through Periods*

## Classroom Context

|  |  |
|---|---|
| **I<sup>st</sup> period BC600 to 1200AD** | 1. There is no specific and rigid classroom setting is prevailed. (Mookherji, 1974)<br>2. Gurukulam itself served as the seats of learning. (Ramayana)<br>3. Teaching-learning process was an ongoing continuous process. (Ramayana)<br>4. Continuity of education was by means of various Gurus through various ways. (Ramayana)<br>5. Life situations were used to teach many lessons to the learners by guru(Ramayana)<br>6. Contexts were different. Teachers also appeared for contexts. |
| **II<sup>nd</sup> period 1200ADto 1800AD** | **Medieval education-**<br>1. The teaching learning was shifted to schools and classrooms. (Ray,1974)<br>2. To employ the method of discussion the learned and novice were kept in the same place. (Sathianathaier, 1973) |

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**Classroom Context**

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3. The primary education centres, maktabs were mostly attached to the mosques. (Ray,1974)

4. Religious teaching also imparted in maktabs. (Ray,1974)

5. Along with primary education, learned pious men personally instructed children at their home. Hence the house of learned men also became the seat of learning. (Ray,1974)

6. Orphanages also set up in attachment with mosques, where compulsory classes on religion were offered. (Ray,1974)

7. Rich people contributed fund for schools in connection with occasions

**Hindu Education**

1. There wer four types of Hindu vernacular schools. Commercial schools and cooperative schools were present. The elementary education was done in pathasalas, covered roughly a period of 3 years. (Ray,1974)

2. .'Tols' were the elementary system of education to cater the needs of priestly and leisured classes. (Ray,1974)

3. In 'Pathasalas' classes were arranged under trees or on Verandah of some houses. (Ray,1974)

4. In classroom children practised writing and lessons of elementary book keeping.(Keay, 1984)

5. Practice or training on weights and measures for learning trade were taught within classroom.(Chandra, 2007)

6. Teacher has supported well to complete four stages of instruction to students(Ray,1974)

7. Many pathsalas followed monitorial system of education. (Keay, 1984)

8. Average strength of each class has limited to 15. (Keay, 1984)

9. The elementary schools in South India are termed Pyal school. (Keay, 1984)

**IInd period 1200AD to 1800AD**

**Classroom Context**

| | |
|---|---|
| **III$^{rd}$ period 1800AD to 1947** | 1. Teaching was fully shifted to schools and structured classrooms (Gandhiji) |
| | 2. Classrooms were categorized to children on the basis of their age, subject of study etc.( Gandhiji) |
| | 3. Classes at school level exhibited teacher rivalry and low quality teachers. Teacher favoritism observed. Promote rote memorization. But classes at higher education were lead well known scholars. (Mundassery) |
| **IV$^{th}$ period 1947 to 2010** | 1. Rigid settings of the classes were the physical aspect.(Shesh, 1971) |
| | 2. In order to be in touch with experiences, visits to important places, practice sections etc were incorporating along with class.(Shesh, 1971) |
| | 3. The classroom context in the selected classic exhibited incidents in examination hall, clearly directed towards the major characteristic of education system of the present time.(Shesh, 1971) |
| | 4. At every level of education more emphasis was given to examination and results. (Shesh, 1971) |

The following two themes, curriculum and methods followed for teaching are act as supporting themes to depict teacher. As the themes characteristics of teacher, teacher pupil interaction and classroom context give an account of the teacher well. To comprehend the changes easily the themes curriculum and methods followed for teaching for each period are tabled below

Table 6

*Comparative Analysis of Curriculum (Theme-4) Through Periods*

| Curriculum | | | |
|---|---|---|---|
| I | II | III | IV |
| Vedas, vedangas upanisads, samhithas, puranas, logic grammar, Training in military skills, etc.<br><br>- (Mookerji,1974) | Epics, Puranas, Vedas, logic, astronomy, Poetry, Grammar, Accounting, & Holy Quran, Persian, Arabic, 3Rs(reading, writing, arithmetic)<br><br>- (Ray,1974) | English, Arabic, persian, Sanskrit, mathematics, grammar, logic<br><br><br>- (Gandhiji) | Modern system – according to the choice of students, includes language, science, maths, humanities etc<br><br>- (Shesh,1984) |

Table 7

*Comparative Analysis of Methods followed for Teaching (Theme-5) Through Periods*

| Methods followed for teaching | | | |
|---|---|---|---|
| I | II | III | IV |
| Comprehensive as education for life through life - Sravana- manana- nidhidhyasana, illustrations, narrations, question- answer, practice, Life situations as methods. | Discussion, rote learning, reading, writing, pronunciation, versification | Direct teaching, repetition rote learning | Mixed approach - giving importance to the learner, but examination and result oriented |

## Chapter V

## SUMMARY FINDINGS CONCLUSION AND SUGGESTIONS

- Study in Retrospect
- Major Findings of the Study
- Conclusion
- Educational Implications of the Study
- Suggestions for Further Research

# SUMMARY FINDINGS
# CONCLUSION
# AND SUGGESTIONS

This chapter deals with the study in nutshell. It includes various aspects of the study described in previous chapters such as objectives, research questions, and methodology in brief. In addition, major findings emerged out of the study, educational implications and suggestions for further research in the area under purview are described. The contents are presented under the following headings.

- Study in retrospect

- Major findings

- Educational implications

- Suggestions for further research

## Study in Retrospect

Different aspects of the present study such as the title of the study , definition of key terms, objectives, research questions and methodology employed for the study are appraised respectively.

**Title of the Study**

"Teacher as depicted in selected Indian classic literature – A historical analysis."

## Objectives

1. To examine the characters in the selected Indian Classic literature or descriptions about teachers in any authentic literary works for the period from BC 600 to AD 2010 and to identify teacher characteristics reflected in those characters or descriptions

2. To analyze the changes occurred in the identified teacher concept through the period from BC 600 to AD 2010

## Research Questions

1. Which are the dimensions of the study?
2. Define the key terms in the study such as Teacher, Selected, Indian classic literature, and Historical analysis
3. What are the bases of classification of periods for the study?
4. Which are the periods identified for the study?
5. What procedure should be adopted to select a classic work as a representative of a period from available literature for the concerned periods of study?
6. What should be done if an appropriate classic is not available in any period?
7. Which methods are suitable for the conduct of the study?
8. What procedure should be adopted to identify themes for analysing classic?
9. How to identify secondary sources for the study?
10. What procedure should be followed to establish validity of data and credibility of findings?
11. Which technique should be followed for analysis of data?

12. What shall be the aspects of teacher in terms of teacher characteristics, class room context, teacher pupil interaction, curriculum, and method of teaching in each period of study as reflected in the identified classic/ literary work?

13. Which technique will employ for the comparison of interpretations between the periods of study?

14. What are the changes readily noticeable with respect to teacher characteristics, class room context, teacher pupil interaction, curriculum, and method of teaching in each period of study as reflected in the identified classic / literary work?

15. What will be the major conclusions of the study?

16. What will be the significant educational implications of the study?

17. What are the areas emerged as a result of the present study which requires further research?

**Definition of Key Terms**

The key terms in the title are defined for their meaning and better understanding of the study.

**Teacher.**

(i)A personal employed in an official capacity for the purpose of guiding and directing the learning experiences of pupil or students in an educational institution whether public or private. (Good, 1973)

(ii) A person who because of rich or unusual experience or education or both in a given field is able to contribute to the growth and development of other persons who come in contact with him. (Good, 1973)

In the present study the term Teacher is defined as a character in selected Indian literature, who exhibits various teacher characteristics, engaged in the process of teaching through change in period of time. The teacher characteristics may be reflected in any character in the selected classic or any other authentic literature of Indian origin written or composed in a period from 600 BC to 2010 AD.

**Depicted.**

The term signifies to portray or to present a visual image or to describe in words. (Webster, 1978)

**Selected.**

The term selected is defined as, 'The choice of a unit of reading material pertinent to the problem at hand'. (Good, 1973)

**Indian.**

In this study the term Indian is defined as those geographical provinces constitute the country during the period from 600 BC to 2010 AD.

**Classic.**

The term classic is defined as 'works or writings that are outstanding artistically, especially, though not only those of noted Greek and Roman authors'. (Good, 1973)

The term classic is operationally defined as the representative work from each of the four periods (1) BC 600 to 1200AD (2)1200 to 1800AD (3)1800 to 1947(4)1947 to 2010 of the study selected on the bases such as teacher as a theme, popularity, Indian origin, and which is available in Malayalam, English or Hindi.

**Literature.**

The written or printed productions of a country or a period, but more specifically that written or printed matter which has high quality and style. Sometimes used to designate anybody of printed or written matter whether of quality or not such as literature of education. (Good, 1973)

**Indian classic literature.**

In this study Indian classic literature represents those popular literary works of Indian origin having a version in Malayalam, English or Hindi in which teacher appeared as a main theme which is written or composed in a period from 600 BC to 2010 AD.

**Historical.**

A study of events or conditions that fit significantly to a temporal sequence. (Good, 1973)

**Analysis.**

A term used to designate a number of techniques for the treatment of erroneous and misused concepts, for the clarification of their logical operations and for the reinterpretation of their role in education. (Good, 1973).

In the present study, analysis refers to thematic analysis which covers the themes selected for the study.

**Historical analysis.**

For the present study historical analysis is used to designate the method of procedure of the work which includes historical method incorporated with thematic analysis.

**Methodology**

The study follows qualitative research design in which historical method incorporated with document analysis. The study was an attempt to draw the evolution of teacher through time periods with the help of analyzing selected literature emerged during the mentioned periods. The method of thematic analysis was used to analyse classic literature of concerned periods. In historical method, the following steps were included. (1) Selection of the problem (2) Formulation of hypothesis or research questions (3) Collection of data (4) Criticism of data (5) Interpretation and reporting findings.

The thematic analysis was used to complete the fifth step of the historical method

**Tools and techniques.**

a.  Interview with experts- To identify Dimension, Themes, and classic/ authentic Literature

b.  Document analysis

**Sample and sampling.**

The method of purposive sampling was utilized for sample selection. Cohen (2007) states purposive sampling as a feature of qualitative research. Researchers handpick the cases which should be included in work. Hence the sample is built up which satisfies the specific needs of research work. Ball (1990) cites that many researches are following purposive sampling technique in order to access 'knowledgeable people' i.e. those having in-depth knowledge about particular thing or issues or in faculty or in profession. In the present study the sample of experts were selected with respect to their

subject of teaching. Twenty experts were interviewed from subjects like Malayalam, Hindi, Sanskrit, Arabic and English. Investigator conducted interview with experts in history and education.

**Sources of data.**

Various commentators stress the importance of using primary sources of data where possible (Kerber, 1967). The value too, of secondary sources should not be minimized. There are numerous occasions where a secondary source can contribute significantly to more valid and reliable historical research than primary data.

*Primary sources.*

The first step of major phase of the study was the selection of relevant classic as a representative of the selected time period. Investigator gave emphasis to the following elements while selecting classics for the collection of data on significant aspects of teacher.

*Historical division of time period.*

The nature of study is to depict the teacher figure through time periods, it is necessary to give weightage to the periods in order to select classics for analysis. On the basis of historical periodisation the periods are (1) BC 600 to 1200AD (2) 1200 to 1800AD (3)1800 to 1947 and (4)1947 to 2010. The rationale behind the classification of time periods is as follows. The characteristic changes of Indian life are constituted the basis of division. The establishment of Muslim power in India demarcates ancient and medieval period and that of the British authority, the medieval from the

modern period.  In case of present study the  period of compilation of the epic is taken as the beginning of classification instead of 1CE AD,  and to Indian history the century 1800 plays a major role in the development of society, hence the medieval period ends at 1800AD. From 1800AD to independence; the section modern period is defined, thereafter till first decade of millennium is treated as post independent period. Investigator decided to choose a classic book as a representative of each period.

*Theme of the book.*

As per the guidance of supervising teacher in order to sort required classic for analysis from a pool of books certain criterion is stipulated. The theme of the book is restricted to the following heads

- ✓ Teacher as its subject or theme(in the form of teacher characteristics).
- ✓ Cover something relevant on teacher or student, their role, relationship etc.
- ✓ Description of educational system or ideals.

*Popularity or readership of book.*

- o Origin of the book should be in any Indian language.
- o Availability of unabridged document either in Malayalam, Hindi or in English. This criterion was incorporated on the basis of language background of the investigator.

In the absence of the classic literature which fulfil the above mentioned criteria the investigator can rely upon the authentic historiography literature with the consent and suggestion of the experts from the concerned fields. In the absence of adequate documents for analysis, investigator has to move on

to the authentic history documents with the consent of the experts. To depict the transformation of educational system as well as nature of teacher ensuring the continuity of time period is essential. If the case of absence of required classic arises investigator has to proceed according to the opinion of the experts. Feasibility of historical research is unpredictable and while conducting such a work researcher has to experiment with various strategies for the successful completion.

After observing whether the literary work satisfies the selection criteria of classic a list of classic works were formed; from which investigator has to select one for the analysis of the concerned period. With the help of experts and the deep examination of 'surveys of Indian literature' the major theme or summary of the works were identified and after scrutiny the one which caters the need of present work is selected. Classic for the first period is Sri mad Valmiki Ramayana which was picked from 113 major ancient works. In the same way the story of my experiments with truth and Ek aur Dronacharya, the representatives of third and fourth period respectively are chosen out of 300 popular works each.

As per the design of the study the classics selected for analysis serve as primary source of analysis. As the work progresses at certain point, discussion and interview with experts in concerned field is also included in the section of primary sources.

Table 8

*Primary Sources of Data*

| Period | Title of the classic | Author /Translator | Year of publishing/ Compilation &Publisher | Language |
|---|---|---|---|---|
| 600BC to 1200AD | Sreemad Valmiki Ramayana (EPIC) (112) | Sage Valmiki Translated by Dr. M Leelevathi | Roughly estimates compiled during 5CE BC, Malayalam poetry – prose translation published by DC Books | Origin – Sanskrit Translation- Malayalam |
| 1200 to 1800AD | 1. Gurumahima – Kabir ki Dohe – (www.bharatdarshan.co.nz) 2. History of medieval India.(1800-1700) Satish Chandra,2007,Orient Black Swan 3. Education in medieval India, Krishnalal Ray,1984,BR Publishing corpn, Delhi 4. History of India Vol I &II, R.Sathianathaier,1973,S Viswanathan Printers and publishers Pvt Ltd | | | 1. Hindi (English translation available) 2. English |
| 1800 to 1947 | The story of my experiments with truth (300) | M K Gandhi English Translation by Mahadev Desai | Navjivan publishing House, Ahemedabad 1997 | Origin- Gujarati Translation –English |
| 1947 to 2010 | Ek Aur Dronacharya (300) | Shanker Shesh | 1971, Parameswar Prakasan publisher | Hindi |

### *Secondary sources.*

Historical documents reflecting the society and giving picture of the educational system such as authentic books, historical reviews, bibliographies, journals, etc. and supporting documents for analysis were filtered by selection criteria. Similarly reviews, comments, article related to selected books, various other authentic studies etc. are treated as secondary sources of the study.

### Criticism of data.

Evaluation of historical data or information is often referred to as historical criticism and the reliable data yielded by the process are known as historical evidence. Thus been described as that body of validated facts and information which can be accepted as trustworthy. Historical criticism is usually undertaken in two stages: first the authenticity of the source appraised, and second the accuracy or worth of the data is evaluated. The two processes are known as external and internal criticism respectively. They each contribute to the validation of data used in the analysis procedure. According to Best and Kahn (1996), the historical evidences for the proposed problem are derived from historical data by the process of criticism, namely external criticism and internal criticism. i.e. through criticism the evaluation of obtained data and information are being carried out.

### Analysis procedure.

Qualitative data analysis was employed in the present study .Qualitative data analysis involves the identification, examination and interpretation of patterns and themes in textual data and determines how these patterns and

themes helped to answer the research questions at hand. In the present study the process involves analyzing changes over time upon the central theme Teacher – The guru, through classic literature prevailed at the selected time period.

The investigator selected the well known classic "Panchathanthra" of Vishnusharmman as it satisfied the definition and criteria of a classic work according to the study and on the basis of experts' suggestion. The popular Malayalam version of the book, translated by Sumangala (1978) was used as the document for analysis in the first phase. The purpose of analysing Panchathanthra was to get an idea of the themes which should be used in the major phase of the study. The identified patterns are sorted under eight headings namely (1) Teacher characteristics. (2) Learning atmosphere (3) Teacher pupil interaction (4) Content of learning (5) curriculum (6) Relation between teacher and student (7) Method followed (8) Religion, caste and its influence.

The major phase of the study deals with the analysis of selected classic literature to the concerned periods. Theme analysis was employed in analyzing the selected classics on the basis of the themes emerged from the analysis of Panchathanthra. The investigator consulted experts again to get their opinion on the themes identified for analysis. On the basis of their suggestions; the identified eight themes were reduced to five. It was done by merging the content of learning with curriculum and learning atmosphere with religion, caste and its influence under the head classroom context. Hence, the themes for major phase of analysis were, (1) Teacher

characteristics (2) Teacher – pupil interaction (3) Classroom context (4) Curriculum (5) Methods followed for teaching.

## Major Findings

The present study relied upon three major dimensions namely , (1) Educational, (2) Historical, and (3) Literature. The major findings of the work explored the educational dimension, since the study is the portrayal of teacher through ages. This cannot be understood in well manner without having historical as well as literature backgrounds of the work. The inferences drawn in three dimensions are concise in following headings

**Educational Dimension**

According to Bhakshi and Mahajan (2000) there are three kinds of teachers in ancient India i.e., (1) Acharya, (2) Guru, (3) Upadhyaya.

Acharya is defined by Manu is one who initiates a pupil and teaches Veda together with Kalpa and Rahasyas, i.e, the extremely secret explanations of Veda. An Acharya is ten times venerable than an Upadhyaya and is the chief among all Gurus.

Guru is the one who perform all the rites, delivers instructions in the Vedas.  An Upadhyaya is the one who teaches only portions of Vedas. Upadhyaya accepts some kind of remuneration for livelihood and is same as the predecessor of present day teachers.

The major phase of analysis details teacher through periods and concludes that guru as the teacher of first period, mullah, or maulavi or maulana as teachers in medieval India for imparting muslim education and

Upadhyaya as teacher for Medieval India for Hindu education. Coming to the British India the formal system of education came in existence with 'subject teachers'. The same teacher is followed and advocated in modern system of education.

### Theme 1: Teacher characteristics.

The inferences drawn from the analysis of Ramayana on teacher characteristics reveals the following.

- Prevailed system of education was Gurukula type.
- Teacher is a multifaceted personality.
- Teacher has multiple role in upbringing his disciple.
- Teacher has the potential to handle the twists and turns in the life of his students.
- The dedication of the teacher to his profession is highly appreciable and prime importance is given to disciples.
- Readiness to accept the greatness of disciples is an excellent quality of the ancient teacher.
- Always alert to raise voice against injustice.
- Teacher has the concern to console students.
- Accordingly scaffolds students at any plight.
- Unconditional encouragement to students to achieve their goal.
- Teacher has the power to correct children or disciple via punishment.
- Teacher was enthusiastic to present his disciple before people or anywhere.
- More than a teacher, the guru takes the role of father.

- Guru imparts and ensures the knowledge in all domains viz., spiritual, as well as worldly knowledge.
- Education was not examination oriented

**Second period.**

The characteristics of teachers during medieval period have been enlisted below:

Gurumahima of Kabirdas, a collection of stanzas on guru highlighted the teacher supreme to god at times. Teacher is considered as perfect personality and who is able to answer all questions and lead us to enlightenment. As, the stanzas donot have themes for analysis selected for the study, secondary sources were utilized for analysis

- As the primary education was from maktabs and which are attached to the mosques. The persons who are masters in religious matters used to train children in early ages.
- Teacher at first prepare children to learn holy Quran.
- Residential systems of education was not essential and common, hence the duty of teacher narrowed to a tutor.
- Domestic system of instruction was provided by the teachers called mullah, maulavi and maulana.
- In domestic education children stayed with their teachers.
- Teachers offered free boarding and lodging to children.
- Male students were trained in military skills in order to be enrolled in imperial army.
- Teacher has no remuneration for imparting knowledge.

- The teachers who accept reward for teaching and training were considered as a sinner.

- Teacher used punishment system.

Parallel to Muslim education, Hindu education also existed in medieval period. The peculiar features of teachers were stated below.

- Monitorial system was followed.

- There were four types of hindu vernacular schools. Schools attached to temples, village schools, Commercial schools, and Mahajan schools

- Pathsalas were the learning centres to the children of men of trading and agricultural classes, which was the first institution.

- Learned men became teachers in Pathsalas. All castes were included in teaching community.

- Teaching is considered as supreme and hence society demands to waive off remuneration.

- The teacher who taught for money was socially condemned.

- Students have to render personal service to their teacher.

- Teacher has to go for additional jobs for their livelihood.

- Teacher supported in all the 4 stages of education. At first children were taught to write, in second stage letters were written on palm leaves, on the trace made by teacher. In next stage student had to write and pronounce compound consonants. At third stage palm leaves is replaced with big plantain leaves. After learning basic accounting at 4th stage children move to learn advanced accounts, composition of business letters, petitions etc. Later the scholars were allowed to use papers.

- Ramayana was the main text.

- Teacher administered monitorial system of education and monitors were chosen from advanced scholars.

- Teacher pupil ratio was 1:15, hence individualized learning is possible.

- At South India (Madras Presidency) Pathsalas were replaced by Pyal schools.

- Education was not examination oriented.

**Third period.**

In the third period, the teacher characteristics unveiled through the autobiography of Gandhiji and other significant literature is listed below.

- Schools are the exclusive institutions for education.

- Subject-wise teachers are introduced into the system of education.

- Teacher is a strict person, who tried to teach punctuality and sincerity along with subjects.

- Practice of punishment is common.

- Compulsion to move in wrong path by one teacher makes negative attitude towards teacher community.

- Citations are obtained in autobiography that teacher has the intention to segregate people on the basis of caste, which was purely undesirable attitude.

- Teacher rivalry observed

- Education became examination oriented

- English get prominent place in education

- Teacher favouritism

- Monitorial system prevailed

- Teachers in higher education are well known scholars

**Fourth period.**

The play Ek our Dronacharya by Shankershesh shows across section of the system of education in the present scenario. Drama is the reflection of present society and the status of historically evolved teacher figure can be summerised as follows:

- The teacher is neither democratic nor ideal.

- Teacher is the weakest person in the education system

- The concept of scaffolding by teacher is being redefined in a negative way.

- Teacher has no power to withstand the threatening attitude of students. The relation between teacher and pupil has changed drastically.

- Value pattern has been changed drastically.

- Teacher having ideal nature and positive attitude to students are being uprooted in the corrupted environment.

- Teacher is a failure to keep justice with self conscience.

- Education system provides opportunity for corruption as private institutions get a prominent place in the system.

- Examination and results became the aim of education

- Teacher and teaching have least importance in the system as the duty of teacher turns into an invigilator than instructor.

The core element of the present study is the teacher concept. The analysis of teacher figure in each section shows changes in various aspects related to teacher. The evolution is vividly seen from Kulaguru to a salaried teacher or  Maulavi, to institutionalized school teacher, to modern teacher, i.e

a comprehensive teacher who influenced all realms of life of a child in an unconditional way, to a teacher teaching various subjects and finally a mere supervisor in terminal examination. Thus, a progressive narrowing is observed in the evolution of teacher through time.

The mode of transaction is assumed to be the same but the social change made great impact on the giant figure of teacher. from the dedicated, sincere, simple, down to earth, fatherly figure to the helpless personality who is having intense desire to keep the ideal figure and struggling to keep identity of teacher. The pathetic situation more or same incident has been occurred right in the year 2017 in Kerala and at many places and sometimes may not be reported, similar to the issues pictured in Ek Aur Dronacharya. The total changes in society have affected the system of education, and ideology is in confusion.

**Theme 2 - Classroom context.**

Since classroom context plays a pivotal role in determining the nature of teacher and teacher's interactions, the investigator selected the theme as a supporting one**.** In Ramayana for the first period, the narrated classroom contexts were significantly notable.

- No specified rigid settings for classrooms were existed.
- Teaching learning process was an ongoing process.
- Classroom settings were changed accordingly with the change of Guru or it is at the place of guru or wherever he takes students become the class
- Strategically planned or unexpectedly occurred learning situations served as learning contexts.
- To an extent nature itself is taken as the classroom.

- Military science were practiced in outdoor with the supervision of guru.

- Teacher pupil ratio was very low

**Second period - Muslim education.**

As coming to the Mohammedan India the structure of schooling has changed allot, the education to children were imparted through (a) Maktabs and Madrasah (b) mosques and monasteries (c) private houses.

- The teaching learning shifted to classrooms.

- To employ the method of discussion the learned and novice were kept in the same place.

- Separate schools supported by state grants or with the support of the landlords were set up.

- In medieval India primary education through Maktab and secondary through education through Madrasa were offered.

- The primary education centre maktabs were mostly attached to the mosques.

- In medieval period, religious teaching became important and was given through maktabs.

- Along with primary education set up, the learned pious men personally instructed children at their home and the house of learned men became the seat of learning.

- In medieval education system students were offered with free boarding and lodging at teachers' house.

- It is found that in Muslim education orphanages were set up in attachment with mosques and compulsory classes on religion were offered.

**Second period - Hindu education.**

In medieval India with the advent of Muslims in India the state support for Hindu education was withdrawn (Ray, 1984). In medieval India the Hindu education was dominated by Brahmins. The popular elementary system of education aroused from the demand of common people to learn 3 R's.

- Four types of hindu vernacular schools existed such as, schools attached to temples, village schools, commercial schools and mahajan schools.

- The elementary education was done in pathasalas covered roughly a period of 3 years.

- 'Tols' were the elementary system of education to cater the needs of priestly and leisured classes.

- In 'Pathasalas' classes were arranged under trees or in Verandah of some houses.

- In classrooms, children practiced writing and lessons of elementary book keeping.

- Knowledge/practice or training on weights and measures for learning trade were taught within classroom.

- Four stages of instruction were existed such as, writing on sand, on palm leaf, pronouncing complex consonants, and composing sentences.

- Teacher has supported well to complete four stages of instruction to students.

- Many pathsalas followed monitorial system in education.

- Average strength of each class was limited to 15.

- The elementary schools in South India are termed Pyal schools.

**Third period.**

Coming to the social setting of colonial India, prescribed educational system was established. The modern education was headed by the principles of English education.

- Schools became exclusive for education, and structured classrooms are the context

- Subjectwise teaching is prevalent

- Separate classes were there for language science and maths.

- Physical education classes were also arranged within school.

- Teacher centred class

- Assessment became an integral part of classroom activities.

- Students of different age were enrolled in the same class

**Fourth period.**

As the situation of education in post independent India is somewhat similar to that of colonial India.

- Education is purely institutionalized

- Separate classes were arranged according to the nature of the system

- The drama doesn't unveils a single scene to show the classroom context, but gives stress on meaningless evaluation system

It is seen that with the evolution of time, the social system has undergone tremendous changes in India and the system of education too

revamped. Accordingly the setting up of classroom was changed from a flexible setting to structured setting i.e., ancient guru who addressed the gathering under trees transformed to the modern teacher who manages to give instruction in smart/digital classrooms with four walls, which is separated from nature.

**Teacher pupil interaction.**

In order to sketch the figure teacher, analysis of teacher pupil interaction is a must. For the first period the inferences drawn after analysis are given below.

- There exist a cordial relation between guru and disciple.
- At any plight Guru scaffolds disciple
- Guru has the power to reward and punish.
- As a part of respect towards Guru, disciples used to wash feet of Guru with water.
- Examples of existence of good rapport among teacher and student can be seen in Ramayana.
- Pupil has the freedom to clarify doubts from guru at any time and the clarification leads to the starting of another concept to be taught.

**Second period.**

In the second period, the prevailed system of education was portrayed with the help of authentic historic documents. The documents do not explicitly convey the mode of interaction among teacher and students still some glimpses were identified and listed below.

- Elementary education was through maktabs where the Moulavis guided children.

- The method of instruction was through discussion so there will be significantly strong association among teacher and student.

- Punishment was common and hence, the fear of punishment may lead to desirable behaviour in children.

- The residential kind of education gives chances for being together with teacher for a long period of time and hence, chances of interaction shall be high.

The features of teacher pupil interaction during medieval India especially to the system existed among Hindu religion is listed below.

- 'Pathsalas' are similar to present schooling system the teacher in charge imparts instruction from separate place meant exclusively for teaching-learning.

- As the class contains maximum of 15 students there can be more chance for getting individual attention.

- Students are supposed to render service to the teacher which in turn shows the existence of healthy relation between teacher and pupil.

- As the objective of education is purely utilitarian the teacher ensures the achievement of the disciple and each pupil get individual attention.

**Third period.**

The points obtained after the analysis of the classic, my experiments with truth are listed below. There comes explicitly three occasions to draw the interactions among teacher and taught.

- The undesirable attitude of one of the teachers made an unpleasant attitude towards him and hence the student was hesitant to associate with that teacher.

- The very strict, physical education teacher makes a good relation with his students though the teacher used to train children with punishment.

- The teacher showed an attitude to correct children

- The special attention towards children creates love to them and in later times the author remembers the teacher with gratitude.

- In colonial period teacher favouritism was observed.

- Teacher directed classes are seen, where teacher is the authority and learner as recipient.

- Classroom context seems rigid.

**Fourth period.**

The analysis of Ek Aur Dronacharya reveals quite different face of the teacher student relationship.

- The relation between teacher and taught became very superficial.
- Students approach their teacher to satisfy their needs only.
- Even the students are ready to question and even threaten their teacher.
- The teachers are not co-operative to each other to protect justice, which in turn shatters the relation between them.

The inferences drawn from the historical analysis of teacher, it is seen that the association among teacher and students are becoming weaker. One of the major reasons for the change in interaction pattern is the change in social atmosphere, as well as the change in pattern of education. It is obvious that

there may not be close interaction among teacher and taught in modern classroom when compared to Gurukula system of education. The study reveals the fact that the healthy relation among teachers and pupil are declining.

The following two themes, curriculum and methods followed for teaching are act as supporting themes to depict teacher. The themes characteristics of teacher, teacher pupil interaction and classroom context give an account of the teacher well. To comprehend the changes easily the themes  curriculum and methods followed for teaching for each period are tabled below

Table 9

*Theme 4 - Curriculum*

| Curriculum | | | |
|---|---|---|---|
| I | II | III | IV |
| Vedas,  vedangas upanisads, samhithas, puranas, logic grammar, Training in military skills,  etc.<br><br> - (Mookerji1974) | Epics, Puranas, Vedas, logic, astronomy, Poetry, Grammar, Accounting, & Holy Quran, Persian, Arabic, 3Rs(reading, writing, arithmetic)<br> - (Ray1974) | English,  Arabic, persian, Sanskrit, mathematics, grammar, logic<br><br> - (Gandhiji) | Modern system – according to the choice of students, includes language, science, maths, humanities etc<br><br> - (Shesh1984) |

Table 10

*Theme 5 -Methods Followed for Teaching*

| Methods followed for teaching in the Periods | | | |
|---|---|---|---|
| I | II | III | IV |
| Comprehensive as education for life through life - Sravana- manana- nidhidhyasana, illustrations, narrations, question- answer,  practice, Life situations as methods. | Discussion, rote learning, reading, writing, pronunciation, versification | Direct teaching, repetition rote learning | Mixed approach - giving importance to the learner, but examination and result oriented |

**Historical Dimension**

The four periods and the milestones of ruling class to corresponding ages were very briefly included in each section as follows.

**Historical dimension of the first period (BC 600 to 1200 AD).**

- 2000 BC to 600 BC - Vedic age

- 600 to 325 BC - The Saisunaga-Nanda Period

- 325 to 188 BC - The Mourya Empire

- 2CE to 3AD- The Sungas and the Kanva; Kharavela of Kalinga; The Greek Conquest; The Sakas and the Pahlavas; The Kushan Ghronology; Kanishka and His Predecessors; Successors of

Kanishka and the Bharasivas; The Western Satraps; The Ikshavakus; The Chola-Chera-Pandya Hegemony.

- 300 AD to 600 AD – The Gupta Age

- 600 AD to 900 AD - Harsha of Thanasar and Kanauj; Guptas of Magadha; The Gurjara-Pratiharas of Bhinmal and Kanauj; The Matraikas of Valabhi; Gurjaras of Broach; Chapotkatas of Anhilvad; The Arabs of Sindh; The Turki Shahis; Brahmana Shahis of Kabul and Ohind; The Karkotas and the Utpalas of Kashmir; The Palas of Bengal and Bihar; The Eastern Gangas of Kalinganagara; The Western Chalukyas of Badami; The Rashtrakutas of Malkhed; The Eastern Chalukyas of Vengi; The Western Gangas of Talakad; The Pallavas of Kanchi.

- 900 AD to 1200 AD- The Gurjara- Pratiharas of Kanauj; Mahamud of Ghazni; The Solankis of Anhilvad; The Paramaras of Ujjain and Dhar; The Kalachuris of Tripuri; The Chandellas of Budelkhand; The Chahamanas of Sambhar and Ajmer; The Gahadavalas of Benares and Kanauj; The Palas of Bengal and Bihar; The Senas of Bengal; Muhammad of Ghor.

**Historical dimension of the second period (1200AD to 1800AD).**

- 1206 AD to 1526 AD- The Sultanate of Delhi

- 1220 AD to 1336 AD- Status of South India- The Yadavas of Devagiri; The Kakatiyas of Warangal; The Reddis of Kondavidu and

Rajahmundry; The Hoysalas of Dvarasamudra; Chola Empire; The Pandya Empire.

- 1200 AD to 1509 AD – Orissa and Vijaya Nagara
    - The Gajapatis of Orissa
    - The Vijayanagara Empire
- 1526 AD to 1707 AD – The Mughal Empire

**Historical dimension of third period (1800 AD to 1947 AD).**

Treaty of Bassein (1802 A.D.); The Second Anglo-Maratha war-Treaty of Amritsar (1803-1805 A.D.); The Anglo-Gurkha war (1814-1816 A.D.); The Pindari war (1817-1818 A.D. ); The last Anglo-Maratha war (1817-1819 A.D. ); The First Burmese war (1824-1826 A.D.); Prohibition of Sati (1829 AD); Suppression of Thuggee (1829-1837 A.D.); Raja of Mysore deposed and its administration taken over by East India Company (1831 AD); Renewal of Company's Charter; Abolition of company's trading rights (1833AD); Education Resolution (1835 AD); Tripartite treaty between Shah Shuja, Ranjit Singh and the British (1838 AD); First Afghan war (1839-1842 A.D.); Gwalior war (1843 AD); First Anglo-Sikh war (1845-1846 A.D.); Lord Dalhousie becomes the Governor-General (1848 AD); Second Anglo-Sikh war (1848-1849 A.D.); Second Anglo-Burmese war (1852 AD); First War of Indian Independence: The Sepoy Mutiny (1857 AD); British Crown takes over the Indian Government (1858 AD);  Indian Councils Act; Indian High Courts Act; Introduction of the Penal Code (1861 AD);  Delhi Durbar: The Queen of England proclaimed Empress of India

(1877 AD);  Vernacular Press Act (1878); Factory Act; Rendition of Mysore (1881 AD);   First meeting of the Indian National Congress; Bengal Tenancy Act (1885 AD); Indian Factory Act (1891 AD); Indian Councils Act to regulate Indian administration (1892 AD); Lord Curzon becomes Governor-General and Viceroy (1899 AD);  The First Partition of Bengal (1905 AD); Formation of Muslim League; Congress declaration regarding Swaraj (1906 AD); Newspaper Act (1908); Delhi Durbar; Partition of Bengal modified to create the Presidency of Bengal (1911 AD); The Imperial capital shifted from Calcutta to Delhi (1912 AD); Educational Resolution of the Government of India (1913 AD); Defence of India Act (1915 AD); Home Rule League founded; Foundation of Women's University at Poona (1916 AD); Rowlatt Act evokes protests; Jalianwalla Bagh massacre (1919 AD);   The Khilafat Movement started (1920 AD); Civil Disobedience Movement (1922 AD); Simon Commission comes to India: Boycott by all parties; All Parties Conference (1928 AD) Lord Irwin promises Dominion Status for India (1929 AD); Civil Disobedience movement continues; Salt Satyagraha: Gandhiji's Dandi March (1930 AD); First Round Table Conference (1930 AD);  Second Round Table Conference; Irwin-Gandhi Pact; Census of India (1931 AD);  Suppression of the Congress movement; Third Round Table Conference; The Communal Award; Poona Pact (1932 AD); Government of India Act (1935 AD); Inauguration of Provincial Autonomy; Congress ministries formed in a majority of Indian provinces (1937 AD); Political deadlock in India as Congress ministries resign (1939 AD); Cripps Mission to India (1942 AD); Mutiny in Royal Indian Navy (1946 AD); Announcement

of Lord Mountbatten's plan for partition of India; Partition of India and Independence (1947).

### Historical dimension of fourth period (1947 AD to 2010 AD).

In independent India, clear cut democratic government has started to regulate Nation.

Partition of India; Integration of Princely States; Constitution (1947-1950); War with Pakistan (1947); Nehru administration (1952–1964); States reorganisation; Foreign policy and military conflicts (1950's to 1960's); Indo-Pakistan War; Indian Emergency (1971); Rajiv Gandhi administration (1980s-1990s); Under Bharatiya Janata Party (2000); Congress rule returns. Present nation is under the purview of globalisation, integrating the Indian economy with other worldwide countries for the development of nation.

## Literature Dimension

This section briefly covers the nature of literature prevailed in each period of the study.

### Literature of the first period.

Vedic literature was committed to writing long after its composition and writing was introduced in India about 800BC. The literature of those languages largely depended on ancient Indian Background, which includes epic poems. Numerous works emerged popular classic were thick by means of content, size and depth.

**Literature of the second period.**

The creative period of Sanskrit literature had come to an end by 1200 AD. The emphasis of Bhakti movement on mother tongue gave an impetus to Hindi and other literature. Braj Bhasha and Khari Boli began to be used in literary compositions. To sultanate, Persian was the court language. Notable contribution to history come in Persian language by Ziauddin Barani gave accounts of emperors also made work on political theory. Literary works of high quality were produced in many regional languages as well, such as Hindi, Bengali, Tamil, etc. Two forms of Hindi language Bhojpuri and Awadhi were contributed much to Indian literature.

**Literature of the third period.**

Printing became wider and the population of publications or literature turned extensive. Innumerable number of works was emerged in British colonial India. Several kinds of trends in emerging literature have occurred. The age of modern literature has started by 1850. Age of prose, age of criticism, development of progressive writers association etc. occurred in pre-independent Indian literature.

**Literature in the fourth period.**

Apart from mentioned three periods the fourth period i.e., the post-independent India witnessed the boom of literature in all languages. Plenty of writings emerged in various forms. The evolution of literature though having diversification to great extent may have decreased in complexity and depth.

**Credibility of Research Findings**

This section is an attempt to answer the research questions posed for the study, in the light of analysis done in order to establish the credibility of work.

**1.  Which are the dimensions of the study?**

The study advocated with three major dimensions namely the historical, literature and educational dimension.

**2. Define the key terms in the study such as Teacher, Selected Indian classic literature, and Historical analysis**

**Definition of key terms.**

The key terms in the title are defined for their meaning and better understanding of the study.

*Teacher.*

(i) A personal employed in an official capacity for the purpose of guiding and directing the learning experiences of pupil or students in an educational institution whether public or private. (Good, 1973)

(ii) A person who because of rich or unusual experience or education or both in a given field is able to contribute to the growth and development of other persons who come in contact with him. (Good, 1973)

In the present study the term Teacher is defined as a character in selected Indian literature, who exhibits various teacher characteristics,

engaged in the process of teaching through change in period of time. The teacher characteristics may be reflected in any character in the selected classic or any other authentic literature of Indian origin written or composed in a period from 600 BC to 2010 AD.

### *Depicted.*

The term signifies to portray or to present a visual image or to describe in words. (Webster, 1978)

### *Selected.*

The choice of a unit of reading material pertinent to the problem at hand. (Good, 1973)

### *Indian.*

In this study the term Indian is defined as those geographical provinces constitute the country during the period from 600 BC to 2010 AD.

### *Classic.*

Works or writings that are outstanding artistically, especially, though not only those of noted Greek and Roman authors. (Good, 1973)

The term classic is operationally defined as the representative work from each of the four periods (BC 600 to 1200AD (2)1200 to 1800AD (3)1800 to 1947(4)1947 to 2010) of the study selected on the bases such as; teacher as a theme, popularity, Indian origin, and available in Malayalam, English or Hindi

*Literature.*

The written or printed productions of a country or a period, but more specifically that written or printed matter which has high quality and style. Sometimes used to designate anybody of printed or written matter whether of quality or not such as literature of education. (Good, 1973)

*Indian classic literature.*

In this study Indian classic literature represents those popular literary works of Indian origin having a version in Malayalam, English or Hindi in which teacher appeared as a main theme which is written or composed in a period from 600 BC to 2010 AD.

*Historical.*

A study of events or conditions that fit significantly to a temporal sequence. (Good, 1973)

*Analysis.*

A term used to designate a number of techniques for the treatment of erroneous and misused concepts, for the clarification of their logical operations and for the reinterpretation of their role in education. (Good, 1973)

In the present study, analysis refers to thematic analysis which covers the themes selected for the study.

**Historical Analysis**

For the present study historical analysis is used to designate the method of procedure of the work which includes historical method incorporated with thematic analysis.

**3. What are the bases of classification of periods for the study?**

Historical classification of periods is adopted for the study which is done on the bases of literature review and discussion with experts in respective fields.

**4. Which are the periods identified for the study?**

1) BC 600 to 1200AD representing ancient India

2) 1200 to 1800AD representing medieval India

3) 1800 to 1947 representing British India or colonial India or pre independent India

4) 2010 representing post independent India.

**5. What procedure should be adopted to select a classic work as a representative of a period from available literature for the concerned periods of study?**

In the selection procedure of classic literature on the basis of literature review, investigator gave weightage to following elements to select classics for analysis.

- Historical division of time period

- Theme of the book :

As per the suggestions of experts and supervising teacher in order to sort required classic for analysis from a pool of books, certain criteria were stipulated. The theme of the book is restricted to the following heads

- ✓ Teacher as its subject or theme (in the form of teacher characteristics).
- ✓ Cover something relevant on teacher or student, their role, relationship etc.
- ✓ Description of educational system or ideals.

  - Popularity or readership of book.
    - o Origin of the book should be in any Indian language.
    - o Availability of unabridged document either in Malayalam or in English.

**6. What should be done if an appropriate classic is not available in any period?**

In the absence of classic literature which fulfils the above mentioned criteria the investigator can rely upon the authentic historiography literature with the consent and suggestion of the experts from the concerned fields. This can be done with the help of supervising teacher also. In the absence of adequate documents for analysis investigator has to move on to the authentic history documents with the consent of the experts. To depict the transformation of educational system as well as nature of teacher by ensuring the continuity of time period is essential. If the case of absence of required classic arises investigator has to proceed according to the opinion of the experts. Feasibility of historical research is unpredictable and while conducting such a work researcher has to experiment with various strategies for the successful completion.

**7. Which methods are suitable for the conduct of the study?**

The work is an attempt to draw the evolution of teacher the most suitable method is historical method of research, document analysis was also used as books and documents are data sources for the study.

**8. What procedure should be adopted to identify themes for analysing classic?**

In order to fix the themes of analysis, a pilot analysis of Panchathanthra – a well known classic was undertaken, and analysed thematically. The emerged themes are utilised in major phase of the work for thematic analysis of classic and other authentic literature.

**9. How to identify secondary sources for the study?**

Semi-structured interview was conducted with the experts in the field of language and literature (Hindi, English, Malayalam, Sanskrit, Arabic), history and education. The expert suggestions were followed in the selection of secondary sources.

**10. What procedure should be followed to establish validity of data and credibility of findings?**

The validity of data has been introduced by employing criticism, namely internal criticism and external criticism. The consistency of obtained data is validated by data triangulation technique.

**11. Which technique should be followed for analysis of data?**

For the present study thematic analysis of the data was conducted.

**12. What shall be the aspects of teacher in terms of teacher characteristics, class room context, teacher pupil interaction, curriculum, and method of teaching in each period of study as reflected in the identified classic / literary work?**

The core element of the work is teacher. In order to get a comprehensive view of the teacher concept, various themes were included in the study to make the analysis specific. The teacher characteristics is analysed under first theme. Investigator analysed those aspects in character exhibited by the characters in the classic as characteristics of a teacher. What duties and responsibilities assigned/ taken by the teacher character, involvement in his/her work, etc approach and attitude towards the profession of teaching, etc. are identified under the heading teacher characteristics.

The mode of interaction between teacher and student are compiled in the second theme. The classroom as well as outdoor teaching situations was considered. Investigator attempted an analysis of the approach of teacher towards students other than in teaching process. In certain instance, the picture about teacher in the minds of children has developed on the basis of interaction with the teacher. That also was addressed. The third theme signifies the prevailed system of classroom arrangement. How the system is helpful in supporting educating process was subjected to analysis. In its broader sense, all the activities and subjects of study incorporated in teaching learning process were included in the theme curriculum. Fifth theme includes all the methods and strategies followed by teacher in teaching – learning process.

The changes occurred to all the five themes were neatly portrayed at the end of this chapter

**13. Which technique will employ for the comparison of interpretations between the periods of study?**

Thematic analysis was done to compare interpretation of data in different time periods. Tabular representation is used to describe the comparison interpretations of the four selected periods in a consolidated form

**14. What are the changes readily noticeable with respect to teacher characteristics, class room context, teacher pupil interaction, curriculum, and method of teaching in each period of study as reflected in the identified classic / literary work?**

Teacher has changed to from a fatherly figure to mere supervisor.

In ancient India the nature itself was utilized as class, but it is confined within concrete walls to the maximum, and highly rigid in from now.

The deep rooted relation between teacher and pupils became weak.

Curriculum for successful life changed into more specified area /subjects according to the choice of learner.

Many strategies emerged for instruction now than mere memorisation in the past.

**15. What will be the major conclusions of the study?**

The drastic changes occurred to the 'teacher' should be accountable to the society; the details are given under the heading conclusion.

**16.What will be the significant educational implications of the study?**

Teacher education curriculum should be revised with the help of strong historical outlook, so as to develop better teachers for better tomorrow. More details are given under the heading educational implications of the study follows.

**17. What are the areas emerged as a result of the present study which requires further research?**

History of Indian education should be explored intensively. More specific areas are given under the title suggestions for further research in this report

## Conclusion

The analysis of the characters in the selected classics and other authentic literature for the definite period of time, who exhibited various aspects of a teacher, and the overall process of the study, helped the investigator to reach into the following conclusions in general.

The three dimensions of the study educational historical, and literature are intertwined and hence, influencing each other. The teacher as the most influential person as described in the classics of first (Ramayana) and second period (by Kabirdas), gradually moved back as the rigidity of the structure of education system intensified. Though approaches to teaching show diversifications in the modern period, the significance of instruction gradually diminish by giving more prominence to examination and results. The

facilities in classrooms in terms of infrastructure and technology have developed dramatically when compared to natural classroom setting in the past. But, teaching and learning, centred to life contexts has been limited to abstract or artificial contexts and situations restricted within the four walls of the classrooms most of the time. The mutually respectable relationship between teacher and taught has evolved into a highly complicated one, in which teacher responsibility increases than learner responsibility, as it is the duty of the teacher to ensure that, his/her students should fulfil all credentials to attend and pass in the examination. Curriculum has taken a fluid shape, as the quantum of information, and sources of information multiplied in size and number than that of ancient period.

The portrayal of teacher figure through the period from 600 BC to 2010 AD, reveals the changes occurred to the teacher. Political changes and its impact on society is the key factor to the changes occurred in the fields of literature and education especially to the teacher. Ancient Guru who was described as selfless and comprehensive, always striving to develop his disciple to great heights has changed into a modern teacher, who has the role of a supervisor as pass in the examination became the only index of success in life. The rulers in each period of time have a major role in setting up of the system of education. At ancient times the education was the privilege of upper class and ruling class. Teachers were catered to the needs of particular section of the population. Ramayana exemplified the nature of education to the princes. In fact there were training conducted to the people of different classes who were supposed to do labour in particular trade or skill. The facts obtained

say that teacher has changed from a fatherly figure to a mere supervisor in educational events and examination. The changes are also reflected in all arena of education. There exists marked difference in the relation between teachers a student. The pattern of interaction also drastically changed. Accordingly to the needs of society teacher has changed to the present state. Reframing of teacher figure is needed to create better generations and hence a better society. The present time demands a comprehensive teacher, who can mould the inner potentiality of students through proper interaction and instruction. It is seen that India has passed through different stages of development during different periods. By analysing the philosophy of education behind each; it has followed monastic, scholastic, realistic, idealistic and pragmatic trends. The values existed, changed and new priorities emerged.

The active role of female teachers is not seen in first and second period and secondary sources gives an account of the existence of female teachers in third and fourth periods. Ancient India witnessed teachers from upper class in the community at the same time training the areas where training of vocational skill is required, the trainer has chosen from the concerned sections of the community (Mookerji, 1957). Restriction to education on the basis of gender is not explicit in selected classics, where as the education to princess Sita is touched in allied stories of Ramayana.

Regarding the classics selected for the four periods also lead to some interesting conclusions. Ramayana, the classic selected for the first –ancient-period was selected from a list of about 112 works shortlisted for the period.

There were many classics of equal standards, but the popularity factor gave an edge to Ramayana. In the second – medieval – period, a classic which satisfy all the criteria set for the study was not available, though extensive survey was conducted. But the compilation on teacher by Kabirdas also keeps the position of guru equivalent or above god. The third – pre-independence- period, three autobiographies were mainly contributed to the required source of data. Though, instances on teacher are less in the classic – My experiments with truth–it helped to provide valuable information. The other autobiographies taken as secondary sources, Wings of Fire by A.P.J.Abdul Kalam and Kozhinja Elakal by Joseph Mundassery show somewhat similar instances during their education.  The fourth – post-independence- period, though literature took diversified forms, those on teacher as a theme is scarce. The drama, Ek aur Dronacharya, selected for the period is a real reflection of the education system, ironically a similar incident took place in the state of Kerala during the conduct of the study. A short story compilation Adhyapaka Kadhakal (Teacher stories) by Akbar Kakkttil was a major work in the area, but being only a Malayalam version available, investigator consider it only as a secondary source. It is also interested to note that, the complexity of characters, diversification in contexts, structuring in writing, size of the work, etc., became simple when compared to the former periods, as many rules were no more in use now.

The literature dimension unveils the deterioration in the richness of literature in terms of content, depth, size etc. when compared with the modern literature. The literature emerged in golden age of ancient India are of unique

in nature with abundance of content and rich sources of information. The comprehensiveness of classic works are lightened allot.

The historical classification on which researchers depended to study education need to be re-read in the light of educational developments in India, so as to prepare an Educational Classification of Developments historically, because at some specific points of time there are deviations observed in the historical classification; and also prominent differences in education in south and north India in certain periods of time. Extensive research in this area is required.

The education restricted only to upper and ruling class of the society is open to all after independence, but the nature and aims of education at present is directed, dominated and ends up in examinations and result. This may be because of an ideology crisis, as education in India subjected to the influence of multiple ideologies and shifting of ideologies in a short span of time.

## Educational Implications

The study has an attempt to analyse the teacher figure through time periods. The following suggestions are put forth for the improvement of the education system by giving support from the part of teacher.

1) The ideological crisis existed in Indian education system due to the occurrence of multiple ideologies, shifting of ideologies in short span of time, and choosing practices without proper integration of ideologies causes dominance of examinations and result in the education system. This should be resolved urgently.

2) Historical classification of educational developments need to be re-read, in order to prepare an educational classification historically, because at certain points of time educational developments deviated from the historical classification.

3) Necessary changes has to be introduced in the teacher education curriculum to integrate the elements of history and literature with education, because the three are found intertwined.

4) Redefining teacher in terms of capacities, role, responsibilities, and involvement is essential to build up a better system of education.

5) The examination oriented system of education should be revamped into a capacity/competency building system.

## Suggestions for Further Research

1) History of education in South and North India is observed in study, and the observations show some major changes in the pattern of education existed and hence, it has to be thoroughly studied.

2) The survey of educationally relevant literature in all languages, both Indian and foreign through different time periods has to be conducted through intensive research.

3) Extensive research is required to resolve ideology crisis and its influence on the system of education.

4) The interaction pattern between teacher and pupils should be studied with respect to the peculiarities of the present time period.

5) An extensive study on developments of education on the basis of scientific and technological evidences can be attempted

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# APPENDICES

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

# INTERVIEW SCHEDULE FOR EXPERT IN MALAYALAM LANGUAGE AND LITERATURE
### (Semi-structured)

**Dr. Baiju K Nath**                                                **Vidhya. V**
Assistant Professor                                            Research Scholar

1. What are the major periodization in Malayalam literature?

2.  Give an out sketch of ancient literature?

3. Who were the advocators of ancient literature?

4. What are the features of literature emerged at ancient times?

5. How Malayalam literature linked with Tamil literature?

6. Is there any popular work available with relevance to educational system?

7. How comes categorisation in medieval period?

8. Is there any stereotyping in popular works during medieval period?

9. Can you site any classic work depicting the system of education emerged at medieval time?

10. What all are the new types of literature emerged at medieval times than that of ancient time?

11. When the modernism starts in Malayalam literature?

12. Why the set of works called modern work or approach in writings?

13. Is the famous romanticism age of literature comes under modern times?

14. What is the nature of work emerged during modernism?

15. How independence of India reflected in Malayalam literature works?

16. Is there comes any work which portraying educational scenario?

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

# INTERVIEW SCHEDULE FOR
# EXPERT IN HINDI LANGUAGE AND LITERATURE
### (Semi-structured)

**Dr. Baiju K Nath**                                               **Vidhya. V**
Assistant Professor                                               Research Scholar

1.  What are the major periodization in Hindi literature?

2.   Give an out sketch of ancient literature?

3.  Who were the advocators of ancient literature?

4.  What are the features of literature emerged at ancient times?

5.  Is there any popular work available with relevance to educational system?

6.  How comes categorisation in medieval period?

7.  Is there any stereotyping in popular works during medieval period in Hindi literature?

8.  Can you site any classic work depicting the system of education emerged at medieval time?

9.  What all are the new types of literature emerged at medieval times than that of ancient time?

10. When the modernism starts in Hindi literature?

11. Why the set of works called modern work or approach in writings?

12. Is the famous romanticism age of literature comes under modern times?

13. What is the nature of work emerged during modernism?

14. What is Progressive Writers Association in Hindi literature?

15. How independence of India reflected in Hindi literature works?

16. Is there comes any work which portraying educational scenario?

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

## INTERVIEW SCHEDULE FOR
## EXPERT IN SANSKRIT LANGUAGE AND LITERATURE
### (Semi-structured)

**Dr. Baiju K Nath**                                              **Vidhya. V**
Assistant Professor                                          Research Scholar

1.  What are the major periodization in Sanskrit literature?

2.   Give an out sketch of ancient literature?

3.  Who were the advocators of ancient literature?

4.  What are the features of literature emerged at ancient times?

5.  Is there any popular work available with relevance to educational system?

6.  How comes categorisation in medieval period?

7.  Is there any stereotyping in popular works during medieval period?

8.  Can you site any classic work depicting the system of education emerged at medieval time?

9.  What all are the new types of literature emerged at medieval times than that of ancient time?

10. When the modernism starts in Sanskrit literature?

11. Why the set of works called modern work or approach in writings?

12. How independence of India reflected in Sanskrit literature works?

13. Is there comes any work which portraying educational scenario?

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

# INTERVIEW SCHEDULE FOR EXPERT IN HISTORY
## (Semi-structured)

| | |
|---|---|
| **Dr. Baiju K Nath** | **Vidhya. V** |
| Assistant Professor | Research Scholar |

1. What are the major periodization in Indian history?

2. What is the basis of periodisation?

3. Give an out line of ancient Indian dynasties?

4. How the method of education changed according to the change in ruling class?

5. What are the features of literature emerged at ancient times?

6. Can you brief the Budhist and Jainist settlement in India?

7. How can you explain education during medieval period?

8. Is the English education and Mohammedan education existed parallel?

9. How the prevailed system of education varied from south to north at medieval times?

10. Can you site any classic work depicting the system of education emerged at medieval time?

11. When starts the modern period in Indian History?

12. Why it is termed as modern times?

13. How English invasion structured system of education in India?

14. Is there any marked difference in education in post independent India from pre independent India ?

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

# INTERVIEW SCHEDULE FOR EXPERT IN ENGLISH LANGUAGE AND LITERATURE
### (Semi-structured)

**Dr. Baiju K Nath**                                                    **Vidhya. V**
Assistant Professor                                              Research Scholar

1. What are the major periodization in English literature?

2.  Give an out sketch of ancient English literature?

3. Who were the advocators of ancient English literature?

4. What are the key features of literature emerged at ancient times?

5. Is there any popular work available with relevance to Indian educational system?

6. How comes categorisation of English literature in medieval period?

7. Is there any stereotyping in popular works during medieval period?

8. Can you site any classic work depicting the system of education emerged at medieval time?

9. What all are the new types of literature emerged at medieval times than that of ancient time?

10. When the modernism starts in English literature?

11. Why the set of works called modern work or approach in writings?

12. How independence of India reflected in English literature works?

13. Is there comes any work which portraying educational scenario?

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

# INTERVIEW SCHEDULE FOR EXPERT IN EXPERT IN EDUCATION
### (Semi-structured)

**Dr. Baiju K Nath**                                            **Vidhya. V**
Assistant Professor                                        Research Scholar

1. What are the classification of period on the basis of development Education in India?

2. Give an out line of evolution of education in India?

3. Who were the advocators of education in ancient times?

4. What are the features education in ancient times?

5. Is there any popular work available in ancient times with relevance to educational system?

6. How comes categorisation of education in medieval period?

7. Can you site any classic work depicting the system of education emerged at medieval time?

8. What all are the new types of literature on education emerged at medieval times than that of ancient time?

9. When the modernism starts in education?

10. Why the system called modern systemor approach in education?

11. Is there any popular work available in modern times with relevance to educational system?

12. How independence of India reflected in development of education?

13. Is there comes any work which portraying educational scenario after independence?

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

## INTERVIEW SCHEDULE FOR
## EXPERT IN ARABIC LANGUAGE AND LITERATURE
**(Semi-structured)**

**Dr. Baiju K Nath**                                                   **Vidhya. V**
Assistant Professor                                              Research Scholar

1. What are the major periodization in Arabic literature?

2. How comes categorisation in medieval period?

3. Is there any popular work available with relevance to educational system?

4. Is there any stereotyping in popular works during medieval period in Arabic literature?

5. Can you site any classic work depicting the system of education emerged at medieval time?

6. What all are the new types of literature emerged at medieval times than that of ancient time?

7. When the modernism starts in Arabic literature?

8. Why the set of works called modern work or approach in writings?

9. What is the nature of work emerged during modernism?

10. How independence of India reflected in Arabic literature works?

11. Is there comes any work which portraying educational scenario?

## DEPARTMENT OF EDUCATION
## UNIVERSITY OF CALICUT

# LIST OF EXPERTS CONSULTED FOR THE STUDY

## Area: *Education*

1) **Dr M A Sudhir**
Rtd. Prof. of Education

2) **Dr. M.S.Geetha,**
Rtd. Principal

3) **Dr. Sreenivasa Rao**
Asso. Prof. of Educational Studies

4) **Dr. Deepak Kumar**
Prof. of Educational Studies

5) **Dr. P. Kelu**
Rtd. Prof. of Education

6) **Dr. Elizabeth Kuruvilla**
Assistant Prof. of Education

7) **Dr. T C Ayishabi**
Rtd. Prof. of Education

8) **Dr. Syamaladevi M B**
Asst.Prof. of Education

9) **Dr. Noushad P P**
Assistant Prof. of Education

10) **Dr. Neena K Kottalil**
HSST Botany

11) **Dr. Elizabeth B. John**
Asst. Prof. of Education (Provisional)

12) **Dr. Anju I**
Assistant Prof. of Education

## Area: *History*

13) **Dr. K. Sivadasan**
Prof. of History

14) **Dr. K N Ganesh**
Rtd. Prof. of History

15) **Sri. Sreejith E**
Assistant Prof. of History

16) **Mr. Vasisht M C**
Assistant Prof. of History

17) **Mr. Mujeeb Rahman K G**
Assistant Prof. of History

18) **Sri. Dinesh Kumar**
HSST History

## Area: *Language & Literature* (Hindi, English, Arabic, Malayalam, Sanskrit& Language Education)

19) **Dr. Pramod Kovvappurath**
Prof. of Hindi

20) **Dr. Fathima Jeem**
Associate Prof. of Hindi

21) **Dr. Herman P J**
Assistant Prof.of Hindi

22) **Dr. V Anil Kumar**
Prof. of Malayalam

23) **Dr. K M Anil**
Asst. Prof.of Malayalam

24) **Dr. N K Sundareswaran**
Associate Prof. of Sanskrit

25) **Dr. K. Sekharan**
Rtd. Prof. of Sanskrit

26) **Dr. K.K Abdul Majeed**
Asst. Prof. of Sanskrit

27) **Dr. Umar Thasneem**
Assistant Prof. of English

28) **Reenu George**
Assistant Prof.of English

29) **Dr. Praveen C**
Asst. Prof. of English Education

30) **Dr. Rincy M Sebastian**
HSST in English

31) **Dr. Praseeda P N**
HSA in English

32) **Dr. A B Moideenkutti**
Associate Prof. of Arabic

33) **Dr. Abdul Rasheed Poozhithara**
Asst. Prof. of Arabic Education

34) **Kingfley Deva John**,
Asst. Prof. of Tamil Education

**Appendix - XI**

DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

## Geographical Map of Pre-Independent India (British Colonial India)
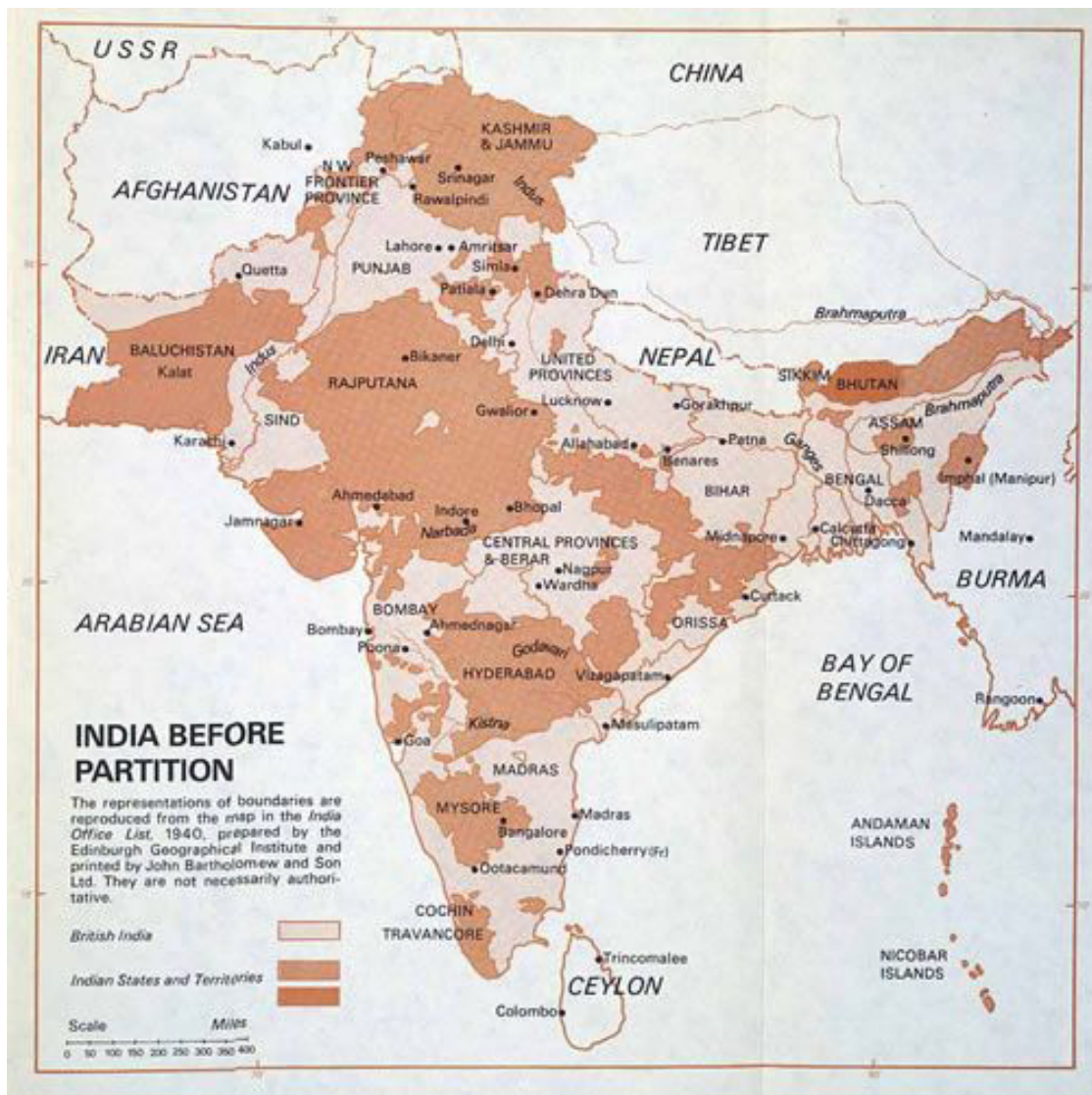
DEPARTMENT OF EDUCATION
UNIVERSITY OF CALICUT

# Geographical Map of Independent India

# Details of Research Publication

| Authors Name | Title of the Paper | Details of Journal/Publisher |
|---|---|---|
| Dr. Baiju K Nath & Vidhya . V | Quest for Quality Higher Education for the Marginalised - In view of RUSA | *Higher Education - between Quality and Reservation. Edited Book, New Delhi.2014* <br><br> *ISBN 978-93-5128-050-7* |
| Dr. Baiju K Nath & Vidhya . V | Teacher as Envisaged in Indian Classic Panchathantra- An analysis in view of system of Education | *International Journal of Educational Administration and Management. Jandec 2014 p.126-134* <br><br> *ISBN 2348-9332* |
| Dr. Baiju K Nath & Vidhya . V | Value education Curriculum Reflected in Panchathantra – an Indian Classic | *Significance and Development of Value Education in Teacher Education Seminar Proceeding Mercury Printers & Publishers Perambalur,2013* |
| Dr. Baiju K Nath & Vidhya . V | E-Sources for Sustainable Professional Development of Teacher Educators- Priorities and Concerns | *Readings in Teacher Education– Preparation and Professional Development Edited Book (RIE, Mysore- NCERT)* <br><br> *ISBN 978-93-5001-395-3* <br><br> *2013* |