

DNYANESHWARI

THE JOURNEY OF INDIAN EDUCATION SYSTEM

FROM VEDIC WISDOM TO CONTEMPORARY CHALLENGES



MAEER's MIT
Saint Dnyaneshwar B.Ed. College,
Alandi Devachi, Pune

2020-21



MAEER'S

Saint Dnyaneshwar B.Ed. College, Dehu Phata, Alandi (D), Pune



Mission

To aspire and strive for excellence in teacher education and research, by acuminating the holistic development of student teachers for the prosperousness of collaborators.

OBJECTIVE 1

To instill a passion for lifelong learning by encouraging student teachers to continually seek new knowledge, adapt to change & embrace personal growth.

OBJECTIVE 2

To facilitate research & outreach activities by influencing & sensitizing student teachers to social issues for the wellbeing of community.

OBJECTIVE 3

To ensure student teachers preparation for the transition from education to the workforce by equipping them with relevant knowledge, skills & experiences to align them with educational industry needs & expectations.

OBJECTIVE 4

To flourish positive culture in institution through dynamic & transparent involvement of institutional governance, effective leadership, participative management & vibrant resource mobilization.

OBJECTIVE 5

To promote sustainable practices & behaviours to make student teachers socially responsible, diligent, compassionate to cultivate eco-friendly institutional environment.

OBJECTIVE 6

To fulfill PLO's & CLO's by revising & reviewing the curriculum through innovative ideas of collaborators.

OBJECTIVE 7

To foster the idea of 'एकतुल्य कुटुम्ब' (One world one family) by igniting young minds through harmony, values & spirituality.



VISION

TO CONTRIBUTE TO THE UNIVERSE THROUGH EXCELLENCE IN EDUCATION AS A SOURCE OF PRIDE FOR THE WELLBEING OF HUMANITY BY MAGNIFYING THE VALUES, SKILLS & SPIRITUALITY.

From the Desk of Founder and Executive President



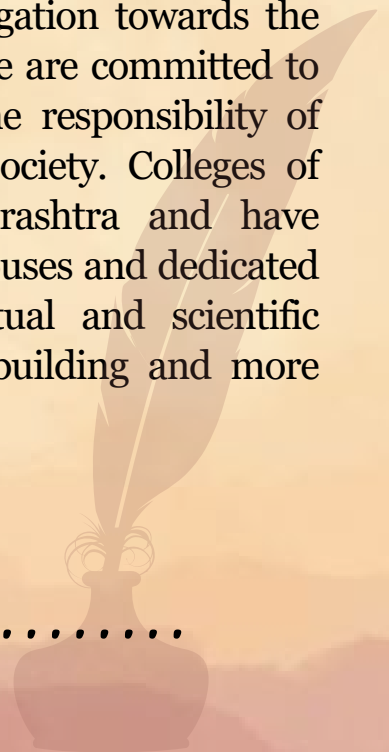
Prof. (Dr.) Vishwanath Karad

MAEER's MIT was founded in 1983 with proposition of meeting the need for a center for scientific and educational research and a engineering training MAEER's MIT went on to pioneer private higher education in a Maharashtra, and revolutionized the concept of imparting Education. Along with the imparting quality higher education, MAEER has promoted a unique blend of science and spirituality. With 68 institutions delivering KG to PG the need for a center for scientific and education to a 80,000 students at any given point of time, this multi-campus, multi-disciplinary venerated institute weaves a mosaic of integrity commitment and dedication. Contributing to industrial and economic growth of society and our quarter of century, MAEER's MIT has helped realize the dreams and aspirations of lakhs of students.

Evolving knowledge leaders and value educators

In Sanskrit, "Gu" means dark and "Ru" means light. A guru takes us from the darkness of ignorance to the brightness of knowledge, bliss and wisdom. A Guru is the one who shows the path of enlightenment, not just to his pupils, but to the entire society. It is a privileged task of training teachers who will direct our society towards progress; therefore we are very mindful of our obligation towards the society. At MAEER's MIT School of Education & Research. We are committed to put in our best efforts to evolve teachers who can take the responsibility of becoming knowledge leaders and value educators to our society. Colleges of Education under MITSOE&R are spread all over Maharashtra and have infrastructure of international standards. state-of-the-art campuses and dedicated faculties: In keeping with MAEER's philosophy off spiritual and scientific development, our courses give due emphasis to character building and more education along with a developing diligent teachers.

Our Mentor.....



From the Desk of Founder and Executive President



Prof. Swati Karad Chate

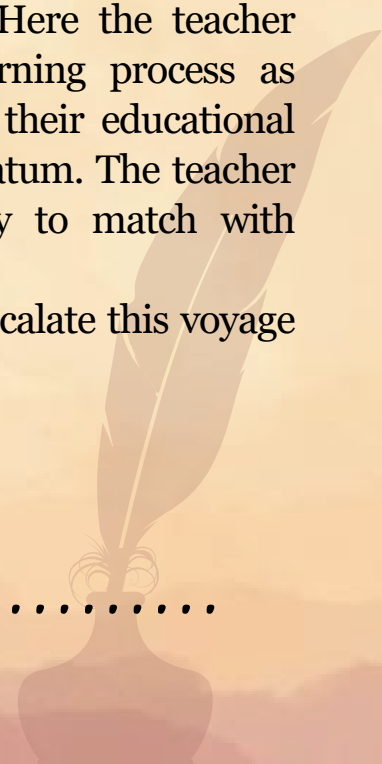
The Maharashtra Academy of Engineering and Education Research (MAEER) was established as a society and trust with the aim of creating and developing professional education facilities to train the aspiring young generation and thus to provide dedicated, ambitious and skilled professional to serve the society and the nation at large.

"I cannot say whether things will get better if we change; what I can say is that they must change if they are to get better." G.C. Lichtenberg.

MITSOE&R was established to focus on creation of quality learning habitat through the seamless integration of physical spaces and learning processes driven by an innovative set of prospects, I firmly believe that one should never compete with an opponent, but compete with your own self, for your own highest standards, and when you reach your limit, that gives a real joy and MIT Saint Dnyaneshwar B.Ed. College at Alandi (D) is one of the habitats of MITSOE where we intend to prepare such intellectually and morally charged teachers who will be skilled to cope with diverse set of educational challenges. Here the teacher trainees are trained not only in rudimentary teaching-learning process as prescribe in their curriculum but also transcend wisdom in their educational expedition by consolidating knowledge and skills at global stratum. The teacher trainees would be equipped with proficiency and dexterity to match with international echelons.

And I wish the best to the team of MIT Alandi (D), Pune to escalate this voyage towards excellence with zeal and zest

Our Motivator.....



Project Director's Message



Dr. Asawari Bhawe

My dear enthusiastic student teachers,

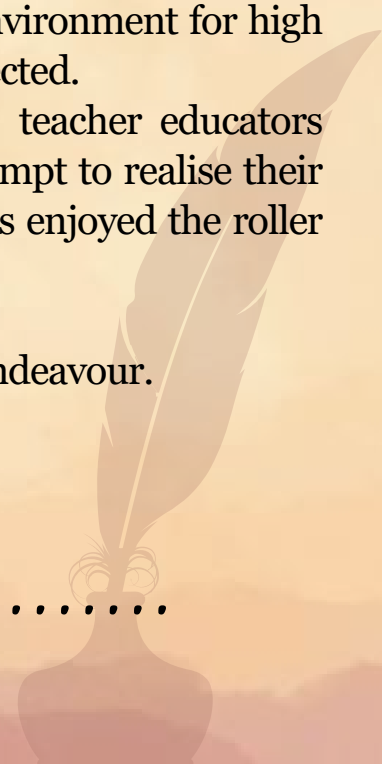
The entire fabric of any modern and progressive country is built upon the quality, dedication, competency and commitment of teachers. Your role as teachers in the new millennium has become multifaceted and challenging where in you will have to contribute a great deal to school education system, including energy, enthusiasm, competency in ICT and innovative methods of teaching and learning. To play this role effectively, we at the MIT Saint Dnyaneshwar, B. Ed College, Alandi strive to equip you with the appropriate knowledge, skills, attitudes and values.

We have not only tried to empower you with the necessary competencies as a teacher but also instil in you the desire for lifelong learning and for 'reaching the unreached'. It gives me immense pleasure that at MIT Saint Dnyaneshwar, B. Ed College, Alandi Campus is filled with enthusiastic teacher trainees willing to learn and a dedicated professional staff committed to providing these trainees with a quality teaching – learning process. I am extremely proud that at MIT Saint Dnyaneshwar, B. Ed College, Alandi, the teachers of tomorrow are nurtured through a unique, well-defined objectives and dedicated focus on "learning beyond the classroom." Our vision is to work in partnership with our young enthusiastic trainees and the community at large to create a positive and inclusive environment for high quality learning and teaching where everyone is valued and respected.

The team of MIT Saint Dnyaneshwar, B. Ed College, Alandi, teacher educators encourage each teacher trainee to give their very best in an attempt to realise their dreams. I am sure each one of you had great experience and has enjoyed the roller coaster B. Ed journey!

I wish each one of you a very bright future and success in every endeavour.

Our Inspiration.....



Principal's Foreword



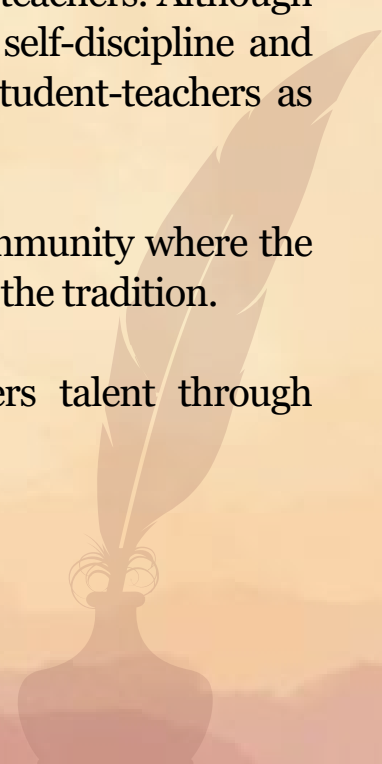
Dr. Surendra C. Herkal

MAEER's MIT Saint Dnyaneshwar B. Ed. College has a rich tradition for excellence in Education. We work under the valuable guidance of Prof. Dr. Vishwanath D. Karad Sir, who is the pioneer of the MIT Group of Institutions. We have a great history in providing high quality education catering for individual needs and preparing young people for the world of opportunities. This institution also provides Yoga and Spiritual education to their students so that they can awake their internal qualities and will get benefit in their day-to-day life as well as in professional life. I feel proud to provide quality education by equipping our students with skills, confidence and a positive approach with all round development.

We have excellent infrastructure, faculty and unbounded opportunities but at the end we are all counting on you to explore your old passion and new interest in ways that will lead you to be competitive global citizens. Our success rate for students progressing to higher and further education is very high. In the last academic year 2018-2020, the result was 97.77 % [B.Ed. Final year]. All teachers are dedicated and committed to the development of the institution by imparting the knowledge and play the role of facilitator and are role model to the student-teachers. Although we confidently focus on traditional virtues of good behaviour, self-discipline and hard work, we have a huge reputation for looking after our student-teachers as mentors

As a principal of this college, I am proud to be a part of the community where the staff brings it all together and the student-teachers carry forward the tradition.

It gives me immense pleasure to unveil my student-teachers talent through DNYANESHWARI.



Editorial...



Asst. Prof. Sanjay Shinde

I am elated in putting forth an amazing collection of articles by our students, exploring the evolution of the Indian Education system from ancient Vedic wisdom to modern challenges. The Dnyaneshwari is an adumbration of information and facts about the Indian education system.

I express my sincere gratitude to the Principal Dr. Surendra Herkal for guiding and supporting the creation of this enlightening college magazine, Dnyaneshwari.

It serves as a comprehensive record of our college activities throughout the year, providing a platform for students to share their knowledge, ideas, and information.

The magazine's theme explores the journey of the Indian education system, capturing the transition from the sacred Vedic era, where Gurus played multifaceted roles, to today's flourishing education system despite various challenges.

Our magazine is like a treasure chest full of stories, stunning pictures, and articles about the Indian Education System journey. These contributions not only showcase everyone's creative skills but also their thoughtful analysis. The committee is honoured to congratulate each and every contributor.

**"Empower minds through imaginative sparks;
transform learning into an enchanting
journey."**



Editorial Committee

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ABOUT MAEER

MAEER was the first step of the revolution in the education scenario of Maharashtra. Maharashtra, the third largest state in the country, with a rich heritage, known as the land of saints and also, the one which gave leaders to the world had yet to progressed in the field of education.

This realization embarked the journey of MAEER-in 1986 with the establishment of Maharashtra Institute of Technology (MIT), one of the first private engineering college in Maharashtra which still remains the flagship institute of the group.

With the sole objective of meeting the long felt need of a centre of scientific and educational research which would meet the challenges of the present and the future technical advancements of the fast changing world, MIT Group of Institutes was established as a society and charitable trust. Since then, the MIT Group of Institutes have grown leaps and bounds and has made a strong impact in the field of education throughout the country with more than 10 campuses in the state of Maharashtra covering almost 1000 acres of area, The MIT Group provides education in the fields of Engineering, medicine, pharmacy, marine Engineering. Insurance, Distance Education, Telecom Management, Lighting, Design, Food and Technology. Retail management, Masters in Business Administration, School of Government and also School of Education. At any given point of time, more than 50000 students are pursuing various courses all over our 65+ institutes.

With the statistics, The MIT Group is almost a big University by itself. It is worth mentioning that in appreciation of the work carried out by MAEER's MIT, Pune under the banner of World Peace Centre in championing the cause of promoting the value based universal education system for spreading the message of peace in the society, based on the appropriate blending of Education System for spreading the message of peace in the society, based on the appropriate blending of science, technology and spirituality, UNESCO, Paris bestowed the World Peace Centre, MAEER's MIT, Pune, India with an UNESCO Chair for Human Rights, Democracy, Peace and Tolerance on 12th May 1998.



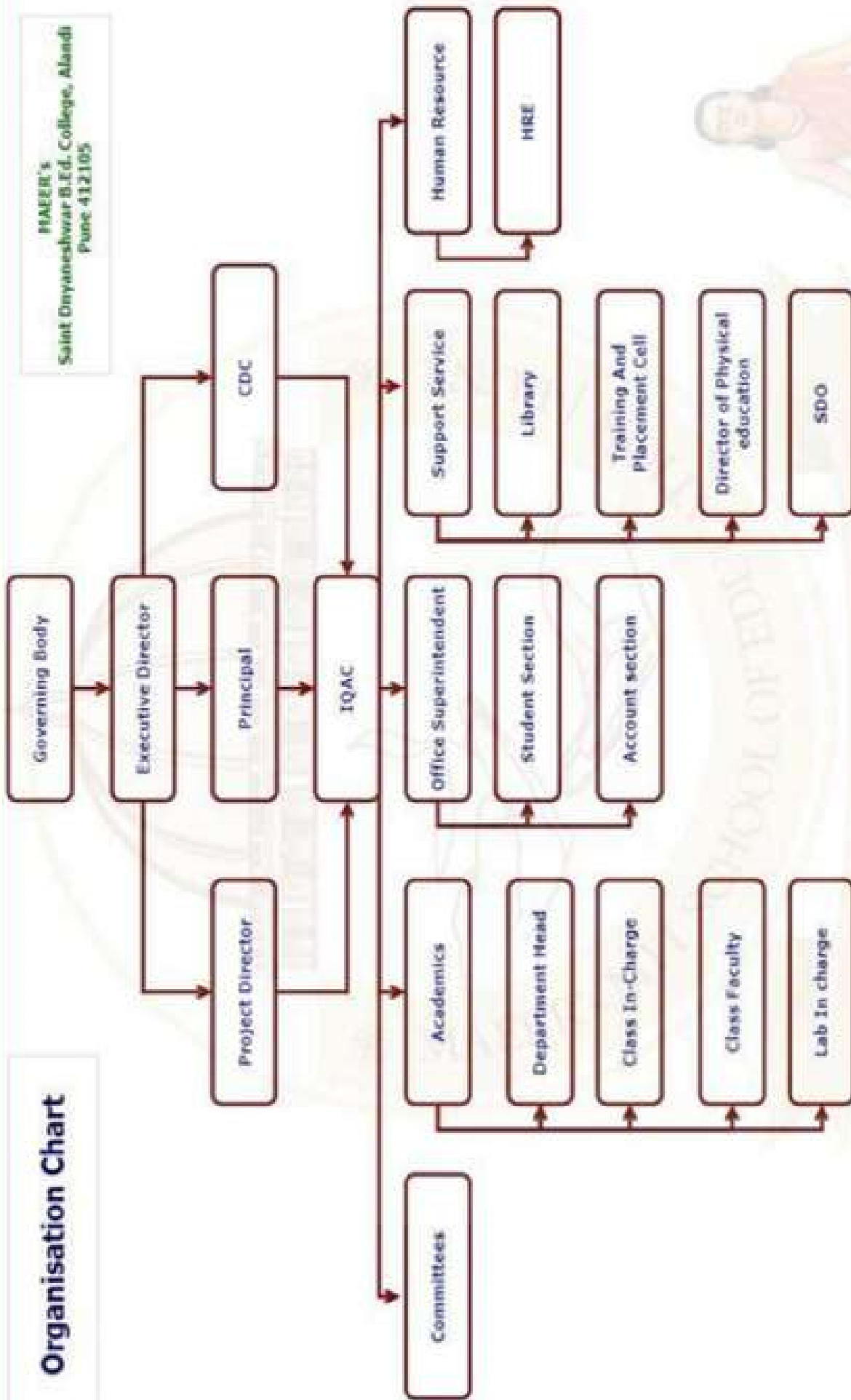
About MIT Saint Dnyaneshwar B.Ed. College

MAEER's Saint Dnyaneshwar B.Ed. College (SDBEd) has a tradition of providing the highest level of teaching, resulting in outstanding academic outcomes. From the portals of this college, students have progressed to become community leaders and achievers, not only in the field of education but in diverse other fields, realizing their dreams in the process. The college provides a young adult learning environment that blends with the tradition and culture of MIT Group. The facilities and programs are contemporary and relevant to the needs of students. The college lays strong emphasis on achievement, while providing a strong student support network. A range of diverse activities are conducted throughout the academic year.

- Workshops on various topics.
- Preparation of teaching aids by experts from SCERT.
- Life skills.
- Models of teaching.
- Constructivist teaching-learning.
- Ways to excel in B.Ed. examination – Subject-wise guidance.
- Development of edutech skills among teachers such as LMS Moodle and active learning strategies.
- On campus placement in diverse organizations and mock interviews.
- Emphasis on the use of cooperative and collaborative learning techniques and a constructivist approach.
- Student and staff enrichment programs that share the latest updates in the field of education, covering aspects such as work culture, hierarchical models like revised Bloom's Taxonomy, transactional analysis, mentoring and coaching and trends in education.
- Street plays on topics such as Swachh Bharat Abhiyan and dengue awareness, as a part of serving the community.
- Cleanliness programs at Indrayani Ghat and distribution of prasad.
- Social service activity in collaboration with NGOs such as Door Step and Teach for India.
- Quality enhancement programs that provide extra guidance to the students working to attain higher outcomes.
- Expert lectures conducted under schemes such as Girls' Personality Development and Students Guidance.
- Alumni meets and convocation ceremony.

Organisation Chart

MAEER'S
Saint Dnyaneshwar B.Ed. College, Alandi
Pune-412105



Transcending Wisdom

**Teaching & Non-teaching staff
Of
MAEER's MIT Saint Dnyaneshwar B.Ed. College,
Alandi (D), Pune 2020-21**

Sr. No.	Name of Staff	Designation
01	Dr. Surendra Chandrakant Herkal surendra.herkal@mitsoer.edu.in	Principal 9850239630
02	Ms. Pratibha Rajaram Dabhade pratibha.dabhade@mitsoer.edu.in	Asst. Professor 9767929590
03	Mr. Angad Yadavrao Jawale angad.jawale@mitsoer.edu.in	Asst. Professor 7774933555
04	Ms. Gangotri Vishwas Rokade gangotri.rokade@mitsoer.edu.in	Asst. Professor 9822359345
05	Mr. Sandip Gadilkar sandip.gadilkar@mitsoer.edu.in	Asst. Professor 9552524663
06	Dr. Vikas Tupsundar vikas.tupsundar@mitsoer.edu.in	Asst. Professor 9373179325
07	Mr. Sanjay Popat Shinde sanjay.shinde@mitsoer.edu.in	Asst. Professor 9850981187
08	Dr. Arpita Bhatt arpita.bhatt@mitsoer.edu.in	Asst. Professor 8975586725
09	Ms. Darshana Pawar darshana.pawar@mitsoer.edu.in	Asst. Professor 8830125798
10	Mrs. Geeta Vishwakarma geeta.vishwakarma@mitsoer.edu.in	Asst. Professor 9371281736
11	Dr. Shilpa Gawande shilpa.gawande@mitsoer.edu.in	Librarian 9130392787
12	Mrs. Arati Bhadmukhe arati.bhadmukhe@mitsoer.edu.in	Accountant 9623650564
13	Mr. Santosh Sangale santosh.sangale@mitsoer.edu.in	Library Assistant 9921242813
14	Mr. Mahavir Sonpethkar mahavir.sonpethkar@mitsoer.edu.in	Attendant 9096527032
15	Mr. Sunil Kamble sunil.kambale@mitsoer.edu.in	Attendant 7709122161

Students Council 2020-21

Sr. No.	Name	Designation	Post in the Council
01	Dr. Vikas Tupsundar	Assistant Professor	General Advisor Faculty
02	Shruti Kulkarni	Student	General Secretary
03	Minakshi Sharma	Student	Cultural Committee Head
04	Kasturi Sanagare	Student	Prayer Assembly and Spiritual Activities Committee Head
05	Mohan	Student	Sports & Tour- Visit Committee Head
06	Minal Upadhay	Student	Discipline & Cleanliness Committee Head
07	Ashwini Chalnakar	Student	Seminar, Workshop & Publishing Committee Head



Toppers
S.Y. [Final] 2019-20



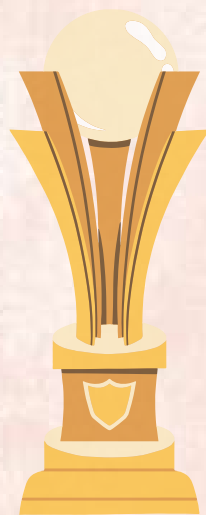
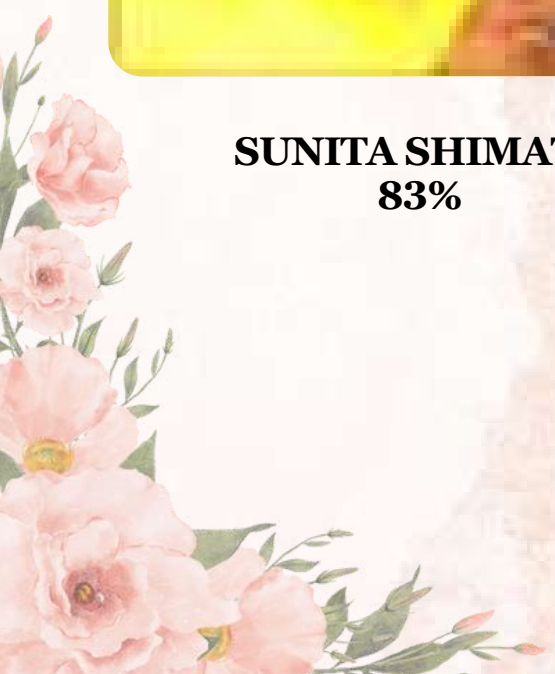
MEENAKSHI SABALKA
84.70%



SUNITA SHIMATE
83%



MARTINA SHINDE
82.50.%



COURSE -101

CHILDHOOD AND GROWING UP

ASST.PROF.ANGAD JAWALE

Objectives: To enable the student teacher to:

1. Understand the growth and development of the learner and its importance in the teaching learning process with special reference to adolescent stage.
2. become aware regarding the individual differences among learners
3. Identify the educational needs of diverse learners.
4. Get acquainted with the new (contemporary) theories of learning.
5. Understand Political, Social and Cultural dimensions along with their implications on childhood and growing up.
6. Become familiar with the impact of mass communication media on childhood and growing up.

MODE OF TRANSACTION

- DISCUSSION
- SEMINAR
- GROOP DISCUSSION
- QUESTION ANSWER
- CASE STUDY
- PROJECT

ACTIVITIES:

Practical: A case study of an adolescent learner

Day& Date: Wednesday 4th November to Saturday, 19 December 2020

CCE Activity: Presentation/Seminar

Day& Date: 7th January to 16th January 2021

Written examination:

Day& Date: Saturday, 1st May 2021

ACTION TAKEN:

- ü Under the Course of B.Ed. 101 Childhood and Growing Up session was organized for the making aware of adolescent learner's Physical, Mental, Emotional and Social and Cultural aspects.
- ü Different topics are provided to the students to discuss in classroom and conducted the discussion on it.
- ü Observation of adolescent learners had been done by the students and kept record of observation.
- ü Remedial teaching had been conducted for the students those who haven't cleared the concept of the course.

REFLECTION

v As a course in-charge I am reminded of the profound responsibility that comes with shaping the early experiences of young minds. As future educators, our role extends beyond imparting knowledge; it encompasses nurturing the holistic development of each child.

v The insights gained from course B.Ed. 101 Childhood and Growing Up will undoubtedly serve as a guiding light in our journey towards becoming effective and compassionate teacher educators.

CONCLUSION:

·The exploration of Childhood and Growing Up in the context of education through the course B.Ed. 101 course Childhood and Growing Up has provided a profound understanding of the multifaceted nature of child development.

·Throughout this journey, we delved into the theoretical foundations, stages of childhood, educational strategies, cultural considerations, and challenges inherent in fostering optimal learning environments.

COURSE -102

CONTEMPORARY INDIAN EDUCATION, GENDER & SOCIETY

ASST. PROF. SANJAY SHINDE

As we celebrate the one-year milestone of MAEER's MIT Saint Dnyaneshwar B.Ed. College, it's a moment of reflection and pride to encapsulate the academic journey of the F.Y.B.Ed. students enrolled in Course 102: Contemporary Indian Education, Gender & Society during the academic year 2020-21. Under the guidance of Assistant Professor Sanjay Shinde, the course not only fulfilled its academic requirements but also embraced innovative teaching methods and encouraged students to actively engage in the learning process.

****Practical Study of Educational Thinkers: ****

The academic year commenced with a unique and intellectually stimulating activity - the practical study of an educational thinker. Students were given the liberty to choose either Indian or Western thinkers, with the condition that no repetition would occur within the class. This exercise not only allowed students to delve deep into the philosophies of eminent educators but also required them to present their chosen thinker in class using visually appealing PowerPoint presentations.

This initiative aimed to instill research skills, public speaking abilities, and the art of effective communication. It provided students with a platform to share their insights into the selected educational thinker, fostering a rich exchange of ideas within the class.

****PPT Presentations and Report Preparation: ****

To further enhance their understanding of contemporary education issues related to gender and society, students were assigned topics from the syllabus. They diligently crafted PowerPoint presentations, which were then reviewed by their guide, ensuring a thorough understanding of the subject matter. The students subsequently presented their findings in online classes, demonstrating not only technical proficiency but also a deep comprehension of the course material.

In addition to presentations, students were required to prepare comprehensive reports, showcasing their analytical skills and the ability to articulate complex concepts. This dual approach of presentations and reports aimed at honing both verbal and written communication skills.

****Group Discussions on Contemporary Issues: ****

Recognizing the importance of fostering critical thinking, group discussions on contemporary issues in education were conducted in online classes. These discussions provided students with a platform to express their opinions, debate various perspectives, and develop a nuanced understanding of the challenges and opportunities in the field of education.

****Preliminary Exam and Course Completion: ****

As the academic year drew to a close, students were assessed through a preliminary exam conducted online via Testmoz. This allowed for a comprehensive evaluation of their grasp on the course content. The successful completion of the course was a testament to the dedication and hard work of both the students and the esteemed faculty.

COURSE -102

CONTEMPORARY INDIAN EDUCATION, GENDER & SOCIETY

ASST. PROF. SANJAY SHINDE

****Result Analysis of Course 102 - Contemporary Indian Education, Gender & Society (Academic Year 2020-21)****

In the journey of academic excellence, Course 102 - Contemporary Indian Education, Gender & Society has witnessed outstanding achievements, with a remarkable 100% result. The breakdown of grades is as follows:

- ****A+: 31 students****
- ****A: 33 students****
- ****B+: 6 students****
- ****B-: 6 students****
- ****Grade 0: 8 students****
- ****Fail: 0 students****
- ****Result : 100%****

This exceptional performance is a testament to the dedication and hard work put forth by both the students and the faculty. The holistic approach to education has not only ensured a high success rate but has also fostered a deep understanding of the subject matter.

****Top Performer - Tejaswi Kumbharkar:****

We take immense pride in acknowledging Tejaswi Kumbharkar as the First Ranker in Course 102, securing an impressive 94 marks. Tejaswi's commitment to academic excellence, coupled with a passion for the subject, has set a benchmark for her peers. Her exceptional performance reflects not only a mastery of the course content but also a profound engagement with the nuances of Contemporary Indian Education, Gender & Society.

Tejaswi's success goes beyond the numerical representation of marks; it is a testament to her intellectual curiosity, analytical prowess, and dedication to the pursuit of knowledge. Her achievement stands as an inspiration to all, demonstrating the heights that can be reached through diligence and a thirst for learning.

As we celebrate the success of Course 102, we extend our heartfelt congratulations to Tejaswi Kumbharkar and all the students who have contributed to this stellar academic performance. May this success be a stepping stone to even greater accomplishments in their educational journey.

COURSE -102

CONTEMPORARY INDIAN EDUCATION, GENDER & SOCIETY

ASST. PROF. SANJAY SHINDE

****Outstanding University Exam Results:****

The culmination of the academic journey was marked by outstanding results in the university exams. The students' success was not only a reflection of their individual efforts but also a testament to the guidance and expertise provided by Assistant Professor Sanjay Shinde. His commitment to the subject and tireless efforts in mentoring the students have undoubtedly played a pivotal role in their academic achievements.

****Student Gratitude:****

The overwhelming sentiment among the students is one of gratitude towards Assistant Professor Sanjay Shinde. His unwavering support, insightful guidance, and commitment to academic excellence have left an indelible mark on their educational journey.

In conclusion, the academic year 2020-21 for Course 102 at MAEER's MIT Saint Dnyaneshwar B.Ed. College has been marked by intellectual exploration, interactive learning, and remarkable achievements. As the college enters another year of academic endeavors, the legacy of quality education and holistic development continues to thrive.

COURSE -104

ASSESSMENT AND EVALUATION FOR LEARNING

ASST. PROF. GANGOTRI V. ROKADE

MIT Saint Dnyaneshwar B.Ed. College has implemented the F.Y. B.Ed. course 104 i.e. Assessment and Evaluation for Learning using the various modes of transactions of the teaching learning process. The details of the course objectives, course outcomes and activities were as follows.

B.Ed. 104 : Course Objectives

To enable the student teacher to:-

- 1- understands the process of evaluation.
- 2 -develop the skill in preparing, administering and interpreting the achievement test.
- 3 -understand and use different techniques and tools of evaluation for learning.
- 4-comprehend the process of assessment for learning
- 5 -develop skills necessary to compute basic statistical measures to assess the learning.

The Assessment scheme for the Internal assessment and External assessment was as follows,

Assessment scheme

Internal Assessment: 20 Marks

Activity 1	Activity 2	Activity 3	Total marks	Conversion
Practical (50 marks)	Seminars (50 marks)	Prelim exams (80 marks)	180	20

External Assessment: 80 Marks

Written Exam	80 Marks
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According to the S .P.P.U. syllabus, the following list of Practicals was suggested as follows,

PRACTICAL (any one from the given list)

1. Developing an achievement test with its Blue Print, Answer Key and Marks Distribution.
2. Developing a Portfolio / Profile / Evaluation Rubric
3. Evaluation of available Unit test and reformation of the same.
4. Designing Questionnaire / Interview Schedule on a given topic

The **Activity 1**: Practical: Developing an achievement test with its Blue Print, Answer Key and Marks Distribution was conducted after the discussions with the student-teachers. The orientation of the Practical was given on 17/06/2021 and the date of submission was 17/07/2021.

The **Activity 2** was Seminar, which was organized online during March 2021 to June 2021.

The **Activity 3** was Preliminary examination which was conducted on 4/09/2021.

The internal evaluation was done based on all the 3 Activities.

Eighty five student teachers out of total 91 student teachers have completed all the 3 activities successfully for completion of the internal work.

The learning outcomes were as follows,

The student teacher,

CO1- understands the process of evaluation.

CO2 -develops the skill in preparing, administering and interpreting the achievement test.

CO3 -uses different techniques and tools of evaluation for learning.

CO4-comprehends the process of assessment for learning

CO5 –develops the skills necessary to compute basic statistical measures to assess the learning.

COURSE -105

Advanced Pedagogy & Application of ICT

DR. VIKAS TUPSUNDAR

Introduction :-

In the academic year 2021-22 under the syllabus B.Ed. first-year course code BED: 105: Advanced Pedagogy and Application of ICT, a well planned practical work was organized as per guideline given by Savitribai Phule Pune University. A total weight age of 20 marks has been given for the all practical work. Similarly, a total of three activities were organized in the practical work of the subject. At the beginning of the academic year 2021-22, all the student teachers were oriented on the subject on 13/01/2022. In this, the following three activities were organized in the college under this subject...

- Activity 1: Mobile App (50 Marks)
- Activity 2: PPT Presentation (50 Marks) and
- Activity 3: Pre - Annual examination (80 Marks)

TIME TABLE AND PLANNING :-

Sr. No.	Name of the Activity	Date of the Notice	Date of Conduction	Date of Notice for Submission	Date of Submission
01	General Orientation of Subject	12/01/2022	13/01/2022	--	--
02	Activity: 1: Review an educational mobile app and write a report.	13/01/2022	23/03/2022 to 13/04/2022	23/03/2022	On or Before 01/06/2022
03	Activity : 2 : PPT Presentation	13/01/2022	26/04/2022 to 15/5/2022	26/04/2022	On or Before 26/06/2022
04	Activity : 3 : Pre - Annual Exam.	02/08/2022	20/08/2022	--	--
05	Final All Practical Work Submission	01/08/2022	--	--	On or Before 16/08/2022

EXECUTION OF THE PRACTICAL WORK :-

General Orientation :

At the beginning of the academic year 2021-22, on dated 13/01/2022 all the student teachers were conducted an orientation session on overall practical work execution of course code BED:105: Advanced Pedagogy & Application of ICT. In this, the student teachers were given information about the practical part to be implemented under the course code BED:105: Advanced Pedagogy & Application of ICT.

Activity :1: Review an Educational Mobile App & Write a Report :-

On dated 23/03/2022, the first activity of practical work was oriented to the student teachers. In the practical work, the educational mobile app was selected and reviewed. Student teachers selected a very innovative mobile app and reviewed it under the guidance of subject in charge Dr. Vikas S. Tupsundar. Each student teacher did a preliminary inspection of various mobile apps before selecting a actual mobile app. Preference is given to select mobile apps which have a rating of more than 4.5. After that, each student teacher presented the selected mobile and informed the entire student teachers about it. In the practical work, Student teachers identified how mobile apps can be used for teaching learning process. Student teachers reviewed various features of the mobile app, its technical side, and its positive and negative sides. The practical work was carried out in the period from 23/03/2022 to 13/04/2022. All the Student teachers checked their practical work and submitted it to the college within the scheduled time. As a professor, I also came to know about various innovative mobile apps while conducting the practical work.

COURSE -105

Advanced Pedagogy & Application of ICT

DR. VIKAS TUPSUNDAR

Activity: 2: PPT Presentation :-

On dated 26/04/2022, the second activity of practical work was oriented to the student teachers. PPT presentation was selected under the practical work. First of all the student teachers were given information on how to prepare a PPT presentation. Student teachers were given practice for this. According to the interests of the students, they were distributing into syllabus topic for the PPT presentation. Sufficient time was given to students to prepare the PPT Presentation. The PPT presentation prepared by them was examined and guided accordingly. Amendments were made as per requirement in the practical work. As per the guidelines, all the student teachers presented their PPTs according to the schedule. All the student teachers prepared and presented the PPT very well. All the student teachers participated spontaneously in the practical work. After the PPT presentation of the student teachers it was discussed and feedback was given to the student teachers.

•Activity: 3: Annual Examination :-

As per guideline given by Savitribai Phule Pune University the B.Ed.annual examination was organized in the college. The question paper and answer key were prepared as per the guidelines of the SSPU University. The annual examination of the course was conducted on 20/08/2022 as per the guidance of the examination department. According to the marking scheme of the answer sheets, the answer sheets of the students were examined and scored. Student teachers were given reimbursement for writing answer papers. The annual examination is very important for the preparation of the final examination of the university and the student teachers were guided on how to get better marks by solving the question papers better. Motivated student teachers to study. Student teachers were evaluated internally by converting the total 180 marks in the above practical work into 20 marks.

I am eternally grateful to Dr. Surendra C. Harkal, Principal of the MIT SDBED College, for entrusting me with the responsibility of doing the work of the Course Code BED-105 : Advanced Pedagogy & Application of ICT and reposing his trust in me.

UNDERSTANDING DISCIPLINES OF SCHOOL SUBJECTS (ENGLISH)

ASST. PROF. SANJAY SHINDE

In the tapestry of academic excellence at MAEER's MIT Saint Dnyaneshwar B.Ed. College, the course 106-03 - Understanding Disciplines of School Subjects - English, for the academic year 2020-21, emerges as a vibrant thread embodying innovation, practicality, and the spirit of collaboration. Under the guidance of Assistant Professor Sanjay Shinde, this course has been a journey of enlightening insights and impactful learning experiences.

****Practical - Project Report & PowerPoint Presentation:****

The academic year commenced with an invigorating orientation focused on Project Report and PowerPoint Presentation (PPT). Students were introduced to the art of crafting compelling presentations and were inspired by exemplary PPTs from various disciplines. Harnessing this newfound knowledge, students were tasked with creating PPTs on various Grammar topics tailored for specific standards and boards.

The diligent efforts of the students were evident as they meticulously prepared insightful and visually appealing PPTs. Each presentation was a testament to their understanding of grammar nuances and their adeptness at translating theoretical concepts into engaging multimedia formats. Before presenting, students sought guidance from their teachers, ensuring the highest standards of content quality.

****Submission of Beautiful Reports:****

In addition to PPT presentations, students were required to complement their visual aids with comprehensive reports. These reports, submitted to the course in charge, were a testament to the students' ability to articulate their understanding of complex grammar topics in a clear and organized manner. The synergy between PPTs and reports showcased the students' commitment to academic excellence.

****Preliminary Exam and Course Completion:****

The academic year concluded with a rigorous preliminary exam conducted online via Testmoz. This assessment served as a barometer of the students' grasp on the subjects covered throughout the year. The course unfolded through a diverse array of classes, activities, and question-answer sessions, cultivating a rich learning environment.

COURSE-106-03

UNDERSTANDING DISCIPLINES OF SCHOOL SUBJECTS (ENGLISH)

ASST. PROF. SANJAY SHINDE

****Outstanding University Exam Results and Gratitude:****

The highlight of the academic journey was the outstanding 100% result in the university exams for Course 106-03. This stellar achievement not only reflects the commitment and hard work of the students but also attests to the remarkable teaching prowess of Assistant Professor Sanjay Shinde.

The students, deeply appreciative of their mentor's guidance, expressed gratitude for his outstanding and awe-inspiring teaching. Assistant Professor Sanjay Shinde's dedication to imparting knowledge and fostering a love for English among his students has undoubtedly left an indelible mark on their educational journey.

In conclusion, Course 106-03 stands as a shining example of pedagogical excellence, where theoretical knowledge seamlessly intertwines with practical skills. As MAEER's MIT Saint Dnyaneshwar B.Ed. College continues its legacy of nurturing exceptional educators, this course remains a beacon illuminating the path to innovative and effective teaching practices.

COURSE-106-06

UNDERSTANDING DISCIPLINES OF SCHOOL SUBJECTS (HISTORY)

ASST. PROF. DARSHANA PAWAR

About Subject: -

The History subject curriculum for first year B.Ed. Students aimed to provide comprehensive understanding of various historical periods, events, and methodologies fostering critical thinking and analytical skills. The subject History having significant importance for B.Ed. students for several reasons. Here are some key aspects highlighting the need and importance of the history subject for B.Ed. students History provides a comprehensive understanding of how societies have evolved over time.

Code	BED-106-06	
Course Category	OPTIONAL COURSES	
Course Title	Understanding disciplines and school subjects-HISTORY	
Credits	Teaching Hours	Marks (External +Internal)
1	32	(40+10=50)

Objectives of the subject

To enable the student teacher to

1. Understand the Indian Culture and World.
2. Realize the concept of Election Process.
3. Take interest in the study of Fundamental Rights & Human Rights.
4. Appreciate the significance and the role of Political Parties, Gov. Bodies.
5. Importance of the contribution of Shivaji Maharaj in History.
6. Realize the importance of Movements for Freedom.
7. Comprehend the concept of democracy and different religious diversity of India.

Outcomes of the subject

- 1 Describe Ancient India and the World
- 2 Explain about the Shivaji Maharaj.
- 3 Explain the Revolutionary Movement.
- 4 Explain The quit India Movement.
- 5 Explain and differentiate between Caste-Democracy and Religion-Democracy
- 6 Explain Election Process
- 7 Relate Election Process with respective other countries
- 8 Define the terms Fundamental Rights and Duties
- 9 Explain the work of Local Government Bodies
- 10 Explain the Functions of the United Nations.

COURSE-106-06

UNDERSTANDING DISCIPLINES OF SCHOOL SUBJECTS (HISTORY)

ASST. PROF. DARSHANA PAWAR

**ASSESSMENT SCHEME- INTERNAL + EXTERNAL ASSESSMENT: 10+40
= 50 MARKS**

Activity 1	Activity 2	Total marks	Conversion	Written Exam
50	40	90	10	40

Assessments and Examinations

Students demonstrated a strong grasp of historical concepts through well-executed assignments, examinations. Assessments were designed to evaluate critical thinking, research skills, and the ability to articulate historical arguments.

Sr. No.	Name of the Activity
Activity-1	Prepare a report of Indian Constitution with reference to Fundamental Rights and Duties.
Activity-2	Preliminary exam

Mode of Transaction- Discussion, Group Work, Assignments, Lecture, Power point presentation

Student Performance

The performance of students in the history subject has been commendable. showcasing a high level of engagement and dedication to historical studies.

The annual report for the history subject reflects a year of academic excellence, student achievement, and innovative teaching methodologies. The department looks forward to building on these successes and addressing challenges to provide an even more enriching experience for students in the upcoming academic year.

UNDERSTANDING DISCIPLINES OF SCHOOL SUBJECTS (GEOGRAPHY)

ASST. PROF. ANGAD JAWALE

BEd. 106 Understanding Discipline of school subject: Geography had been conducted during the academic year 2020-21. The Prescribed objectives are fulfilled of the course with interactive, collaborative and project based learning.

OBJECTIVES :

1. To enable student teachers to revise the knowledge of all Branches of Geography subject at a school level.
2. To enable the student teachers to understand the interdependence and interrelationship among the various concepts and processes in Geography Subject.
3. To enable student teachers to acquire the skills related to map and instruments in Geography.
4. To develop a technique of observation and reporting of Geographical phenomenon among student teacher.
5. To create interest of Geography subject among student teachers.

ACTION TAKEN:

Following actions had been taken for the BED 106 Understanding Discipline for the school subject: Geography during academic year 2020-21

ØFor the Course BEd. 106 Understanding discipline of school subject: Geography content enrichment programme had been implemented.

ØConducted a workshop for Text Book Analysis and got prepared the text book analysis on different school standards.

ØUnder the practical of textbook analysis got prepared form the geography students the structure of the Geography Subject.

ØInculcated the core elements, Values and life skills among students by conducting workshop.

ØFor the purpose of student's improvement in fundamentals of geography conducted remedial teaching.

REFERENCES:

1. Std.6th to Std. 12th Geography/Social Science text books of State boards of Maharashtra and CBSE Board.
2. Chandan and Puri, Regional Development
3. Doniwal Hemant Kumar , Population of Geography, Authors Press
4. Frederick K.Lutgens, Edward J.Tarback & Dennis Tasa, The atmosphere: an introduction to meteorology

UNDERSTANDING DISCIPLINES AND SCHOOL SUBJECTS GENERAL SCIENCE

ASST. PROF. PRATIBHA RAJARAM DABHADE



This course is for the two credits i.e., 50 marks. 40 marks for university examination (external evaluation) and 10 marks for the internal evaluation.

Outcomes of course: To enable the student teacher to

- 1) explains nature, scope & importance of general science at secondary level.
- 2) analyse the textbook & content of general science at secondary level.
- 3) differentiate life on the earth.
- 4) distinguish the basic concepts of different branches of chemistry.
- 5) explain concepts in Physics.
- 6) define facts, terms, concepts, laws & principles in general science.

Two activities conducted under internal evaluation.

Activity 1: Course Related Practical- Visit of a Science Laboratory

Activity 2: Preliminary Examination

Activity 1 i.e., course related practical- Visit of a Science Laboratory was for 50 marks. Orientation of the practical was given by the Course In-charge Ms. Pratibha Dabhade during the lecture period (Online – MS teams) on 10/06/2021. For this we got Permission from the Principal of ACS Junior College, Alandi Dr. Because of the COVID-19 the visit was conducted via online mode on 15/06/2021.

Course In charge Ms. Geeta Vishwakarma and Science teacher of the Junior college MS. Sibi Manoj were explained the nature and working of the science laboratory, specimens/apparatus used for the conduction of the practical.

After report writing students were submitted their journals via online mode on LMS EDMODO on or before 03/07/2021.

While transacting the syllabus Course In charge teacher used various methods/techniques - lecture cum demonstration, Project method, lecture cum discussion, Technology based teaching, flipped classroom, cooperative learning etc.

Activity 2 i.e., Preliminary exam was held on 06/09/2021. Prelim exam was for 50 marks. Obtained marks in both the activities were converted out of 10 marks. As per the need of the student guidance was given by the Course In Charge.

**UNDERSTANDING DISCIPLINES AND SCHOOL SUBJECTS
(MATHEMATICS)****ASST. PROF. GANGOTRI V. ROKADE**

MIT Saint Dnyaneshwar B.Ed. College has implemented the F.Y. B.Ed. course 106-09 i.e. Understanding disciplines and school Subjects using the various modes of transactions of the teaching learning process. The details of the course objectives, course outcomes and activities were as follows.

Course Objectives

To enable student teacher to,

- 1) Understand nature, scope & importance of Mathematics at secondary level.
- 2) Analyze the textbook & content of Mathematics at secondary level.
- 3) Understand basic concepts in Arithmetic, algebra, and Geometry.
- 4) Familiarize facts, terms, concepts, laws & principles in Mathematics.
- 5) Apply basic concepts of Mathematics in daily life.

The Assessment scheme for the internal assessment and External assessment was as follows,

Assessment scheme**Internal Assessment: 20 Marks**

Activity 1	Activity 3	Total marks	Conversion
Practical (50 marks)	Prelim exams (40 marks)	90	10

External Assessment: 80 Marks

Written Exam	80 Marks
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According to the S .P.P.U. syllabus, the following list of Practicals was suggested as follows, PRACTICAL (any one from the given list)

1. Investigatory Project/ Model
2. Visiting a Mathematics Institute
3. Contribution of Indian Mathematicians

The Activity 1: Practical: Contribution of Indian Mathematicians was selected by the student teachers after the discussion. The orientation of the Practical was given on 31/06/2021 and the date of submission was 31/07/2021.

The Activity 2 was Preliminary examination which was conducted on 06/09/2021

The internal evaluation was done based on the 2 Activities.

Fifty four student teachers, who have opted for Mathematics method, completed both the activities successfully for completion of the internal work.

The learning outcomes were as follows,

The student teacher,

- CO1. Understands nature, scope & importance of Mathematics at secondary level.
- CO2. Analyzes the textbook & content of Mathematics at secondary level.
- CO3. Understands basic concepts in Arithmetic, algebra, and Geometry.
- CO4. Familiarizes facts, terms, concepts, laws & principles in Mathematics.
- CO5. Applies basic concepts of Mathematics in daily life.

ASST. PROF. SANJAY SHINDE

As we reflect on the academic prowess of MAEER's MIT Saint Dnyaneshwar B.Ed. College, the journey of Course 107-03 - Pedagogy of School Subjects - English in the academic year 2020-21 stands out as a beacon of innovative teaching and dedicated learning. Under the able guidance of Assistant Professor Sanjay Shinde, the course has not only met its academic milestones but has also fostered creativity and critical thinking among the aspiring educators.

****Practical - Textbook Analysis:****

The academic year kicked off with an engaging and insightful orientation session on Textbook Analysis. Students were tasked with selecting textbooks from various standards (8th to 12th) and diverse boards (State, CBSE, and ICSE). This exercise was designed to instill a comprehensive understanding of the educational material available to school students and to equip the budding teachers with the skills to critically evaluate and enhance teaching methods.

The students undertook the textbook analysis in a creative manner, delving into core elements, values, and life skills embedded in each lesson. Beautifully crafted charts adorned with relevant pictures were presented, providing a visual representation of their analytical insights.

****Workshops on Teaching Methods and Aids:****

Recognizing the importance of practical teaching skills, online workshops were conducted throughout the year. These sessions focused on guiding students in the selection of effective teaching methods for specific lessons and the creation of impactful teaching aids. The workshops aimed to bridge the gap between theory and practice, equipping students with the tools necessary for a dynamic and engaging classroom experience.

****Preliminary Exam and Course Completion:****

The academic year culminated with a comprehensive preliminary exam conducted online via Testmoz. This evaluation served as a testament to the students' understanding of the pedagogical principles and their ability to apply them in real-world scenarios. The successful completion of the course, marked by various classes, activities, and question-answer sessions, showcased the dedication and perseverance of both the students and the faculty.

****Outstanding Result and Student Gratitude:****

The result analysis for Course 107-03 - Pedagogy of School Subjects - English reflects a stellar 100% success rate, underlining the effectiveness of the teaching methodologies employed throughout the academic year. The students, recognizing the invaluable guidance provided by Assistant Professor Sanjay Shinde, expressed their gratitude for his outstanding and awe-inspiring teaching.

In conclusion, Course 107-03 has not only imparted pedagogical knowledge but has also nurtured a passion for innovative and effective teaching practices. As MAEER's MIT Saint Dnyaneshwar B.Ed. College continues its commitment to excellence, the success of this course is a testament to the institution's dedication to shaping the educators of tomorrow.

COURSE 107-06

PEDAGOGY OF SCHOOL SUBJECTS - (HISTORY)

ASST. PROF. DARSHANA PAWAR

About Subject: -

Pedagogy in the context of education refers to the methods and practices of teaching. When it comes to teaching history, there are several effective strategies and approaches that can be employed to engage B.Ed students. Here's a guide to help understand the pedagogy of history

Code	BED-107-06	
Course Category	OPTIONAL COURSES	
Course Title	Understanding disciplines and school subjects-HISTORY	
Credits	Teaching Hours	Marks (External +Internal)
2	32	(40+10=50)

Objectives of the subject

To enable the student teacher to

1. Understand the nature, scope and importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject.
5. Explain the concept and types of curriculums and syllabus.
6. Explain importance and use of core elements values and life skills.
7. Analyze the text book and content.
8. Analyze the various resources in teaching learning of subject.
9. Understand qualities of good teacher
10. Analyze and evaluate the new trends of current issues in subject.

Outcomes of the subject

Student able to:

- 1 Describe the Place of the Subject history in the Higher secondary school curriculum
- 2 Explain the Types of History
- 3 Relate Place of the Subject history in the Higher secondary school curriculum
- 4 Describe Correlation of History subject with another subject.
- 5 Describe Pedagogical Approaches for the Subject History
- 6 Explain and differentiate between syllabus and curriculum.
- 7 Define Methods of construction of curriculum
- 8 Define Values, Core-elements & Life Skill

ASST. PROF. DARSHANA PAWAR

Assessment scheme-Internal + External Assessment: 10+40 = 50 Marks

Activity 1	Activity 2	Total marks	Conversion	Written Exam
50	40	90	10	40

Assessments and Examinations

Students demonstrated a strong grasp of historical concepts through well-executed assignments, examinations. Assessments were designed to evaluate critical thinking, research skills, and the ability to articulate historical arguments.

Sr. No.	Name of the Activity
Activity-1	Prepare a report of Indian Constitution with reference to Fundamental Rights and Duties.
Activity-2	Multiple choice Questions

Mode of Transaction- Discussion, Group Work, Assignments, Lecture, Power point presentation

ASST. PROF. ANGAD JAWALE

BEEd. 107 Pedagogy of the School Subject Geography:had been conducted during the academic year 2020-21. The Prescribed objectives are fulfilled of the course with interactive, collaborative and Practical based learning.Following objectives are fulfilled during the course completion.

OBJECTIVES:

To enable the student teacher to :-

1. Understand the nature,scope and importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches , methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject.
5. Explain importance and use of core elements life skills & values.
6. Analyze the text book & content.
7. Explain the concept and types of curriculum and syllabus.
8. Analyze the various resources in teaching learning of subject.
9. Understanding qualities of good teacher.

ACTION TAKEN:

In following way action taken had been done in the Course of BEd 107 Pedagogy of the School Subject Geography.

- Ø Integration of technology
- Ø Experimental learning
- Ø Feedback and Reflection
- Ø Recognizing the importance of environmental awareness

REFLECTION:

As a course incharge I reflect on my journey through BEd 107-07 Pedagogy of the School Subject Geography, I am struck by the transformative impact it has had on my teaching philosophy. Geography education is not merely about conveying facts and figures; it is a dynamic process that involves cultivating curiosity, fostering critical thinking, and instilling a global perspective. Armed with the insights gained from this course, I am better equipped to navigate the evolving landscape of education, prepared to inspire the next generation of geographers and global citizens.

CONCLUSION:

In drawing the curtains on my exploration of BEd 107-07: Pedagogy of the School Subject - Geography, I find myself standing at the intersection of theory and practice, armed with a newfound appreciation for the art of teaching geography. This journey has been a cartographic expedition, mapping not only the geographical landscapes but also the educational terrain, discovering effective strategies to impart knowledge and inspire a passion for understanding the world.

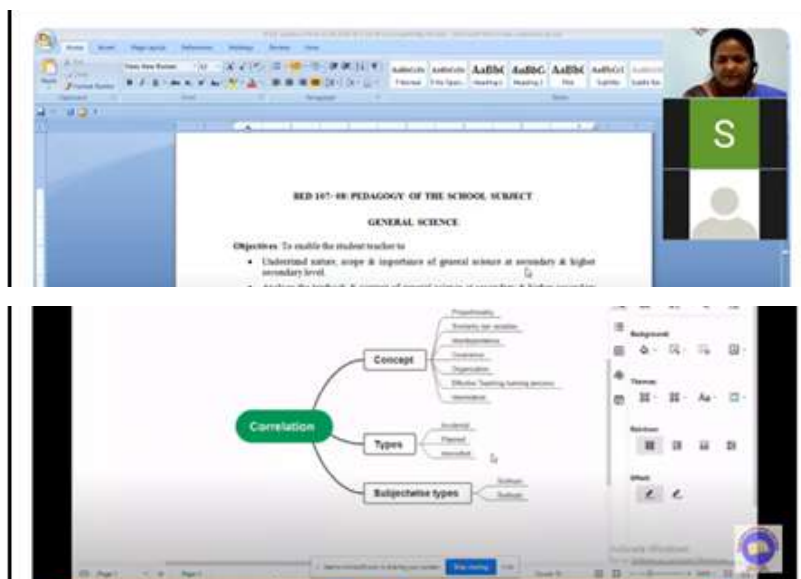
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9. . Teaching of Geography - B.C. Rai.

COURSE 107-08

UNDERSTANDING DISCIPLINES AND SCHOOL SUBJECTS (GENERAL SCIENCE)

ASST. PROF. PRATIBHA RAJARAM DABHADE



This course is for the two credits i.e., 50 marks. 40 marks for university examination (external evaluation) and 10 marks for the internal evaluation.

Outcomes of this course were to enable the student teacher to

- 1) explains nature, scope & importance of general science at secondary & higher secondary level.
- 2) Analyse the textbook & content of general science at secondary & higher secondary level.
- 3) Implement methods & models of teaching learning of general science.
- 4) acquire the competencies of general science teacher
- 5) define facts, terms, concepts, laws & principles in general science.

Two activities conducted under internal evaluation.

Activity 1: Course Related Practical- Textbook Analysis

Activity 2: Preliminary Examination

Activity 1 i.e., course related practical- Textbook Analysis was for 50 marks. Orientation of the practical was given by the Course In-charge Ms. Pratibha Dabhade during the lecture period (Online – MS teams) on 11/06/2021. Some of the part of practical like, content analysis, textbook analysis was conducted during the lecture time. Two weeks were given for writing the practical

journal. Students were submitted their journals via online mode on LMS EDMODO on or before 03/07/2021.

While transacting the syllabus Course In charge teacher used various methods/techniques - lecture cum demonstration, Project method, lecture cum discussion, Technology based teaching, flipped classroom, cooperative learning etc.

Activity 2 i.e., Preliminary exam was held on 07/09/2021. Prelim exam was for 50 marks. Obtained marks in both the activities were converted out of 10 marks. As per the need of the student guidance was given by the Course In Charge.

**PEDAGOGY OF SCHOOL SUBJECTS
MATHEMATICS****ASST. PROF. GANGOTRI V. ROKADE**

MIT Saint Dnyaneshwar B.Ed. College has implemented the F.Y.B.Ed. course 107-09 i.e. Pedagogy of School Subjects: Mathematics using the various modes of transactions of the teaching learning process. The details of the course objectives, course outcomes and activities were as follows.

Course Objectives

1. Understand nature, scope & importance of mathematics at secondary & higher secondary level.
2. Analyze the textbook & content of mathematics at secondary & higher secondary level
3. Implement methods & models of teaching learning of mathematics.
4. acquire the competencies of mathematics teacher.
5. Familiarize facts, terms, concepts, laws & principles in mathematics

The Assessment scheme for the Internal assessment and External assessment was as follows,

Assessment scheme**Internal Assessment: 20 Marks**

Activity 1	Activity 3	Total marks	Conversion
Practical (50 marks)	Prelim exams (40 marks)	90	10

External Assessment: 80 Marks

Written Exam	80 Marks
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According to the S.P.P.U. syllabus, the following list of Practicals was suggested as follows,
PRACTICAL (any one from the given list)

1. Textbook analysis
2. Interview of an experienced mathematics teacher
3. Organize a Exhibition of mathematics models/ projects and prepare a report
4. Field Visit and Report Writing

The Activity 1: Practical: Textbook Analysis was selected by the student teachers after the discussion. The orientation of the Practical was given on 30/08/2021 and the date of submission was 30/09/2021.

The Activity 2 was Preliminary examination which was conducted on 07/09/2021.

The internal evaluation was done based on the 2 Activities.

Fifty four student teachers, who have opted for Mathematics method, completed both the activities successfully for completion of the internal work.

The learning outcomes were as follows. The student teacher,

CO1. Understands nature, scope & importance of mathematics at secondary & higher secondary level.

CO2. Analyzes the textbook & content of mathematics at secondary & higher secondary Level.

CO3. Implements methods & models of teaching learning of mathematics.

CO4. Acquires the competencies of mathematics teacher.

CO5. Familiarizes facts, terms, concepts, laws & principles in mathematics

Teaching Competency I - Micro-Teaching

ASST. PROF. GANGOTRI V. ROKADE

MAEER'S MIT Saint Dnyaneshwar B.Ed. College has successfully conducted the F.Y. B.Ed. course 108 i.e. Competency I: Microteaching in the academic year 2020-2021. Microteaching is an important activity for completion of B.Ed. course. The B.Ed. 108 objectives were as follows:

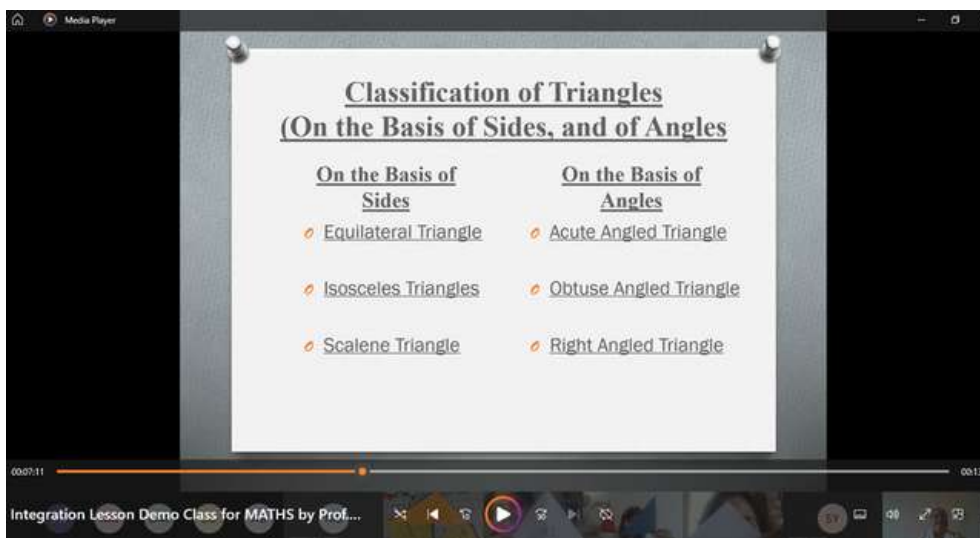
Objectives:

To enable the student teacher,

- to learn and assimilate new teaching skills under controlled conditions.
- to master a number of teaching skills.
- to gain confidence in teaching.

The total marks for B.Ed. 108 are 50 marks. The orientation of 8 microteaching skills were given by the teacher educators followed by the demonstration of the Microteaching lessons. The student teachers have completed the 6 microteaching skills out of enlisted 8 microteaching skills which included set induction, blackboard writing, stimulus variation, illustration, demonstration, reading, questioning and reinforcement. The student teachers have successfully completed 6 integration lessons and 2 simulation lessons of their respective methods. The duration of Microteaching activity was from 06/04/2021 to 04/07/2021.

Due to Covid 19 pandemic situation, the orientations of the Microteaching lessons were conducted online.



The videos of the demonstrations of Microteaching skills were prepared and the links were provided to the student teachers for their references.

The learning outcomes were as follows:

Outcomes:

The student teacher,

- learns and assimilates new teaching skills under controlled conditions.
- masters a number of teaching skills.
- gains confidence in teaching.

Teaching Competency II

ASST. PROF. PRATIBHA RAJARAM DABHADE

The part of speech are eight in number

1) Noun	5) Adverb
2) Adjective	6) Preposition
3) Pronoun	7) Conjunction

Marks	Conversion
100 *2 =200	50
100 *2 =200	50
100 *2 =200	50

150



BED 109: Teaching Competency II includes conduction of 2 technology-based lessons, 2 team teaching lessons and 2 models of teaching lessons. General orientation was given by the course In Charge Teacher Asst. Prof. Pratibha Dabhadre on 31st July 2021.

1)Technology based teaching: (2 lessons) –50 marks

Technology also has the power to transform teaching by ushering in a new model of connected teaching. This model links teachers to their students and to professional content, resources, and systems to help them improve their own instruction and personalize learning.

Student teachers have conducted two lessons using technology on the peer group. Marks calculated out of 50.

Dates of Conduction: 1st and 3rd August 2021

2)Team teaching (2 lessons) –50 marks

Team teaching is a well- organized system of teaching in which many teachers impart instructions to a group of students in a co-operative manner.

Student teachers have conducted two lessons based on concept of team teaching. Marks calculated out of 50.

Dates of Conduction: 4th and 5th August 2021

3)Lessons using Models of Teaching (2 lessons) –50 marks

Models of teaching emerged out of the search by Bruce Joyce and Marsha Weil (1972) to find a variety of approaches and strategies of teaching to match the various learning styles. They find a solution to the dilemma of different learning styles, with the purpose of all round development of a child. They researched on variety of strategies developed by different learning theories and designed a number of models of teaching.

Student teachers have conducted two lessons based on any two models of teaching suitable for the course BED 107- Pedagogy of school subjects which they were chosen. Marks calculated out of 50.

Dates of Conduction: 7th and 8th August 2021.

The total marks for the course BED 109 were calculated out of 50.

Ideal demo of each kind of lesson was given by the teacher educators. The activity was conducted in the peer group. All groups received guidance from the concern group In Charge Teacher Educator. Lessons conducted by the

BED 109 Journals submitted by the students on or before 13th August 2021.

COURSE-110

Practice Lessons

DR. VIKAS TUPSUNDAR

INTRODUCTION: -

In the academic year 2021-22 under the B.Ed. first-year course code BED:110-A: Practice Lessons practical work following action was taken as per B.Ed. curriculum guideline is given by Savitribai Phule Pune University. Each student teacher will give 6 classroom lessons as far as possible equally distributed in the two school subjects but not less than 2 lessons per school subject. These lessons are to be given in the secondary school i.e. Std VI to X. However those who want to specialize in higher secondary classes may give not more than three lessons at the higher secondary level. Marks calculated out of 50 are to be given to these practice lessons.

TIME TABLE AND PLANNING :-

SR.NO.	ACTIVITY	DATE OF NOTICE	PERIOD OF ACTIVITY
1	School Permission	27/05/2022	28/05/2022 to 22/06/2022
2	Orientation of Practice Teaching	01/06/2022	02/06/2022 to 03/06/2022
3	Lesson Demonstration Programme	02/06/2022	05/06/2022
4	Sample Lesson Plan Writing Exercise	03/06/2022	06/06/2022 to 07/06/2022
5	Practice Lesson Conduction in School	03/06/2022	11/07/2022 to 27/07/2022
6	Final Submission	07/06/2022	30/07/2022

PRACTICE TEACHING ORIENTATION PROGRAMME: -

Practice Teaching activities plays very important role in providing students with real experience of teaching. At the beginning of the practical work of course code BED:110-A: Practice Lessons, a five-day Practice Lessons orientation program was organized from 2/6/22 to 7/6/22. Detailed information is given in the following manner...

•Day:1:Thursday – 02/06/2022

On the first day of the workshop, dated 02/06/2022 Dr. Vikas S. Tupundar conducted an orientation session on overall practical work execution of course code BED:110-A: Practice Lessons. In this, the student teachers were given information about the practical part to be implemented under the course code BED:110-A: Practice Teaching, after that Asst.Prof. Gangotri V. Rokde conducted a session on objectives and specifications. Then Dr. Pratibha R. Dabhade conducted a session regarding the steps of the lesson. After that mentor group work was organized, all student teachers participated enthusiastically in this group work and they completed the task allotted by their group mentor.

•Day: 2: Friday – 03/06/2022

On the second day of the workshop, dated 03/06/2022 Asst.Prof. Darshana S. Pawar guided the student teachers regarding Teaching Aids, after that Asst.Prof Sanjay P. Shinde gave information on how to adopt values in the lesson. Asst.Prof Shekhar A. Kshirsagar gave guidance on how to adopt core elements in the lesson. Asst.Prof Angad Y. Javale guided how to use life skills in the lesson. After that mentor-wise group work was organized, all student teachers participated enthusiastically in this group work and they completed the task allotted by their group mentor.

•Day:3:Sunday – 05/06/2022

A model lesson program was organized on the third day of the workshop dated 05/06/2022. Alumni of our college students presented model lessons under the guidance of respective subject teachers. Mrs. Abha Parmar presented a model lesson based on an English subject. Asst.Prof. Sanjay P. Shinde observed the lesson. Mrs. Amrita Dhavre presented a model lesson based on Mathematics. Asst.Prof. Gangotri V. Rokde observed the lesson. After that, Mr. Vijayraj Chavan presented a model lesson based on the subject of history. The lesson was observed by Asst.Prof. Darshana S. Pawar. Finally, Mrs. Meenakshi Sabalka presented a model lesson based on science subjects. The lesson was observed by Dr. Pratibha Dabhade. After the presentation of all the model lessons, the respective subject teachers guided the students regarding the teaching process. After this, according to the planning, all the student teachers participated in mentor group work and planned the lesson according to the methods.

COURSE-110

Practice Lessons

DR. VIKAS TUPSUNDAR

·Day:4:Monday – 06/06/2022

A lesson plan writing exercise program was organized on the fourth day of the workshop dated 06/06/2022. All the student teachers stayed in their mentor groups and exercised how to write a lesson plan as per the guidance of the group mentor.

·Day:5:Tuesday – 07/06/2022

On the fifth day of the workshop dated 07/06/2022 once again lesson plan writing exercise program was organized for the student teachers. The respective group mentors guided and checked the lesson plan prepared by the students.

Thus, in this entire five-day workshop student teachers become skilled at various aspects of the actual process of lesson planning.

EXECUTION OF PRACTICE TEACHING LESSONS AT SCHOOL:-

In the second part of the course code 110-A: Practice lessons, School-level practice teaching lessons were organized in various schools to give the student teachers a school experience of actual teaching. Practice teaching lessons were organized in seven schools in the Alandi area between the duration of 11th July 2022 to 27th July 2022. Before organizing the program, the respective school permission was taken from the school authority. A school-wise timetable was organized accordingly by taking the unit and sub-unit from the respective schools. All students were divided into eight groups and allotted schools according to their convenience. According to the school, the respective professors went to the school and observed the lessons of the students and gave valuable feedback to the students in that regard. Principals, supervisors and teachers of the respective schools cooperated very well. All the professors submitted their mark sheets as per school distribution. Accordingly, the final mark sheet of the student teacher was prepared. At the end of the year, the moderation committee of the Savitribai Phule Pune university verifies the relevant practical work and finalizes the marks of the students. The University Moderation Committee appreciated the practical work of the students and gave a satisfactory comment on the practical work. The Principal of the college Dr. Surendra Herakal made an important contribution to the completion of the practical work by guiding them from time to time.

OUTCOMES OF THE PRACTICE TEACHING LESSONS: -



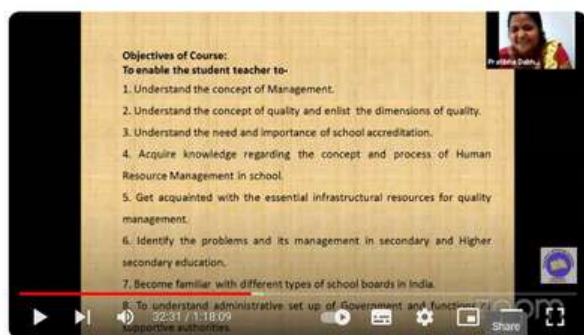
I am eternally grateful to Dr. Surendra C. Harkal, Principal of the MIT SDBED College, for entrusting me with the responsibility of doing the work of the practice teaching lesson department and reposing his trust in me.

QUALITY AND MANAGEMENT OF SCHOOL EDUCATION

ASST. PROF. PRATIBHA RAJARAM DABHADE

Quality education needs quality management. Road map of quality and management is elaborated in the syllabus of BED 201- Quality and Management of School Education.

The excellence in academic and non-academic components are tangible and overt, whereas outcome in discipline, punctuality, cleanliness, and satisfaction are intangibles and covert. It is important to taught students that concept of quality goes beyond conventional idea of performance in academic ideas.



Quality and Management of School Education - Brief Introduction



Overcrowded Classroom - Concept, Problems created by overcrowded



B. Ed. Course 201 -Study of School Management- Management of Infrastructural Resources in School



Need of Leadership and Styles/Types of Leadership

OUTCOMES OF COURSE:

Student teacher able to-

1. explain the concept of Management.
2. elaborate the concept of quality and enlist the dimensions of quality.
3. tells the need and importance of school accreditation.
4. explain regarding the concept and process of Human Resource Management in school.
5. describes the essential infrastructural resources for quality management.
6. identify the problems and its management in secondary and Higher secondary education.
7. differentiate types of school boards in India.
8. draw administrative set up of Government and explain functions of supportive authorities.

The syllabus comprises 4 units. Because of the COVID-19, teacher educator transacted the syllabus via online mode by using various methods/techniques/tools – Lecture cum discussion, seminar, project method, brainstorming, cooperative learning, Deductive, technology-based teaching, Role play method etc.

University has given 80 marks for the external evaluation i.e., final university examination and 20 marks for the interna evaluation.

Asst. Prof. Pratibha Rajaram Dabhade

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University has given 80 marks for the external evaluation i.e., final university examination and 20 marks for the interna evaluation.

Under CCE (Internal evaluation) following activities conducted.

ACTIVITY 1: COURSE RELATED PRACTICAL

- Study of School Management- Management of Infrastructural Resources in School.

Practical orientation was done before the internship programme of SYBED students. It was expected from the students to conduct this practical during the internship programme.

Date of Orientation: 05/03/2021

Date of Practical Conduction: During Internship

Date of Submission: 10/05/2021

Mode of submission: Online on Edmodo

Date of Resubmission of the practical along with corrections: 25/05/2021

2. ACTIVITY 2: MCQ TEST/SEMINAR - Students were selected any one activity.

Syllabus for MCQ test: unit no. 1, 2 and 3.

Topics selected for the seminar: Unit no. 1, 2 and 3.

Date of MCQ test conduction: 27/03/2021

Mode of Conduction: Online on Testmoz

Date of Seminar Conduction: January to March during 201 lecture time table

Sample URL of Seminar conduction: <https://www.youtube.com/watch?v=ivcxC9tWOAk&list=PLuE1fx9AxpZAOsZyaXd09EJ8RMCPfadzo&index=8>

3. ACTIVITY 3: PRELIMINARY EXAMINATION

It was conducted through online mode on MS-TEAMS. Nature of Prelim exam was MCQs. It was prepared and conducted on Edmodo. After the result special guidance was given to the brighter students and remedial teaching was provided to the weaker students.

Date of conduction: 01/05/2020

After conduction and checking of all the activities final marks converted out of 20 marks.

KNOWLEDGE & CURRICULUM AND LANGUAGE ACROSS THE CURRICULUM**Asst. Prof. Darshana Pawar**

Language Across the Curriculum is a modern approach that emphasizes the role of language as a tool for learning other subjects and subject teaching as opportunities to substantiate linguistic competencies. Language plays an integral role in comprehension and in construction of new knowledge. Teachers can help to create ideal learning situations for learners by integrating learning of various subjects. The present paper attempts to highlight the importance of Language Across the Curriculum approach in the contemporary situation to promote learning.

Code	BED-202	
Course Category	Core Course	
Course Title	Knowledge & Curriculum and Language Across the Curriculum	
Credits	Teaching Hours	Marks (External +Internal)
4	64	(80+20=100)

Objectives of the subject

Interrelationship of Knowledge, Information, and skills Recognize the interconnectedness between knowledge, information, and skills in the current social context.

Curriculum Development Dimensions: Acquire an understanding of the different dimensions involved in curriculum development.

Social Basis of Curriculum Framing: Understand how curriculum framing is influenced by social factors.

Indian Thinkers' Views on Curriculum Framing:

Familiarize yourself with the perspectives of Indian thinkers on the social basis of curriculum framing.

Multilingualism in the Indian Context: Grasp the concept and significance of multilingualism within the Indian context.

Activity-Based Learning Approaches: Acquaint yourself with approaches to learning that are centred around activities.

Outcomes of the subject

The curriculum proceeds to explore the Concept of Curriculum and challenges students to differentiate between Curriculum and Syllabus. This understanding is further deepened by an examination of two prominent curriculum development models Hilda Taba and Tyler, followed by an analysis of Curriculum Design and Planning. To instil a sense of civic responsibility, students are tasked with recalling Values from the Indian Constitution and articulating the Views of Indian Educationalists regarding secondary education. The subsequent objective encourages students to relate the significant Contributions of Indian Educationalists in shaping secondary education.

The curriculum then ventures into the sociocultural domain, prompting students to Classify the Multicultural Context of Education. This includes an exploration of language as a vital component of education defining the Concept of Language and emphasizing its Importance Across the Curriculum. Students are further challenged to Compare Home Language, School Language, Standard Language, and Foreign Language. Lastly, the curriculum culminates with a task to Summarize the Bullock Report, synthesizing key insights from this seminal educational document.

COURSE-202

KNOWLEDGE & CURRICULUM AND LANGUAGE ACROSS THE CURRICULUM

Asst. Prof. Darshana Pawar

Assessment scheme- Internal + External Assessment: 80+20 = 100 Marks

Activity 1	Activity 2	Activity 3	Total marks	Conversion	Written Exam
50	50	80	180	20	180

Planning of the Activities

Sr. No.	Name of the Activity
1	Comparative study of the curriculum of different board (SSC & CBSE)
2	Multiple choice Questions
3	Preliminary Examination (MCQ online test)

Syllabus Coverage: Syllabus was covered during the allotted period.

Mode of Transaction- Discussion, Group Work, Assignments, Lecture

Student Performance - overall performance of students in this subject is very good.

vIntroduction: -

In the academic year 2020-21 under the syllabus B.Ed. Second-Year Course Code BED: 203: School & Inclusive School, a well-planned practical work was organized as per guidelines given by Savitribai Phule Pune University. A total weightage of 20 marks has been given for all practical work. Similarly, a total of three activities were organized in the practical work of the subject. At the beginning of the academic year 2020-21, all the student teachers were oriented on the subject on 17/10/2021. In this, the following three activities were organized in the college under this subject...

- Activity: 1: Visit to an Inclusive School & and Preparation Report (Online Mode) (50 Marks)
- Activity: 2: Assignment (Online Mode) (50Marks)
- Activity: 3: Pre-Annual Exam. (Online Mode) (80Marks)

❖ TIME TABLE AND PLANNING: -

Sr. No.	Name of the Activity	Date of the Notice	Date of Conduction	Date of Notice for Submission	Date of Submission
01	General Orientation of Subject (Economics)	15/10/2021	16/10/2021	--	--
02	Activity: 1: Visit to an Inclusive School and Preparation Report (Online Mode)	02/03/2022	19/03/2021	20/03/2021	On or Before 25/03/2021
03	Activity: 2: Assignment (Online Mode)	05/03/2022	20/03/2021 To 20/04/2021	21/04/2021	On or Before 28/04/2021
04	Activity: 3: Pre - Annual Exam. (Online Mode)	04/04/2022	17/04/2022	--	--
05	Final All Practical Work Submission	25/04/2021	--	--	On or Before 01/05/2021

EXECUTION OF THE PRACTICAL WORK: -

- General Orientation:

At the beginning of the academic year 2020-21, on 16/10/2021 all the student teachers conducted an orientation session on overall practical work execution of course code BED: 203: School & Inclusive School, in this, the student teachers were given information about the practical part to be implemented under the course code BED: 203: School & Inclusive School

·Activity :1: Visit to an Inclusive School & and Preparation Report: -

·On 08/03/2021, the second activity of practical work was oriented to the student teachers. Visit to an Inclusive School & and preparation report was selected under the practical work. First, the student teachers were given information on preparing the selection of inclusive schools and places of visit. MAEER's MIT Saint Dnyaneshwar B.Ed. College, Alandi (Devachi), Pune organised the Virtual (Online) Educational Study visit to the renowned "SNEHALAYA" (Home of Love) Institute for the Handicapped & Cerebral Palsied Children with Multiple Disabilities, Wagholi, on Friday i.e. 19/03/2021 under Savitribai Phule Pune University, Pune B.Ed. Two-Year Programme B.Ed. Second year Course BED:203 - School & Inclusive School. All student teachers had completed their practical work through Virtual (Online) visits, observation, interaction, data/information collection and report writing. All the student teachers participated spontaneously in the practical work.

·Activity :2: Assignment (Online Mode):-

On 20/03/2021, the second activity of practical work was oriented to the student teachers. Assignment writing was selected under the practical work. First of all, the student teachers were given information on how to prepare an assignment topic. Student teachers were given practice for this. According to the interests of the students, they were distributed into syllabus topics for the assignment writing. Sufficient time was given to students to prepare the assignment writing. The assignment writing topic prepared by them was examined and guided accordingly. Amendments were made as per requirement in the practical work. As per the guidelines, all the student teachers prepared their Assignments according to the schedule which was 20/03/2021 to 20/04/2021. All the student teachers prepared their Online Assignments very well. All the student teachers participated spontaneously in the practical work. After the Assignment writing of the student teachers, it was discussed and feedback was given to the student teachers. This practical work was conducted through online mode because of the COVID-19 pandemic situation. All student teachers participated in practical work very spontaneously via online mode. Student teachers submitted this practical through text typing with an MS Word file.

• Activity: 3: Annual Examination: -

As per guidelines given by Savitribai Phule Pune University, the B.Ed. The annual Examination was organized in the college via online mode. The MCQ question paper and answer key were prepared as per the guidelines of SSPU University. The Annual Examination of the course was conducted on 03/05/2020 as per the guidance of the examination department. According to the marking scheme of the answer sheets, the answer sheets of the students were examined and scored. Student teachers were given online reimbursement for writing answer papers. The online annual examination is very important for the preparation of the final examination of the university and the student teachers were guided on how to get better marks by solving the question papers better. They have motivated student teachers to study. Student teachers were evaluated internally by converting the total 180 marks in the above practical work into 20 marks.

I am eternally grateful to Dr. Surendra C. Harkal, Principal of the MIT SDBED College, for entrusting me with the responsibility of doing the work of the Course Code BED-105: Advanced Pedagogy & Application of ICT and reposing his trust in me.

Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject: HINDI**DR. SURENDRA HERKAL**

Course Code	BED-205-02	
Course Category	Core Course	
Course Title	Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject - हिंदी	
Credits	Teaching Hours	Marks (External +Internal)
4	64	(80+20=100)
<p><u>Course Objectives</u> इस विषयक अध्ययन के उपरान्त शिक्षक सक्षम होंगे:-</p> <ol style="list-style-type: none"> १) हिन्दी भाषा का स्वरूप एवं संरचना समझना २) उच्च माध्यमिक स्तरपर हिन्दी भाषा अध्यापन के उद्देश्य समझना ३) हिन्दी विषय की अध्यापन पद्धतियाँ स्पष्टकरना ४) हिन्दी विषय पाठ्यपुस्तक परिक्षण एवं आशय विश्लेषण करना ५) हिन्दी अध्ययन के विविध स्रोतों को समझना ६) हिन्दी अध्यापक के गुणों से परिचित होना ७) हिन्दी भाषा का व्याकरण समझना ८) हिन्दी भाषा के विविध रचना प्रकारों को समझना ९) हिन्दी साहित्य के इतिहासको समझना १०) हिन्दी की विभिन्न विधाओं एवं साहित्यिकों को समझना <p><u>Course outcomes</u> इस विषयक अध्ययन के उपरान्त शिक्षक सक्षम होंगे:-</p> <ol style="list-style-type: none"> Co 1. हिन्दी भाषा का स्वरूप एवं संरचना समझना Co 2 उच्च माध्यमिक स्तरपर हिन्दी भाषा अध्यापन के उद्देश्य समझना Co 3 हिन्दी विषय की अध्यापन पद्धतियाँ स्पष्ट करना Co 4 हिन्दी विषय पाठ्यपुस्तक परिक्षण एवं आशय विश्लेषण करना Co 5 हिन्दी अध्ययन के विविध स्रोतों को समझना Co 6 हिन्दी अध्यापक के गुणों से परिचित होना Co 7 हिन्दी भाषा का व्याकरण समझना Co 8 हिन्दी भाषा के विविध रचना प्रकारों को समझना Co 9 हिन्दी साहित्य के इतिहासको समझना Co 10 हिन्दी की विभिन्न विधाओं एवं साहित्यिकों को समझना 		

PRACTICAL (any one from the given list)**Practical Name:**

- 1) पाठ्यपुस्तक विश्लेषण कक्षानोवीसंबारहवीतक की किसी एक वाच्यपुस्तकका विश्लेषण
- 2) क्षेत्रभेट

Reference Books

- १) हिन्दीआशययुक्त अध्यापन डा. विठ्ठलमुरकुटे
- २) हिन्दी शिक्षण: डा. केशवप्रसाद
- ३) हिन्दी साहित्य काइतिहास-आ. शुक्ल
- ४) साहित्य विवेचन- क्षेमचंदसुमन
- ५) हिन्दी साहित्य काइतिहास- डा. राजनाथ शर्मा
- ६) हिन्दीभाषाविज्ञान- डा. भोलानाथ तिवारी

Mode of Transaction:

व्याख्यान व संगोष्ठी, पॉवर पॉइंट प्रेजेंटेशन, वादविवाद, क्षेत्रभेट

Assessment scheme**Internal Assessment: 20 Marks**

Activity 1	Activity 2	Activity 3	Total marks	Conversion
50	50	80	180	20

External Assessment: 80 Marks

Written Exam	80
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Unit No.	Contents	Workload in hrs.		
		Theory	Practical	Assessment
1	हिन्दी भाषा का व्याकरण	12	-	2
2	हिन्दीसाहित्य का इतिहास, साहित्यिकविधारं एवं साहित्यिकों का परिचय	12	08	2
3	हिन्दी भाषा कास्वरुप	12	-	2
4	हिन्दी अध्यापनशास्त्रीय अध्ययन अध्यापन स्रोत एवं हिन्दी अध्यापक	12		2

Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject: HISTORY**ASST. PROF. DARSHANA PAWAR**

The study of History holds significant importance for B.Ed. students for several reasons. Here are some key aspects highlighting the need and importance of the history subject for B.Ed. students. History provides a comprehensive understanding of how societies have evolved over time. Students' teachers can gain insights into the historical development of educational systems, societal structures, and cultural norms, which can inform their approach to teaching in diverse contexts.

Objectives of the subject

Studying history helps B.Ed. students appreciate cultural diversity and understand the historical roots of different communities. This knowledge is crucial for educators working in multicultural and inclusive classrooms. History encourages the development of critical thinking skills. B.Ed. students can learn to analyse historical events, question assumptions, and evaluate different perspectives, fostering a mindset of inquiry and critical reflection. students can use historical examples and contexts to make their teaching more relevant and relatable. Understanding the historical background of a subject allows educators to provide a richer and more contextualized learning experience for their students.

Code	BED-205	
Course Category	Core Course	
Course Title	Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject-HISTORY	
Credits	Teaching Hours	Marks (External +Internal)
4	64	(80+20=100)

Objectives of the subject

Gain an understanding of various sources and the process of knowledge generation. Interrelationship of Knowledge, Information, and skills Recognize the interconnectedness between knowledge, information, and skills in the current social context.

Curriculum Development Dimensions: Acquire an understanding of the different dimensions involved in curriculum development.

Social Basis of Curriculum Framing: Understand how curriculum framing is influenced by social factors.

Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject: HISTORY**ASST. PROF. DARSHANA PAWAR**

Outcomes of the subject - Gain a comprehensive understanding of historical events, movements, and developments, both globally and within specific regions or cultures.

Develop the ability to critically analyse historical sources, evaluate evidence, and synthesize information. This skill is transferable to other subjects and is essential for promoting critical thinking among students. Acquire skills related to historical research, including formulating research questions, conducting archival research, and interpreting primary and secondary sources. Effective Pedagogical Strategies

Learn how to incorporate historical content into lesson plans using diverse and effective pedagogical strategies. This includes using case studies, multimedia resources, and interactive activities to engage students. Understand the importance of contextualizing historical knowledge within broader social, cultural, and political contexts. This skill is valuable for B.Ed. students in making subject matter relevant to students' lives.

Assessment scheme- Internal + External Assessment: 80+20 = 100 Marks

Activity 1	Activity 2	Activity 3	Total marks	Conversion	Written Exam
50	50	80	180	20	180

Activities- As per the UGC and SPPU's guidelines we were run all the actives on online mode (Zoom and MS Teams). for Activity II we were conduct MCQ on Test moze. Also, Preliminary exam Activity III conducted on online mode

Sr. No.	Name of the Activity
Activity-1	Write a note on any one Revolution – Industrial or French Revolution.
Activity-2	Multiple choice Questions
Activity-3	Preliminary Examination

Syllabus Coverage: Syllabus was covered during the allotted period.

Mode of Transaction- Discussion, Group Work, Assignments, Lecture

Student Feedback: -

Students expressed satisfaction with the teaching and coverage of the syllabus on time.

Students appreciated the variety of online teaching methods.

Additional Pedagogy Course Understanding Disciplines And School Subjects and pedagogy Of School Subject: Geography

ASST. PROF. ANGAD JAWALE

Objectives :

1. To enable student teachers to revise the knowledge of all branches of Geography subject at a school level.
2. To enable the student teachers to understand the interdependence and interrelationship among the various concepts and processes in Geography Subject.
3. To enable student teachers to acquire the skills related to map and instruments in Geography.
4. To develop a technique of observation and reporting of Geographical phenomenon among student teacher.
5. To create interest of Geography subject among student teachers.
6. To understand the nature, scope and importance of the subject.
7. To state the objectives of the subject Geography.
8. To explain and use different approaches, methods and techniques of teaching learning of subject.
9. To explain and understand the structure of subject.
10. To explain importance and use of core elements, life skills and values.
11. To analyze the text book and content.
12. To analyze the various resources in teaching learning of subject.
13. To understand qualities of a good Geography teacher.

Mode of Transaction:

1. Discussion cum Lecture
2. Demonstration
3. Seminar
4. Supervised Study
5. Project based approach
6. Field visit
7. Technology based interaction
8. Blended approach
9. Observation technique
10. Heuristic method

ACTIVITIES:

Practical

Model Making in Geography

Day & Date: Thursday, 21st January to Saturday, 30th January 2021

CCE Activity: Seminar

Day & Date: Thursday, 11th February, to Sunday, 14th February, 2021

Written Examination

Day & Date: Sunday, 5th May 2021

REFLECTION

The exploration of various teaching methodologies tailored to the specificities of Geography has broadened my perspective on how to create an inclusive and interactive learning environment. From incorporating real-world examples to leveraging technology for geographical simulations, the course has equipped me with a toolbox of pedagogical strategies to cater to diverse learning styles and enhance student engagement.

Additionally, delving into the pedagogy of Geography has emphasized the importance of fostering critical thinking and spatial literacy among students. As future educators, we bear the responsibility of nurturing not only a deep appreciation for geographical concepts but also the skills needed to analyze, interpret, and apply this knowledge in a meaningful way.

Additional Pedagogy Course Understanding Disciplines And School Subjects and pedagogy Of School Subject: Physics

ASST. PROF. PRATIBHA RAJARAM DABHADE

Physics is the natural science of matter, involving the study of matter, its fundamental constituents, its motion and behaviour through space and time, and the related entities of energy and force. Physics is one of the most fundamental scientific disciplines, with its main goal being to understand how the universe behaves. In the syllabus of BED 205-15: Physics Along with the content of the physics subject study of pedagogy for teaching the subject is given.

OUTCOMES OF COURSE:

Student teacher able to-

- 1) explains facts, terms, concepts, laws & principles in physics.
- 2) differentiate nature, scope & importance of physics at secondary & higher secondary level, correlation with other discipline.
- 3) analyse the textbook & content of physics at secondary & higher secondary level.
- 4) implement methods & models of teaching learning of physics.
- 5) acquire the competencies of physics teacher

The syllabus comprises 4 units. First two units were related to the content of the physics subject at secondary and higher secondary level and unit no. 3 & 4 were related to the pedagogy part. Because of the COVID-19, teacher educator transacted the syllabus via online mode by using various methods/techniques/tools – Lecture cum discussion, seminar, project method, brainstorming, cooperative learning, Deductive, technology-based teaching, Role play method etc.

University has given 80 marks for the external evaluation i.e., final university examination and 20 marks for the internal evaluation.

Under CCE (Internal evaluation) following activities conducted.

ACTIVITY 1: COURSE RELATED PRACTICAL

Activity 1 i.e., course related practical- Textbook Analysis was for 50 marks. Orientation of the practical was given by the Course In-charge Ms. Geeta Vishwakarma (Online – MS teams) on 05/03/2021. Two weeks were given for writing the practical journal. Students were submitted their journals via online mode on LMS EDMODO on or before 10/05/2021.

Date of Resubmission of the practical along with corrections: 25/05/2021

2. ACTIVITY 2: MCQ TEST/SEMINAR- Students were selected any one activity.

Syllabus for MCQ test: All Units

Topics selected for the seminar: Unit no. 1 and 2.

Date of MCQ test conduction: 27/03/2021

Mode of Conduction: Online on Testmoz

Date of Seminar Conduction: During lecture time table

3. ACTIVITY 3: PRELIMINARY EXAMINATION

It was conducted through online mode on MS-TEAMS. Nature of Prelim exam was MCQs. It was prepared and conducted on Edmodo. After the result special guidance was given to the brighter students and remedial teaching was provided to the weaker students.

Date of conduction: 05/05/2021

After conduction and checking of all the activities final marks converted out of 20 marks.

Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject: CHEMISTRY

Asst. Prof. Gangotri V. Rokade

MIT Saint Dnyaneshwar B.Ed. College has conducted the S.Y. B.Ed. Course 205-16 i.e. Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject: CHEMISTRY using the various modes of transactions of the teaching learning process. The details of the course objectives, course outcomes and activities were as follows.

B.Ed. 205-16 Course Objectives:

To enable the student teacher to:-

1. familiarize facts, terms, concepts, laws & principles in chemistry.
2. understand the nature, scope & importance of chemistry at secondary & higher secondary level.
3. analyze the textbook & content of chemistry at secondary & higher secondary level.
4. implement methods & models of teaching learning of chemistry.
5. acquire the competencies of chemistry teacher.

The Assessment scheme for the Internal assessment and External assessment was as follows,

Assessment scheme

Internal Assessment: 20 Marks

Activity 1	Activity 2	Activity 3	Total marks	Conversion
Practical (50 marks)	Seminars (50 marks)	Prelim exams (80 marks)	180	20

External Assessment: 80 Marks

Written Exam	80 Marks
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According to the S .P.P.U. syllabus, the following list of Practicals was suggested as follows,

PRACTICAL (any one from the given list)

The Activity 1: Practical: Analysis of Chemistry Text Book (XI/XII th Std.)

The orientation of the Practical was given on 08/08/2020 and the date of submission was 08/10/2020.

The Activity 2 was MCQ/Seminars. The MCQ test was conducted on 07/03/2021. The seminars activity was conducted on 13/03/2021 for those students who were absent for the MCQ test.

The Activity 3 was Preliminary examination which was conducted on 05/05/2021.

The internal evaluation was done based on all the 3 Activities.

The student teachers have completed all the 3 activities successfully for completion of the internal work.

The learning outcomes were as follows,

The student teacher,

1. familiarizes facts, terms, concepts, laws & principles in chemistry.
2. understands the nature, scope & importance of chemistry at secondary & higher secondary level.
3. analyzes the textbook & content of chemistry at secondary & higher secondary level.
4. implements methods & models of teaching learning of chemistry.
5. acquires the competencies of chemistry teacher.

Additional Pedagogy Course Understanding disciplines and school subjects and pedagogy of School Subject: Biology

Asst. Prof. Pratibha Rajaram Dabhade

“Biology is defined as the study of living organisms, their origins, anatomy, morphology, physiology, behaviour, and distribution.” Biology caters to these intriguing aspects through various sub-disciplines or branches. Some branches are intertwined with other disciplines of science. In the syllabus of BED 205- Biology Along with the content of the physics subject study of pedagogy for teaching the subject is given.

OUTCOMES OF COURSE:

Student teacher able to-

- 1) explains facts, terms, concepts, laws & principles in Biology.
- 2) differentiate nature, scope & importance of Biology at secondary & higher secondary level, correlation with other discipline.
- 3) analyse the textbook& content of Biology at secondary & higher secondary level.
- 4) implement methods & models of teaching learning of Biology.
- 5)acquire the competencies of Biology teacher

The syllabus comprises 4 units. First two units were related to the content of the biology subject at secondary and higher secondary level and unit no. 3 & 4 were related to the pedagogy part. Because of the COVID-19, teacher educator transacted the syllabus via online mode by using various methods/techniques/tools – Lecture cum discussion, seminar, project method, brainstorming, cooperative learning, Deductive, technology-based teaching, Role play method etc.

University has given 80 marks for the external evaluation i.e., final university examination and 20 marks for the interna evaluation.

Under CCE (Internal evaluation) following activities conducted.

ACTIVITY 1: COURSE RELATED PRACTICAL

Activity 1 i.e., course related practical- Textbook Analysis was for 50 marks. Orientation of the practical was given by the Course In-charge Ms. Pratibha Dabhade (Online – MS teams) on 05/03/2021. Two weeks were given for writing the practical journal. Students were submitted their journals via online mode on LMS EDMODO on or before 10/05/2021.

Date of Resubmission of the practical along with corrections: 25/05/2021

2. ACTIVITY 2: MCQ TEST/SEMINAR- Students were selected any one activity.

Syllabus for MCQ test :All Units

Topics selected for the seminar: Unit no. 1 and 2.

Date of MCQ test conduction: 27/03/2021

Mode of Conduction: Online on Testmoz

Date of Seminar Conduction: During lecture time table

3. ACTIVITY 3: PRELIMINARY EXAMINATION

It was conducted through online mode on MS-TEAMS. Nature of Prelim exam was MCQs. It was prepared and conducted on Edmodo. After the result special guidance was given to the brighter students and remedial teaching was provided to the weaker students.

Date of conduction: 05/05/2021

After conduction and checking of all the activities final marks converted out of 20 marks.

COURSE-206

PRACTICE LESSONS

DR. VIKAS TUPSUNDAR

INTRODUCTION: -

In the academic year 2021-22 under the B.Ed. second-year course code BED:206: Practice Lessons practical work following action was taken as per B.Ed. curriculum guideline is given by Savitribai Phule Pune University. Each student teacher will give 6 classroom lessons as far as possible equally distributed in the 3 school subjects selected under Course BED:107 and Course BED : 205 but not less than 2 lessons per school subject. These lessons shall be engaged preferably at upper primary, secondary and higher secondary levels. Marks calculated out of 50 are to be given to these practice lessons.

TIME TABLE AND PLANNING :-

SR.NO.	ACTIVITY	DATE OF NOTICE	PERIOD OF ACTIVITY
1	School Permission	10/06/2021	11/06/2021 to 04/10/2021
2	Orientation of Practice Teaching	04/10/2021	14/10/2021
3	Lesson Guidance	05/10/2021	06/10/2021 to 17/10/2021
4	Practice Lesson Conduction in School	05/10/2021	18/10/2021 to 27/10/2021
5	Final Submission	09/11/2021	16/11/2021

ORIENTATION OF THE PRACTICAL WORK: -

BED:206 Practice Lessons Practical work in the second-year course is very important to develop teaching skills among the student teachers. In the academic year 2021-22, practical work of course code BED: 206 – Practice Lessons was conducted as per the guidelines given by Savitribai Phule Pune University- Pune. In the first year of B.Ed., the student teacher experienced teaching practice of teaching lessons. Then they were taught based on the first teaching method and the second teaching method. But this year, another teaching method has been added to the teaching method of the student teacher through the course BED:205. It is called the third teaching method. Therefore, in the second year of the B.Ed. program, the student teachers have to teach a total of three teaching methods practice lessons in the school. At the beginning of the academic year 2021-22 on 14/10/2021, Dr. Vikas S. Tupsundar gave orientation to the student teachers for BED 206: Practice lessons. Dr.Vikas S. Tupsundar guided the student teachers about the selection of a third teaching method, obtaining school permission for all lessons, getting information about units and sub-units from the schools, preparing practice lesson schedule, monitoring practice lessons and conducting practice lessons in a disciplined manner as per practice lessons schedule in school. Through this orientation programme, Dr.Vikas S. Tupsundar gave overall information about the course code BED:206: Practice Lessons. He discussed with student teachers regarding smoothly conducting the practical work.

ACTUAL EXECUTION OF PRACTICE LESSONS IN SCHOOL: -

Because of COVID-19 pandemic situation it was not possible to conduct offline lessons in schools. For this first permission was taken from the school authority. Some schools allow offline permission but some schools not allow offline permission because of COVID-19 pandemic situation. During the period from 18/10/2021 to 27/10/2021, a practice lesson program was conducted in a total of 32 schools in the Alandi area. The units and sub-units for teaching were taken from the school. A practice lesson schedule was created according to the school schedule. The concerned schools were shown the schedule of practice lessons and their permission was taken. After that, the student teachers were divided into eight groups accordingly mentor-wise. Schools were allotted to the student teacher according to their convenience. All the student teacher wrote the practice lesson according to the scheduled of all the lessons and got the practice lesson checked by the respective guidance teachers.

DR. VIKAS TUPSUNDAR

As per the schedule of practice lessons, all the student teachers took the practice lessons with online and offline mode very well in their respective schools. The professors of the college observed the practice lessons of the student teachers and evaluated them by giving valuable feedback. It is hoped that the experience gained from the practice school will be of positive use to the student teacher as they develop into future teachers.

Principals, supervisors and teachers of the respective schools cooperated very well. All the professors submitted their mark sheets as per school distribution. Accordingly, the final mark sheet of the student teacher was prepared. At the end of the year, the moderation committee of the Savitribai Phule Pune University verifies the relevant practical work and finalizes the marks of the students. The University Moderation Committee appreciated the practical work of the students and gave a satisfactory comment on the practical work. The Principal of the college Dr. Surendra C. Herakal made an important contribution to the completion of the practical work by guiding them from time to time.

OUTCOMES OF THE PRACTICE TEACHING LESSONS: -



I am eternally grateful to Dr. Surendra C. Harkal, Principal of the MIT SDBED College, for entrusting me with the responsibility of doing the work of the practice teaching lesson department and reposing his trust in me.

Reading & Reflecting on Texts

ASST. PROF. SANJAY SHINDE

In the unfolding chapters of academic excellence at MAEER's MIT Saint Dnyaneshwar B.Ed. College, Course 208 - Reading & Reflecting on Texts, for the academic year 2020-21, emerges as a vibrant narrative of literary exploration and intellectual enrichment. Guided by the erudite faculty, the course has been a symphony of orientations and practical sessions, cultivating a deep appreciation for the art of reading and reflecting on texts.

****Practical 1 - Orientations:****

The journey commenced with a series of enriching orientations, each a stepping stone into the multifaceted world of literary exploration. The inaugural orientation, conducted by the esteemed Assistant Professor Sanjay Shinde on January 17th, 2021, delved into the essence of 'What is Reading & Reflecting on Texts.' This set the tone for the subsequent sessions, which unfolded as follows:

- ****Orientation 2 (Date: 20th Jan. 2021):**** Dr. Kailas Daundkar illuminated the students on 'Types of Texts & Reading Strategies,' offering insights into diverse literary forms and effective reading approaches.

- ****Orientation 3 (Date: 21st Jan. 2021):**** Dr. Shilpa Gawande guided students through the realm of 'Reference Tools,' equipping them with the skills to navigate and leverage various resources in their literary journey.

- ****Orientation 4 (Date: 25th Jan. 2021):**** Mr. Vijay Patole brought a practical dimension to the course by exploring 'Reproducing the Read Text in Writing,' fostering a seamless connection between reading and expression.

These orientations, akin to chapters in a literary masterpiece, were not just informative but also beautifully orchestrated, creating a harmonious blend of theoretical concepts and practical applications.

****Orientation Conclusion:****

As Course 208 unfolded, it became evident that the exploration of texts was not just a theoretical exercise but an immersive journey into the realms of imagination, analysis, and expression. The beautiful blend of orientations and practical sessions crafted an enriching experience for students, nurturing not only their academic acumen but also their love for literature.

****Exploration and Expression: A Tapestry of Activities in Course 208 - Reading & Reflecting on Texts ****

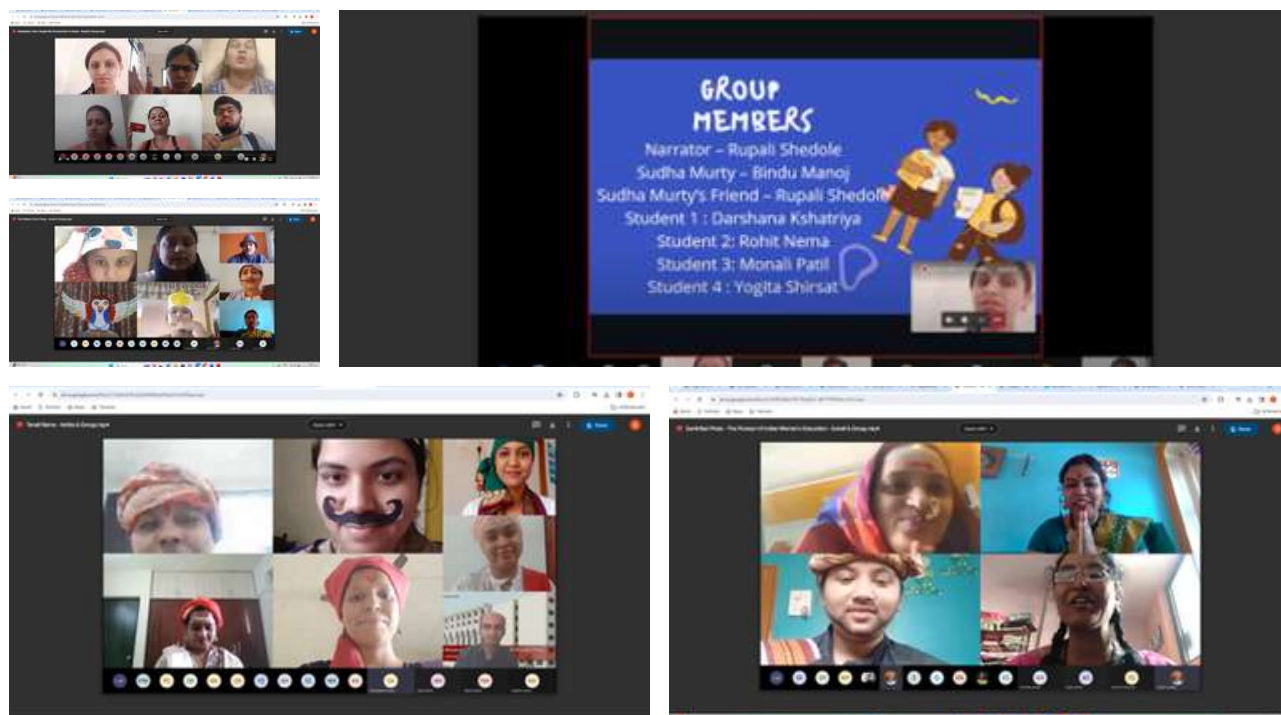
In the canvas of intellectual exploration at MAEER's MIT Saint Dnyaneshwar B.Ed. College, Course 208 - Reading & Reflecting on Texts, witnessed a plethora of engaging activities during the academic year 2020-21. Under the guiding lights of the faculty, students delved into diverse forms of literary expression, fostering a dynamic and immersive learning environment.

****Activity 1 - Group Discussion (1st Feb. 2021):****

On the first of February, groups of enthusiastic students congregated virtually for a Group Discussion session. Each group selected a news article from a newspaper, delving into educational topics. Through insightful discussions in the online class, students not only shared their perspectives on the chosen news but also responded to probing questions, showcasing their analytical abilities. This activity not only honed their communication skills but also nurtured a deeper understanding of contemporary issues in education.

Reading & Reflecting on Texts

ASST. PROF. SANJAY SHINDE



****Activity 2 - Educational Drama (6th & 8th February 2021):****

The stage was set for creativity as students embraced the world of drama on the 6th and 8th of February. In a remarkable display of ingenuity, students selected diverse themes related to education, dove into relevant literature, and meticulously crafted scripts. The virtual stage came alive as students presented their educational dramas with flair, complete with well-thought-out characters and costumes. The outstanding performances reflected not only their artistic prowess but also their dedication to exploring educational themes through a creative lens.

****Practical -02- Reading, Reflecting & Reproducing in Writing (Orientations: 9th Feb. 2021 to 25th Feb. 2021):****

The practical aspect of the course unfolded through a series of orientations from the 9th to the 25th of February. These sessions focused on honing the skills of reading, reflecting, and reproducing in writing. The students engaged with texts, exploring the nuances of interpretation and expression. These orientations laid the groundwork for the subsequent practical activity.

****Activity - Mind Mapping (1st March 2021):****

On the 1st of March, students seamlessly transitioned into the world of Mind Mapping, a visual journey into the intricacies of their literary explorations. Crafted with creativity and precision, the mind maps showcased the students' ability to synthesize information, creating vibrant visual representations of their understanding. This activity underscored the importance of not only comprehending texts but also organizing and expressing thoughts in a visually appealing manner. Through the creation of visual representations, students learned to synthesize information and organize thoughts in a coherent and visually engaging manner.

The interactive nature of the Mind Mapping practical encouraged students to explore the creative dimensions of their literary interpretations, fostering a deeper connection with the texts they encountered.

In conclusion, the activities in Course 208 encapsulate a holistic approach to literary exploration. From dynamic group discussions and captivating educational dramas to the strategic use of mind maps, each activity served as a unique facet in the multifaceted journey of reading and reflecting on texts. The outstanding performances of the students were a testament to their enthusiasm, creativity, and dedication to the course.

COURSE-210
BASICS OF RESEARCH

DR. SURENDRA HERKAL

Course Code	B.Ed. 210	
Course Category	ENHANCING PROFESSIONAL CAPACITIES	
Course Title	Basics of Research	
Credits	Teaching Hours	Marks (Internal)
02	32	50

Course Objectives

To enable the student teacher to: -

- C 1- know the basic research methodology.
- C 2- identify the school-based research problem.
- C 3- solve them scientifically.
- C 4- to conduct the research and write the report.

Course outcomes	Syllabus	Credit
Student teacher		
CO 1- identifies an educational Problem.	Identification of an educational problem.	02
CO 2-selects the most probable solutions of the problem.	Formulation of various solutions. Selection of the most probable solution.	
CO 3-Develops a tool for data collection.	Developing a tool for data collection.	
CO 4- Conducts research work.	Data collection.	
CO 5- writes the research report.	Data analysis. Reporting findings	

COURSE-210

BASICS OF RESEARCH

DR. SURENDRA HERKAL

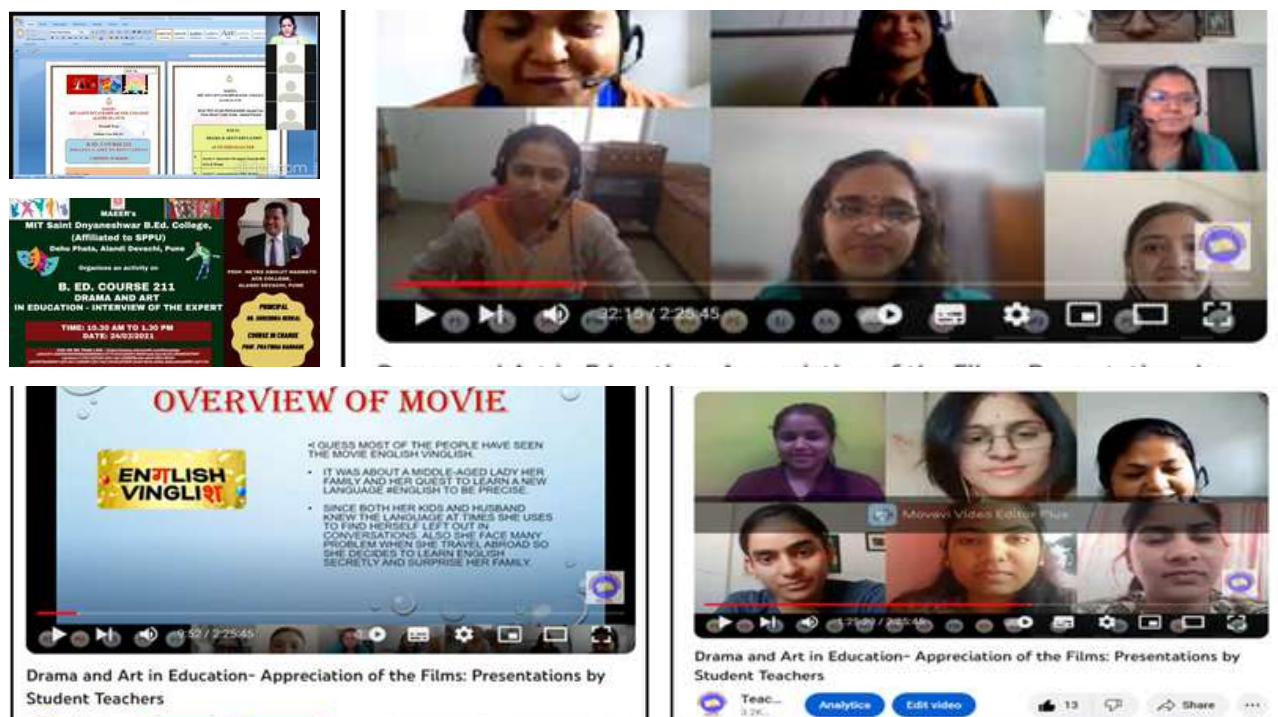
<u>PRACTICAL (any one from the given list)</u>			
Prepare the Research proposal, conduct a research and write report.			
<u>Reference Books</u>			
Kapole Arvind L., (2011) Action Research and Innovation. Nirali Publication.			
Best, J.W. & Kahn, J. (2006) Research in Education: New Delhi: Prentice Hall of India Pvt. Ltd.			
Bhintade, V.R. (2008) Shaikshnik Sanshodhan Padhati: Pune 30 Nityanutan Publication.			
Garrett, H.E, (1985) Statistics in Psychology and Education. Bombay: Vakils Feffer and Simons Pvt. Ltd.			
<u>Pedagogy :</u>			
Activity based learning.			
<u>Assessment scheme</u>			
<u>Internal Aesement: 50 Marks</u>			
Activity 1	Total marks	Conversion	
Practical (100 marks)	(100 marks)	(50 marks)	
Workload in hrs.			
Contents	Theory	Practical	Assessment
Basics of Research	10	14	08

<div style="text-align: center;">  <p>MAEER's MIT Saint Dnyaneshwar B.Ed. College, Dehu Phata, Alandi Devachi, Pune</p> <p>Organizes a Workshop on</p> <p style="color: red; font-weight: bold; font-size: 1.2em;">BASIC OF RESEARCH</p> <p style="color: red; font-weight: bold; font-size: 1.2em;">(BED 210)</p> <p style="font-size: 0.8em;">.....</p> <p style="font-size: 0.8em;">The best research will give best teaching and the best teaching will give the best research. – Dr. APJ Abdul Kalam</p> <div style="background-color: #90EE90; padding: 5px; margin: 5px 0;"> <p style="font-size: 0.8em;">Time : 10.30 to 4.30 Date : 21st February, 2021</p> </div> <div style="background-color: #FFFF00; padding: 5px; margin: 5px 0;"> <p style="font-size: 0.8em;">Join on MS Teams Link https://teams.microsoft.com/l/meetup-join/19%3a08b0404f6fa48d0949c3777c533e859%40thread.tacv2/1613449530794?cont</p> </div> </div>	<div style="text-align: center; margin-bottom: 20px;">  <p style="color: white; font-weight: bold; font-size: 0.9em;">Prof. Sunil Kalekar</p> <p style="color: white; font-size: 0.8em;">Adhyapak College of Education, Pune</p> </div> <div style="text-align: center;">  <p style="color: white; font-weight: bold; font-size: 0.9em;">Dr. Surendra Herkal</p> <p style="color: white; font-size: 0.8em;">MAEER's MIT S.D.B.Ed. College, Pune</p> </div>
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COURSE-211

DRAMA AND ART

ASST. PROF. PRATIBHA RAJARAM DABHADE



Drama and art in education have a major role to play in the overall development of the students. It encourages Bonding Among Students. Art is a diverse range of human activities involving the creation of visual, auditory or performing artifacts (artworks), which express the creator's imagination, conceptual ideas, or technical skill, intended to be appreciated primarily for their beauty or emotional power. Drama and arts in education allow students to express their thoughts, emotions, and ideas in a meaningful way. It helps students to explore their strengths and weaknesses. Through making choices and taking responsibility, they develop confidence and a sense of ownership in their decisions. Group activities develops collaborative skills and teamwork skills among the students.

Real education implies reflection, introspection and action, with a deep relationship between the Head, Heart and Hand. Drama and art in education gives real education to the students.

OBJECTIVES OF THE COURSE 211:

- To helps the student teacher to understand the self and to realize it as a form of self-expression and for enhancing creativity.
- To gain important life skills as they learn the value of critical feedback both positive and constructive.
- To understand richness and depth of human expression in all of these forms.
- To allow an avenue to develop cognitive abilities that complement studies in other disciplines.
- To provide student teachers to display cultural leadership qualities.
- To give opportunity to immerse themselves in creative environment.
- To understand variety of emotions.
- To foster critical thinking and problem-solving skills.
- To discover positive way of dealing with conflict.
- To enhance communication skill.
- To express feeling and interpret the feeling of others.

COURSE-211

DRAMA AND ART

ASST. PROF. PRATIBHA RAJARAM DABHADE

As per the Savitribai Phule Pune University BED Revised Syllabus 2015 Pattern following activities can be conducted under the Course BED 211- Drama and Art in Education (2 Credits:50 Marks). At the college level. Activities are- Script writing, Street play, Visit to an art gallery, Visiting/Organizing exhibitions, Visiting/Organizing cultural fests, Report on the folk life , Interview with experts from the field like artists, actors, singers, writers, poets, painters, musicians, dancer, etc, Appreciation of a film/drama/novel/folk drama, etc. and Use of Music/ Arts in Education .

All 2 credits were given for internal evaluation by the Savitribai Phule Pune University, Pune.

In this academic year we have selected following activities.

Activity 1: Interview with experts from the field

Activity 2: Appreciation of a film

General orientation of the course BED 211: Drama and Art in Education were done by the Course In charge Ms. Pratibha Dabhade on 16th March 2021. On the same day collaborative planning of the activity, one has done with the help of students and the colleagues. It was planned to invite Mr. Abhijit Netke Sir as a Guest for the activity 1.

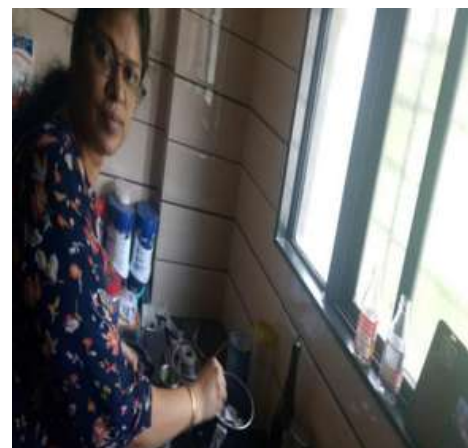
ACTIVITY 1: INTERVIEW WITH EXPERTS FROM THE FIELD

Professor Abhijit Netke sir were invited as a guest for the activity. By profession he was Lecturer at ACS College, Alandi, Pune. Along with this he was an actor. He has participated in the various Drama Competitions and Winner of the Purushottam Karndak.

ACTIVITY 2: APPRECIATION OF A FILM

This was the group activity. Students were selected one educational movie. They watched it and prepare a presentation and drama on it. Students presented a Drama in a group of 5-7 Students. Drama ended with the beautiful message by each group. Though the activity was conducted online on MS teams platform, but participation of all the group members were appreciable.

On 1st April 2021 guidance regarding report writing was given by the course In charge Asst. Prof. Pratibha Dabhade. As per the notice dated on 31 March, students were submitted their course 211 journals on or before 10th April 2021.



Entrepreneurship development: 2 credits (50 marks) Education system plays a critical role in the economic advancement of nation, since it is the primary developer of human resource. Entrepreneurship education and training is about the development of professional skills and qualities of the student teachers so that they can gain knowledge and understand the ways in which the economy works. This evolves approaches to the development of creativity, problem solving, decision making, team working, leadership and other individual skills. It also identifies the role of the entrepreneur in the society and various requirements of self-employment.

Objectives of the course:

- Ø To make education as a tool to empower teacher.
- Ø To build self awareness among the novice teacher about the professional opportunities.
- Ø To provide dynamic platform to the novice teacher to explore the professional strengths in the field of education.
- Ø To promote the professional competencies of the novice teachers.

In our College MAEER's MIT Saint Dnyaneshwar B.Ed. College Alandi (D) Pune we had conducted the B.Ed.Course 212 Entrepreneurship Development.

The course is divided into two section first is Essay writing on Entrepreneurship development and second is product making.

On 27th & 28th March 2021 for first section BED second year students had visited to college central library and searched the good books on entrepreneurship development and also searched the content for essay on it. Actually entrepreneurship development plays a pivotal role in shaping the economic landscape of nations by fostering innovation, creating employment opportunities, and driving economic growth. The cultivation of entrepreneurial skills and mindset is essential in a rapidly evolving global economy. This essay explores the significance of entrepreneurship development, its key components, and the positive impact it has on individuals and societies.

All students have had used the collected information in writing practical in a particular section.

Resource person: Mrs. Priti Purwar

The candle making workshop held on 28th March 2021 at Classroom No. 201 MAEER's MIT Saint Dnyaneshwar B.Ed. College Alandi (D) Pune was a resounding success, bringing together enthusiastic participants eager to learn the art of candle making. The workshop, organized by Course Incharge Asst. Prof. Angad Jawale, aimed to provide attendees with practical skills, creative insights, and a hands-on experience in crafting unique and personalized candles.

The workshop began by Resource person: Mrs. Priti Purwar with a comprehensive introduction to the world of candle making. Participants were familiarized with various types of candles, waxes, wicks, and molds. The facilitators explained the basic techniques and safety measures involved in the candle making process.

A detailed overview of materials and tools used in candle making was provided. This included different types of waxes (paraffin, soy, and beeswax), wicks, fragrance oils, colorants, and molds. BEd Second year students had the opportunity to touch and feel the materials, gaining a practical understanding of their characteristics.

The workshop included a hands-on demonstration where students actively engaged in the candle making process. The facilitators demonstrated various techniques such as melting wax, adding fragrance and color, and pouring the wax into molds. Participants were encouraged to ask questions and seek clarification throughout the demonstration.

One of the highlights of the workshop was the emphasis on creative expression. Students were encouraged to experiment with different colors, scents, and mold shapes to create their own unique candles. This fostered a sense of individuality and creativity among the attendees.

The facilitators addressed common challenges faced in candle making and provided valuable tips to overcome them. Topics such as preventing air bubbles, achieving the right fragrance intensity, and troubleshooting issues with wicks were covered in detail.

A segment on safety measures was incorporated to ensure that students were aware of potential hazards and knew how to handle materials safely. This included guidelines on working with hot wax, using appropriate protective gear, and maintaining a clean workspace.

Conclusion: The candle making workshop proved to be a valuable and engaging experience for students, equipping them with the knowledge and skills needed to pursue candle making as a hobby or even a potential business venture. The hands-on approach, coupled with creative freedom, allowed students to unleash their imagination and produce personalized, high-quality candles.

Feedback: Feedback from B.Ed. second year students was overwhelmingly positive, with many expressing a newfound appreciation for the art of candle making and a desire to continue exploring this craft. The workshop successfully achieved its goal of fostering creativity, skill development, and a sense of community among the participants.



MAEER'S MIT
SAINT DNYANEHSWAR B.ED. COLLEGE,
DEHU PHATA, ALANDI, PUNE

2020-2021

**VALUE ADDED
CERTIFICATE
COURSES**



**ONLINE
CERTIFICATE COURSES
IN**

**DISASTER
MANAGEMENT**



COURSE INCHARGE
DR. VIKAS TUPSUNDAR
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ONLINE CERTIFICATE COURSES IN DISASTER MANAGEMENT

Ø Introduction to the Programme :

The natural and man-made disasters often involve a fatal combination of forces of natural and human error. Disasters strike with sudden violence, tearing bodies, destroying lives, families and structures apart. India has a dubious history of being hit by at least one major disaster every year. This alarming regularity calls for some strategies to mitigate the effects of disasters by taking into account disaster preparedness measures and also by emphasizing upon systematic post-disaster rehabilitation activities. Thus to be effective, disaster management needs to be implemented as a comprehensive and continuous activity and not as post-disaster specially built mainly as a strategy to individual disaster circumstances and effects. The Certificate Programme in Disaster Management (CDM) aims at providing knowledge to the learners in the areas of basic information of Disaster Management & Institutional and Legal Framework for Disaster Management.

Ø Who May Offer the Programme ?

The programme will be of use to:

- NGO functionaries and volunteers, Military, Para-military, Police, Home Guards and Civil Defence Personnel,
- Geologists, Scientists, Meteorologists, Engineers, Administrators and other Government and Public Sector Undertakings officials,
- Rural Development Functionaries, Primary Health Centres Functionaries, Relief Workers, Social Workers, Environmentalists, etc. and
- All those who may fulfill the basic eligibility requirements.

Ø Learning Outcome :

1. Understand the concept of Disaster and Disaster Management
2. Know act of Disaster Management
3. Comprehend what is Disaster Preparedness.
4. Get acquainted with manifesting the mitigation
5. Understand rescue from Disaster and Relief for Disaster
6. To get acquainted about the Disaster Risk Reduction concept.
7. To know Government Policies about Disaster Management

Ø Syllabus :

Unit : 1: Introduction of Disaster Management :
[Credit – 1]

Unit: 2 : Institutional and Legal Framework for
Disaster Management : [Credit – 1]

Ø Online Mode :

Microsoft office 365

Ø Programme Structure :

Credits : 2 credits

Duration: 6 months

Eligibility: Any Graduate

Medium: English

Total Evaluation Hours :

Unit 1 : 02 Hours

Unit 2 : 02 Hours

Modes of Transaction:

Mock Drill

End-term test



“ABOUT THEME”



The journey of the Indian education system spans millennia, evolving through distinct phases from the Vedic period to the modern era. In ancient times, during the Vedic period, education was primarily imparted through oral traditions, with an emphasis on scriptures, philosophy, and rituals. Gurukuls, traditional residential schools, played a crucial role in this era, fostering a holistic approach to learning.

“A simple but powerful reminder of the positive domino effect a good education can have on many aspects of a person’s life and outlook.”

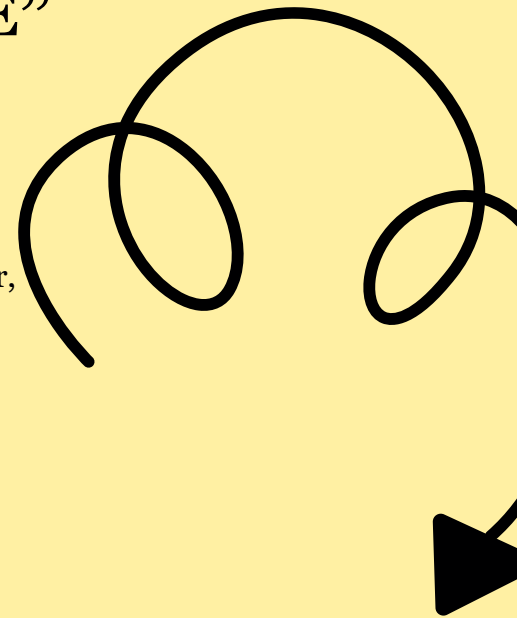
The Mauryan and Gupta empires marked a significant era in Indian education, witnessing advancements in subjects like mathematics, astronomy, and medicine. The establishment of Nalanda and Takshashila universities symbolized the pinnacle of scholarly pursuit during the ancient period.

With the advent of Islamic rule, a synthesis of Persian and Indian educational influences emerged. However, the British colonial period brought about a paradigm shift. The English education system was introduced, leading to a divide between traditional and modern education.

Post-independence, India aimed to blend the best of both worlds. The education system underwent reforms, emphasizing scientific and technological education to meet the demands of a rapidly changing world. However, challenges such as access, quality, and a focus on rote learning persisted.

In recent decades, there has been a growing acknowledgment of the need for holistic education, incorporating critical thinking and practical skills. Efforts are underway to bridge socio-economic gaps in access to education and to adapt the system to contemporary challenges.

While the journey has witnessed remarkable progress, ongoing reforms are crucial to align the education system with the demands of the 21st century, fostering creativity, innovation, and inclusivity.



“Education is the key that unlocks the golden door to freedom.”

“THE GURUKUL”

~ARCHANA HARDE



A system of Education where learning took place in natural surroundings, guided by revered teachers. Shishyas learned not only from the textbooks but from the nature , imbibing life lessons and values

Once upon a time, in ancient India, there existed a very special kind of school called a Gurukul. It wasn't like the schools we're used to today, with big buildings and classrooms. Instead, this school was nestled in the heart of nature, surrounded by the quiet beauty of a serene forest, close to the grandeur of towering mountains.

In this Gurukul, the beacon of wisdom and guidance was Guru Vidyadhar. He wasn't just a teacher; he was a mentor, a guide, and a friend to the young minds who came to learn from him, known as "shishyas." Each day in the Gurukul began not with a loud bell but with the melodious tunes of prayers and songs, welcoming the rising sun.

Lessons in the Gurukul were not confined to textbooks alone. Guru Vidyadhar's teachings drew inspiration from the world around them. The students didn't merely sit at desks but learned under the open sky, amidst nature's wonders. They absorbed knowledge under the shade of ancient trees, by the babbling brook, and even under the vast expanse of the starry night sky.

The education provided in the Gurukul wasn't solely about numbers and words but about understanding life itself. Guru Vidyadhar didn't just teach subjects; he taught values, morals, and life lessons. The relationship between the teacher and students was more like a warm, close-knit family, where everyone learned from each other, laughed together, and shared stories and experiences.

The essence of Gurukul education was not just about gathering information from books; it was a way of becoming better individuals. It was about imbibing qualities like kindness, respect, and wisdom. It taught the students not only to excel academically but also to understand the world and be good-hearted people.

Even though this beautiful way of learning belonged to a distant time, its message still resonates today. It reminds us that education isn't just about memorizing facts but about becoming wiser, kinder, and better human beings. The legacy of the Gurukul beckons us to blend knowledge with compassion, understanding, and wisdom in our journey of learning and growth.

“Unveiling the Timeless Philosophy of the Vedic System of Education”

~BINDU MANOJ



The pursuit of knowledge, spirituality, and the interconnectedness of all things aiming to foster a harmonious balance between physical, mental and spiritual development

The Vedic system of education, stemming from ancient Indian traditions, embodies a profound philosophy that has stood the test of time. Rooted in a holistic approach to learning, this educational system holds a distinctive place in history for its philosophical underpinnings, which intertwine knowledge, spirituality, ethics, and practical life skills.

Historical Context and Foundations

The Vedic era, characterized by the transmission of knowledge orally through the revered guru-shishya parampara, lays the historical foundation for this educational philosophy. During this period, education wasn't confined to textbooks but was a blend of spiritual, moral, and practical teachings. The philosophy is deeply enshrined in the belief that education is not just a means to acquire knowledge but a pathway to self-realization, guiding individuals towards a harmonious and fulfilling life.

Core Principles and Values

At the heart of the Vedic education system are its fundamental principles and values. It places a significant emphasis on 'vidya' (knowledge), not merely as an accumulation of facts but as a means for spiritual and intellectual growth. Moreover, 'dharma' (duty or righteousness) stands as a guiding principle, instilling a sense of morality and ethics. The holistic development of an individual, incorporating physical, mental, and spiritual dimensions, forms the cornerstone of this philosophy.

Teaching Methods and Curriculum

Teaching in the Vedic system is deeply intertwined with the relationship between the teacher (guru) and the student (shishya). The guru's role extends beyond being an instructor to becoming a mentor, guiding the

student not only academically but also spiritually and morally. Knowledge is transmitted orally, fostering a deep bond between the guru and the shishya, allowing for experiential learning and personalized education.

The curriculum in the Vedic system is comprehensive, spanning various subjects such as the Vedas, Vedangas, sciences, mathematics, literature, and arts. This multidisciplinary approach allows for a well-rounded education that integrates diverse fields, emphasizing the interconnectedness of different areas of knowledge.

Relevance in Contemporary Times

While the Vedic system emerged in a different era, its philosophy remains remarkably relevant in contemporary times. In a world where education often focuses on rote learning and specialized fields, the holistic approach of the Vedic system offers insights into a more comprehensive and interconnected way of learning. It promotes character building, ethical values, and a balanced approach to education that could address the shortcomings of the modern education system.

Teaching in the Vedic system is deeply intertwined with the relationship between the teacher (guru) and the student (shishya). The guru's role extends beyond being an instructor to becoming a mentor, guiding the student not only academically but also spiritually and morally. Knowledge is transmitted orally, fostering a deep bond between the guru and the shishya, allowing for experiential learning and personalized education.

Challenges and Preservation

The challenges in preserving and integrating the philosophy of Vedic education in the modern system are significant. Adapting these ancient principles to fit the current educational frameworks without diluting their essence poses a formidable challenge. However, efforts to preserve and integrate these philosophies within modern educational paradigms are crucial to maintain their relevance and utility in today's world.

Conclusion

In conclusion, the philosophy of the Vedic system of education, with its emphasis on holistic development, ethical values, and interconnected learning, stands as a beacon of wisdom in today's education landscape. Its timeless teachings offer insights into a more balanced and comprehensive approach to education, underscoring the need to integrate these ancient principles into contemporary educational systems to foster a more enriched learning experience.

The Vedic system's enduring philosophy continues to hold valuable lessons, reminding us that education isn't merely about acquiring information but a journey towards self-realization and a harmonious life.

"Arjun's Enlightening Journey: Wisdom from Divya Shiksha Kendra"

~CHETNA KALBHOR



Arjuna, the legendary dhanurdhar, under the guidance of his esteemed guru, Dronacharya imbibed the art of archery mastering its techniques, discipline and strategic application.

Once, in a lush, serene valley nestled amidst ancient hills, there stood a revered Gurukul, a center of wisdom and learning. The Gurukul, named "Divya Shiksha Kendra," was renowned for its adherence to the rich traditions of Vedic education.

At the helm of this revered institution was Guru Vedant, an erudite and kind-hearted teacher known for his wisdom, humility, and dedication to nurturing young minds. He welcomed students from far and wide, seeking to immerse themselves in the holistic learning environment offered by the Gurukul.

Among the students was Arjun, a curious and spirited young boy from a neighboring village. He was eager to embark on the journey of knowledge and spiritual growth under Guru Vedant's guidance. As the days unfolded, Arjun found himself captivated by the teachings and the disciplined yet nurturing atmosphere of the Gurukul.

The Gurukul was a place where learning wasn't confined to textbooks. Arjun spent his mornings in the company of the rising sun, engaging in physical exercises, yoga, and meditation, fostering a disciplined and balanced way of life. He marveled at the Vedic chants that echoed through the corridors, understanding that each syllable carried profound wisdom.

Under Guru Vedant's guidance, Arjun delved into the scriptures, imbibing the essence of ancient wisdom through oral teachings and engaging discussions. He learned not only about the Vedas but also about life, morals, and virtues that were woven into every lesson.

The Gurukul wasn't just about academics; it instilled a sense of responsibility, humility, and respect for nature. Arjun, along with his fellow students, engaged in various chores and tasks within the Gurukul, imbibing values of service and discipline.



Arjun imbibing the art of archery, under the guidance of Guru Dronacharya- a timeless testament to the gurukul's legacy in shaping legends

One day, during a twilight prayer session, Guru Vedant shared a poignant story about the importance of kindness and compassion. He emphasized the need for knowledge to be balanced by a compassionate heart. The words echoed in the young minds, leaving an everlasting impact.

As the years passed, Arjun grew not only in academic prowess but also in character and wisdom. The time had come for him to complete his education at the Gurukul. During the farewell ceremony, Guru Vedant blessed each student and shared words of encouragement, reminding them to carry the teachings forward with humility and sincerity.

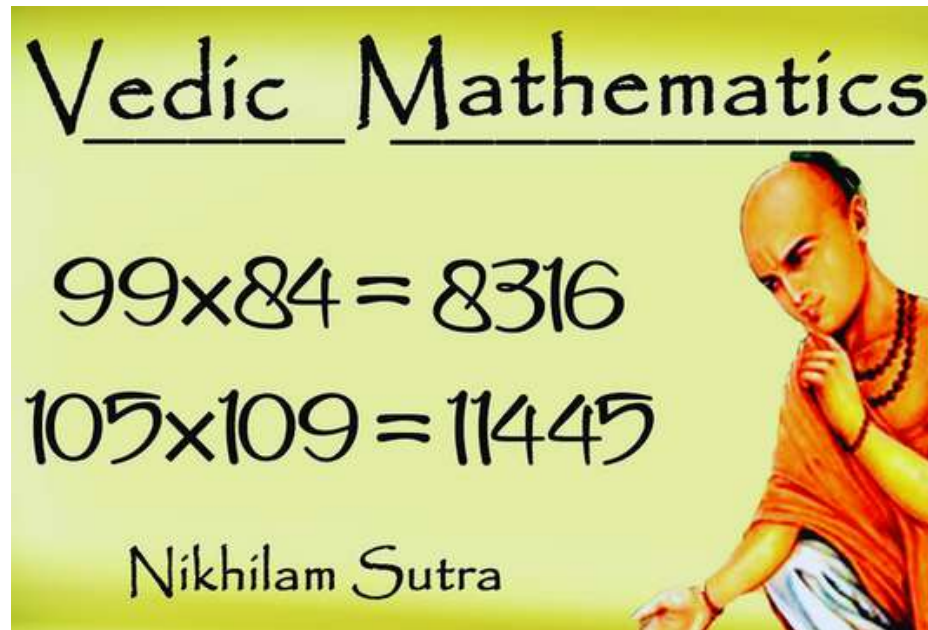
Leaving the Gurukul with a heart full of gratitude and a mind enlightened by knowledge, Arjun ventured back to his village, eager to share the treasures of wisdom and moral values he acquired at Divya Shiksha Kendra.

The story of Arjun and his journey through the Gurukul reflected the timeless essence of education, where knowledge wasn't merely about accumulating facts but about nurturing a holistic and enlightened individual, ready to contribute positively to the world.



“Exploring the Significance of Science and Mathematics in the Vedic Education System”

~JYOTI GUND



The Vedic education system emphasized advanced scientific and mathematical principles, contributing to early mathematical knowledge and profound insights into astronomy and medicine

The Vedic education system, renowned for its holistic approach to learning, encompasses not only spiritual and moral teachings but also an advanced understanding of science and mathematics. Rooted in ancient Indian traditions, this educational system placed a strong emphasis on scientific and mathematical principles, laying the foundation for remarkable advancements in these fields.

Historical Context and Philosophical Underpinnings:

During the Vedic period, the pursuit of knowledge extended beyond spiritual scriptures to encompass various scientific disciplines and mathematical concepts. The Rigveda, for instance, contains verses that discuss mathematical ideas, geometric concepts, and astronomical calculations, indicating the early roots of scientific thought in ancient India.

Contribution to Mathematics:

The Vedic texts, particularly the Sulba Sutras, provided insights into early mathematical knowledge. These texts included geometric principles, algebraic concepts, and advanced mathematical theorems. Of notable mention is the concept of 'Shulba Sutras' which illustrated the knowledge of geometry, including the Pythagorean theorem.

The methods for mental calculations, known as "Vedic Mathematics," are significant contributions from this era. The system provides swift and efficient techniques for solving mathematical problems, enhancing arithmetic, algebra, and calculus, inspiring various modern computational methods.

Advancements in Science:

The Vedic period showed advancements in astronomy, medicine, metallurgy, and other scientific disciplines. Texts like the Jyotisha Vedanga contained valuable astronomical observations, including precise knowledge of celestial bodies, planetary movements, and calculations of eclipses.

Ayurveda, an ancient system of medicine, flourished during this period, delving into the study of human anatomy, medicinal properties of plants, and surgical techniques, laying the groundwork for modern medical practices.

Relevance in Modern Times:

The principles and techniques from Vedic science and mathematics remain relevant today. Vedic Mathematics, with its focus on mental calculations and unconventional problem-solving methods, offers tools for efficient and fast-paced computations in various fields. The scientific principles, particularly in astronomy and mathematics, continue to influence modern research and provide alternative methods of understanding and problem-solving.

Challenges and Revival:

While the knowledge from the Vedic era offers valuable insights, the challenge lies in integrating these ancient methodologies into contemporary educational systems. Efforts to revive and promote Vedic mathematics and sciences face the challenge of adapting them to modern pedagogy without diluting their essence.

The application of the "Vertically and Crosswise" technique in Vedic mathematics exemplifies the innovative and advanced mathematical methodologies present in the Vedic education system. This technique, along with other Vedic mathematical principles, reflects the foundational mathematical advancements that emerged from the ancient Indian tradition.

Within the Vedic system of education, mathematics was not confined to conventional methods but was characterized by ingenious and streamlined techniques. The "Vertically and Crosswise" method showcases the systematic and structured approach to multiplication, particularly with multi-digit numbers.

This mathematical approach's significance lies in its efficiency in handling complex calculations, demonstrating the Vedic system's ability to simplify and systematize mathematical operations. The method not only allowed for quicker computations but also fostered a deeper understanding of mathematical principles.

The utilization of such innovative techniques reflects the advanced mathematical knowledge present in the Vedic period. The emphasis on mathematical concepts like this within the Vedic education system underscores its profound influence on mathematical advancements, offering alternative and efficient methods of problem-solving and computation that continue to hold relevance in modern mathematical practices.

In conclusion, the Vedic education system's scientific and mathematical contributions remain noteworthy. Their inclusion not only enhanced the knowledge base of that era but also continue to provide insights and alternative methodologies that could enrich modern scientific and mathematical practices. Integrating these ancient principles into modern education can offer diverse perspectives and problem-solving approaches for future generations.

“Vedic Education: The Spiritual Foundations and Pedagogical Methods”

~KSHITIJA ANGALURI



The Vedic education system was comprised of the spiritual-based instruction, teacher-student dynamics, and holistic learning methodologies

"Exploring the roots of education in ancient civilizations offers a fascinating insight into the foundations of learning, particularly in the context of the Vedic period. The educational practices during this time were steeped in spiritual guidance, intellectual pursuits, and a deeply personalized approach to teaching and learning. The methods employed, ranging from oral recitations to philosophical discussions, were not just about disseminating knowledge but also about nurturing character and morality. This article delves into the multifaceted aspects of Vedic education, its pedagogical approaches, the revered role of the teacher, and the duration and structure of the learning process."

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

There were three steps in instruction:

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

Two methods of teaching were being practiced during the Vedic period.

The first method was Muakhik (Oral) and the second was based on Chintan (Thinking or reflection). In the oral method the students were to memorise the Mantras (Vedic hymns) and Richayas (Verses of Rig-Veda) in order that they might not be changed wrongly and they might remain preserved in their original forms. In beautiful natural surroundings sitting at the feet of the teacher (guru) the pupils tried to comprehend the various problems of life through listening, intellection, reflection and meditation.

As written language was not developed, the teacher made his pupils learn the text by rote. All the pupils acquired knowledge according to their individual capacity. The basis of the method of teaching was psychological. The students were classified into very intelligent normally and sub normally intelligent. This classification naturally points to the difference in the mental powers of various students. Every day before the birds announced the day break, the students recited the Vedic hymns. At the time of recitation, careful attention was paid to the correct pronunciation of words. By listening to the Gurus attentively the pupils were trying to commit into their memory the Vedic hymns along with the prescribed pronunciation. Thus, the teaching, in a way was oral. But unintelligent memorization of the Vedic hymns was regarded as utterly futile. It was considered that he who studied Vedas without understanding the proper meaning could be compared to an ass carrying the load of sandal wood, feels only its weight, without being benefitted by its perfume. Seminars and symposia were also held from time to time and students were getting the opportunity to show their worth through reasoning and argumentation. In the teaching learning process individual was treated as the teaching unit and individual attention was paid. Students were encouraged to ask questions to the teachers for removing their doubts and difficulties. Through different subjects, teachers were not only trying to stimulate the intellectual curiosity of the students but also transferring something and that something was the high character. Pupils were taught individually not in masses by the class method. The method of study consisted of listening to the teacher, reflection on what has been listened to and its constant revision and discussion. Travel was regarded as necessary for education.

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

Duration of Education

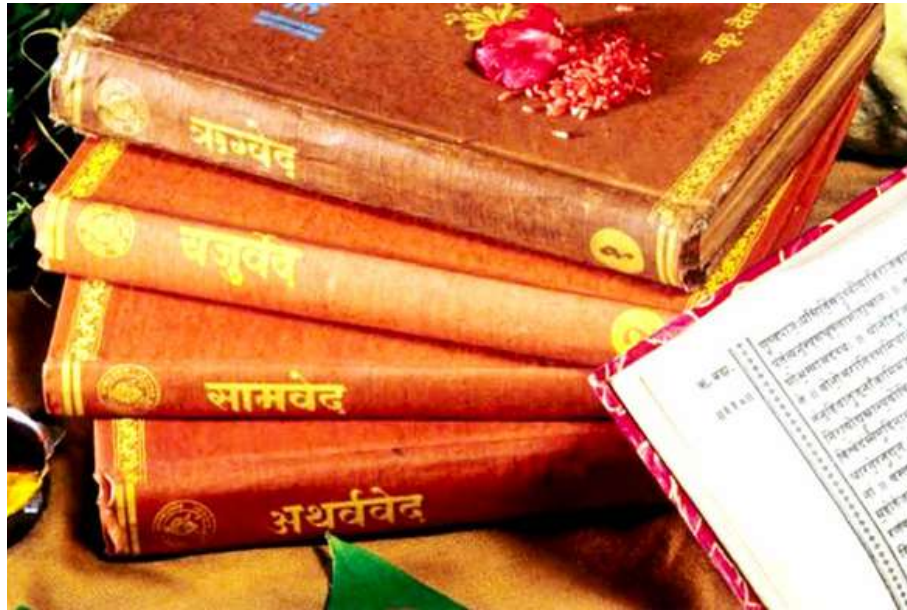
In the house of the teacher, the student was required to obtain education up to the age of 24 years, after which he was expected to enter domestic life. Students were divided into three categories:

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

The legacy of Vedic education remains a testament to the profound relationship between teacher and student, the emphasis on intellectual stimulation, and the holistic development of an individual's character. From the meticulous recitation of Vedic hymns to the inclusion of philosophical debates and the spiritual guidance imparted by the revered teachers, this system was not just about knowledge acquisition but also about instilling values and morality. The recognition of individual learning capacities, the emphasis on self-discipline, and the inclusion of women in the educational sphere highlight the progressive nature of this ancient system. Despite its historical context, the principles of Vedic education continue to resonate, emphasizing the significance of a holistic approach to learning that extends beyond mere intellectual pursuit."

"Enlightenment Through Education: A Holistic Insight into Ancient Indian Learning and Spiritual Evolution"

~MAYURI RAJPUT



The exploration of ancient education system reveals a profound system deeply rooted in spiritual evolution and holistic development, emphasizing self-realization, moral values and social responsibilities

Ancient India's educational system was a unique amalgamation of knowledge acquisition and spiritual enlightenment, where the pursuit of learning was intricately intertwined with the quest for self-realization and liberation. Rooted deeply in the Vedic tradition, education went far beyond the mere acquisition of knowledge for worldly pursuits. It was a comprehensive system designed to nurture individuals in a holistic manner, aiming at the development of physical, moral, intellectual, and spiritual faculties.

The primary objective of education in ancient India was not solely to equip individuals for success in this world, but to guide them towards the ultimate goal of moksha – liberation from the perpetual cycle of births and deaths. The journey through education was envisioned as a means to elevate the self, achieving a union with the divine, and breaking free from the worldly illusions.

This essay explores the multifaceted facets of ancient Indian education, delving into its emphasis on character formation, infusion of religious values, and the promotion of social welfare. The Gurukulas, Parishads, and Sammelans stood as foundational institutions where not just knowledge but also values and ethics were imparted, shaping the very fabric of society. This discussion aims to uncover the intricate tapestry of learning and spiritual development that characterized education in ancient India, emphasizing its profound impact on individual lives and the preservation of a rich cultural heritage. The effort was to lift self above everything through these methods. Ultimate objective as moksha or self-realisation Ancient Indians believed that education should prepare individuals in such a way as to prepare them to attain the objective of liberation, i.e. to be one with the Almighty and to be free from the cycle of births and deaths.

In ancient days the human life was simple and pious and full of religious feelings, ideas and ideals. As persons had a moral standard before them, they performed their duties with great attention and devotion. The ultimate aim of education in ancient India was not to gain knowledge as preparation for life in this world or for life beyond that, but for complete realization of self-for liberation of the soul from chains of life, both present and future. That knowledge was real, which led to emancipation-led from unreality to reality, from darkness to light, and from death to immortality. Infusion of Piety and Religiousness In ancient India, religion played a prominent role. Education aimed at the infusion of piety and religiousness in the minds of the pupils. Education for the future existence was blended with due proportion to achieve spiritual elevation. The main purpose was to enable the individual to awake and arise from the deep slumber of the worldly illusion. Education for worldliness Happiness in the other world was given more stress than the happiness in the present world. This world according to them was unreal and full of shackles. The highest wisdom was a release from present world.

Preservation and Spread of Ancient Culture Preservation and transmission of ancient Indian culture was one of the aims of ancient educational system. Renowned and devoted teachers were engaged in teaching work. Pupils were prepared for this life, but, Education for the future existence was blended with it in due proportion. In this system students practised education independently and this helped them in the upliftment of their future life. The preservation and promotion of national culture and heritage was also stressed. "The services of the whole community were conscripted for the purpose of the preservation of the Vedic literature.

Every person had to learn at least a portion of the sacred literacy heritage." A section of Brahmins had to devote the whole of their life to the cause of learning to commit the Vedas to memory in order to ensure their preservation. Character formation Education must aim at building character. Mere intellect was not of worth if the person was devoid of morality. Morality or the right behaviour was the higher "Dharma". Education was regarded as a means of inculcating values such as strict obedience to elders, truthfulness, honesty and self-control. Gurukul's were established with the aim of character formation. This system lacked pleasures, comforts and luxuries. Simple food, good behaviour and high ideals were constantly stressed. Development of All Round Personality Ample opportunities were provided to the pupils for the multi-dimensional development of their personality. They had their own methods of work in order to achieve it. Ancient Indians believed that personality should be developed through education. Physical, mental and moral personality was developed by residing at their preceptor's home through their devoted service. Personality was developed through the following methods: o Self-restraint o Self-confidence o Self-respect o Discrimination and judgement Stress on Social duties

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

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

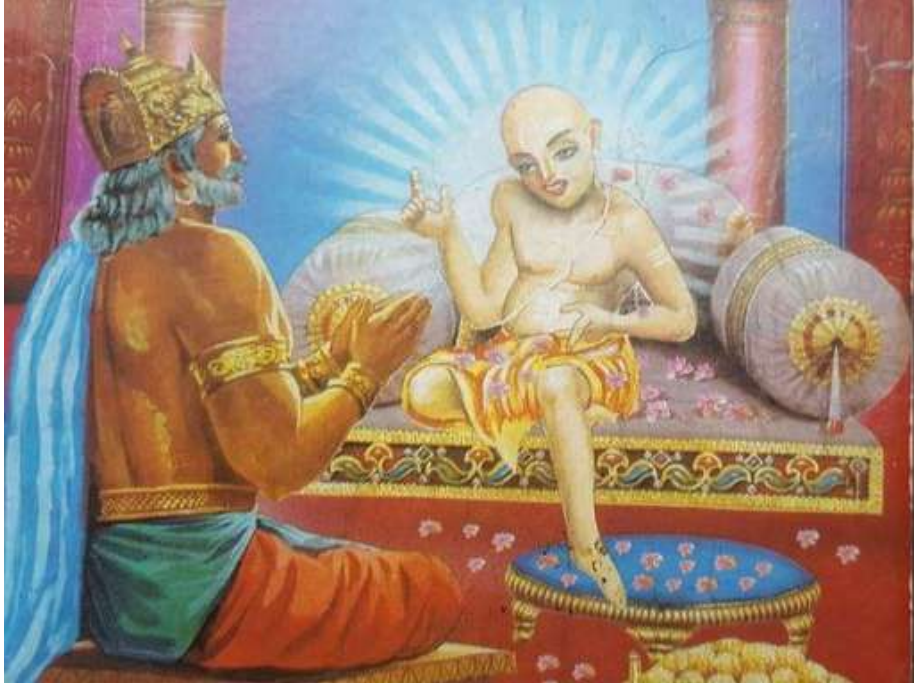
Gurukulas were the dwelling houses of gurus situated in natural surroundings. The beginning of education was marked by the 'Upanayana' a ceremony which was generally performed at a prescribed age level. The age limit was varying from caste to caste. It was eight year, eleventh year and twelfth year, respectively for Brahmins, Kshatriyas and Vaishyas. The studentship lasted usually for twelve years. Parents sent their wards at the age of five years to nine years according to their castes after celebrating their "Upanayan Sanskar". Pupils lived under the roof of their guru called 'antevasin' under the direct supervision of their Guru. Gurukula as the name indicates was the family of the teacher and his residence where the students used to stay during the period of study. Gradually, the Gurukula were extended to include a number of buildings. However the institution was built up around the family of teacher. The primary duty of the student was to serve the teacher and his family. The students were like sons of the teacher and the whole institution lived like a family. Parishads Parishads were bigger educational institutions where several teachers used to teach different subjects.

These may be compared to a college. The term "Parishad" in Upanishads, has been used for "a conference of learned men assembled for deliberations upon philosophical problems". Later on the 'Parishads' were set up at the places where learned men lived in good number and gradually these institutions became permanent centres of imparting knowledge. Sammelan Sammelan literally means getting together for a particular purpose. In these educational institutions scholars gathered at one place for discussions and competitions generally on the invitation of the king. Scholars were appropriately rewarded.

In revisiting this ancient educational system, we gain insight into a paradigm that sought not just to impart information but to mold individuals into better versions of themselves, thereby contributing to the welfare of society and the preservation of a rich cultural heritage. The legacy of this ancient Indian educational system remains a source of inspiration, reminding us of the profound significance of holistic education that transcends the boundaries of time and space.

"The Astounding Journey of Astavakra"

~MEENAL PAGARE



Witness the journey from a curse-bound existence to becoming a revered sage and author of the profound Vedic scripture, 'Ashtavakra Gita'

There was a sage called Aruni or Uddalaka, who ran a gurukhula for teaching Vedas to the kids. Aruni was, in fact, seen as a great Hindu sage during his time, which was before the arrival of Buddha. Uddalaka's teachings were a central part in the Chandogya Upanishad and Brihadranyaka Upanishad.' 'Upanishads are Vedic texts written in Sanskrit during the late Vedic period. These texts carry the essence, beliefs and culture of Hinduism and are the oldest texts found so far.'

As Aruni was a great Vedic teacher who was running a gurukhula for the kids to teach them Vedas, he had a favourite student called Kahod. Kahod was a devoted and sincere student who stole the heart of his guru, Aruni. Meanwhile, Aruni's daughter, Sujatha, was also studying in her father's gurukhula.' This also shows that girls, back then, were allowed to study with boys, paving the way for co-education.

Aruni got his daughter married to Kahod, after they finished their education, as Kahod was his favourite student. After marriage, Kahod started to teach the other kids Vedas and made them recite those, as part of his teaching. When Sujatha was pregnant, she started to sit near Kahod, while he recited the Vedas, in the thought of making their kid learn them from the womb. The child inside the womb eventually learnt those and even corrected his father, Kahod, when he made errors in reciting the Vedas to his students. This infuriated Kahod and made him curse his own son to be born with 8 ailments in his body, which was why the child was named as Ashtavakra, meaning 8 bends.'

'Back then, Kahod was only assisting Aruni and was not earning much, which was when Sujatha suggested to her husband that he should go and see King Janaka who was the father of Sita, as mentioned in the mythological text Ramayana, and ask for dakshina/donations.

Following her words, Kahod started his journey and reached the King's palace where a debate competition was in session. Kahod decided to participate and win the competition to earn some money, but unfortunately, he was defeated by the court's scholar, Bandy, who was also the son of Lord Varuna (the god of water). Just like all the other defeated participants, even Kahod was immersed in water. When this bad news reached Sujatha and Aruni, they decided to keep this secret from the unborn baby.'

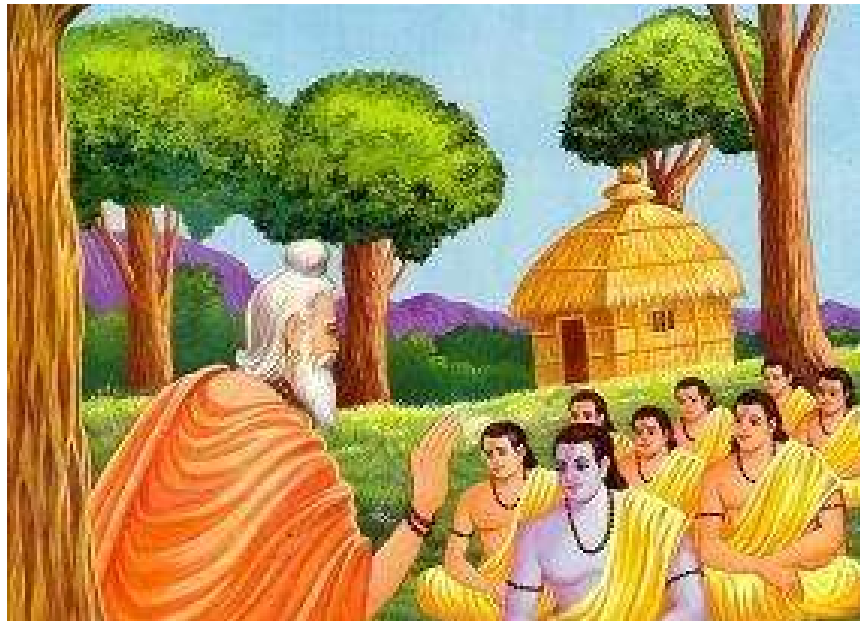
'After a few days, the baby was born with 8 crippled body parts. Though he was physically challenged, his intellect was unbeatable. For long, Ashtavakra believed Aruni to be his father and Aruni's son Shvetaketu to be his own brother. Ashtavakra loved Aruni a lot. Days went by and it was 12 years since the birth of Ashtavakra. He was sitting on the lap of Aruni when Shvetaketu came and whisked him away saying that Aruni was not his real father. This shook Ashtavakra because he hadn't expected his family to have hidden such a big secret from him.

With hurt and pain, he ran to his mother, who told him the truth. Enraged, Ashtavakra journeyed to King Janaka's palace with his mother, where he used his intellectual strength and won the debate competition against Pandit Bandy. Ashtavakra demanded that Bandy be immersed in water, just like the other Brahmins, including Kahod. However, Bandy, before he was pushed to death, revealed the truth about how none of the Brahmins were actually dead but were just involved in a sacred ritual that his father (the god of water) was performing.

After this, all of the Brahmins, including Kahod, came alive. Kahod was now immensely proud of his son, Ashtavakra. While travelling back home, he asked his son to take a dip in the waters of the "Samanga" river and Ashtavakra obeyed. To his surprise, Ashtavakra came out as a person with no deformities in his body as his curse was lifted. Later on, he became the guru of King Janaka and was also the author of a great Vedic text called "Astavakra Gita" or "Astavakra Samhita".'

"Pedagogy and Society: Education in Ancient Vedic Civilization"

~NAMRATA KADU



The Vedic Education System emphasised both theoretical and practical learning, tailored to societal needs with a profound reverence for teachers and a comprehensive evaluation system

During the ancient Vedic period, education was a pivotal aspect of society, shaping not only the minds of individuals but also influencing societal structures and values. This era witnessed a diverse and elaborate system of education that encompassed various elements, from evaluation methods to the roles of women, teachers, and the curriculum. In this period, education was considered a sacred duty, with teachers being highly revered and institutions primarily managed by Brahmins. Students underwent ceremonies like "Upanayana" and lived a disciplined life as "Brahmacharis" to receive education. The educational system not only focused on theoretical knowledge but also emphasized practical aspects tailored to different societal needs, nurturing vocational skills for different castes. This introduction provides a glimpse into the multifaceted and significant role that education played in ancient Vedic society

Admission and Evaluation System

- There seems to be no direct reference available to spell out the methodology followed by the Acharya to judge the adequacy of knowledge of his pupils.

Yaskas and Sayana, famous commentators on the Vedas, have inferred from the Rig Veda hymn that the students were given three grades as under:

- Maha Prazanan grade: - Students of very high ability.
- Madhyama Prazanan grade: - Students of high ability.
- Alpa Prazanan grade: - Students of low ability.

Education of Women

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

Role of Mother in Education

During the Vedic period it was felt that a mother should impart education to her children so as to broaden their horizon. At this stage good manners were to be taught so that the children behaved properly with the elders and in assemblies. Autonomy of Educational Institutions Teachers in the Vedic period were autonomous in their work and they followed various methods of admission and assessment. A teacher was the sole pedagogic authority to decide whether the student was fit for admission and also to decide whether he had completed his studies. Studentship There is a long hymn in the 'Atharva Veda' describing the ceremony pertaining to studentship.

The initiation ceremony was called "Upanayana", which lasted three days. It laid down the foundation of a planned life. The pupil owed his first birth-physical to his parents and the second birth spiritual to his teacher. The rite of "Upanayana" was meant to purify body and mind and to make one fit for receiving education. After 'Upanayana' the pupil entered into a state of 'Brahmacharya' indicating that it was a mode of life, and a system of education. The 'Brahmachari' as the aspirant for education was now called "lived" according to prescribed regulations, i.e., physical discipline as well as spiritual discipline.

Free Education

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

No State Control on Education

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

High Status of Teachers Teachers were a highly honoured class, honoured even by kings. Kings rose from thrones to receive great teachers.

Teachers as Parents

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

Residential Schools

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

Vocational Education as Immediate aim

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

Curriculum

The subjects of instruction varied according to the vocational needs of the different castes from the Vedas and Vedangas in case of Brahmins, to the art of warfare in the case of Kshatriyas, and to agriculture and trade, arts and crafts in the case of Vaishyas. In Vedic period education was not merely theoretical. It was related to the realities of life. Various branches of learning were incorporated in the curriculum. The subjects of teachings were Philosophy, Grammar, Astrology and Logic. In the teaching of languages, emphasis was laid on proper pronunciation and grammar. Along with theoretical aspect of the curriculum, the practical aspects of education was given due importance. According to recent researches, following disciplines were included in the curriculum in the graded forms in accordance with the stages of education.

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

The educational system during the Vedic period stands as a testament to the rich and diverse culture of ancient India. It was a time when education wasn't merely confined to books but integrated into the fabric of everyday life, catering to the specific needs of different societal strata. The reverence for teachers, the emphasis on both theoretical and practical learning, and the inclusive approach to various fields of study made this system holistic and inclusive. It reflected a society that valued education as a cornerstone, not only for individual growth but also for the betterment of the community. The Vedic educational model, with its unique evaluation system, rites of passage, and vocational focus, showcased a deep understanding of the importance of knowledge and its application in shaping a well-rounded society.

"गार्गी और याज्ञवल्क्य: शास्त्रार्थ संवाद"

~POOJA SHARMA



"गार्गी, प्राचीन समय की ज्ञानी और ध्यानी महिला जो वेदों की अद्भुत ज्ञानवाणी थी। उनके शास्त्रार्थ संवाद से ज्ञान और ब्रह्माण्ड के रहस्यों को समझा जाता है।"

भारत में पुरुषों के साथ ही भारतीय महिला दार्शनिकों तथा साध्वियों की लम्बी परंपरा रही है। वेदों की ऋचाओं को गढ़ने में भारत की बहुत-सी स्त्रियों का योगदान रहा है उनमें से ही एक है गर्गवंश में वचकनु नामक महर्षि की पुत्री 'वाचकन्वी गार्गी'। राजा जनक के काल में ऋषि याज्ञवल्क्य और ब्रह्मवादिनी कन्या गार्गी दोनों ही महान ज्ञानी थे। बृहदारण्यक उपनिषद् में दोनों के बीच हुए संवाद पर ही आधारित है।

माना जाता है कि राजा जनक प्रतिवर्ष अपने यहां शास्त्रार्थ करवाते थे। एक बार के आयोजन में याज्ञवल्क्यजी को भी निमंत्रण मिला था। जनक ने शास्त्रार्थ विजेता के लिए सोने की मुहरें जड़ित 1000 गायों को दान में देने की घोषणा कर रखी थी। उन्होंने कहा था कि शास्त्रार्थ के लिए जो भी पथारे हैं उनमें से जो भी श्रेष्ठ ज्ञानी विजेता बनेगा वह इन गायों को ले जा सकता है। निर्णय लेना अति दुविधाजनक था, क्योंकि अगर कोई ज्ञानी अपने को सबसे बड़ा ज्ञानी माने तो वह ज्ञानी कैसे कहलाएं?

ऐसी स्थिति में ऋषि याज्ञवल्क्य ने अति आत्मविश्वास से भरकर अपने शिष्यों से कहा, 'हे शिष्यो! इन गायों को हमारे आश्रम की ओर हांक ले चलो।' इतना सुनते ही सब ऋषि याज्ञवल्क्य से शास्त्रार्थ करने लगे। याज्ञवल्क्य ने सबके प्रश्नों का यथाविधि उत्तर दिया।

उस सभा में ब्रह्मवादिनी गार्गी भी बुलाई गयी थी। सबके पश्चात् याज्ञवल्क्यजी से शास्त्रार्थ करने वे उठीं। दोनों के बीच जो शास्त्रार्थ हुआ। गार्गी ने याज्ञवल्क्यजी से कई प्रश्न किए। दोनों के बीच हुए संवाद का वर्णन:-

याज्ञवल्क्य से शास्त्रार्थ करने के लिए गार्गी उठीं और पूछा कि हे ऋषिवर! क्या आप अपने को सबसे बड़ा ज्ञानी मानते हैं, जो आपने गायों को हांकने के लिए अपने शिष्यों को आदेश दे दिया?

याज्ञवल्क्य ने कहा कि मां! मैं स्वयं को ज्ञानी नहीं मानता परन्तु इन गायों को देख मेरे मन में मोह उत्पन्न हो गया है। गार्गी ने कहा कि आपको मोह हुआ, लेकिन यह इनाम प्राप्त करने के लिए योग्य कारण नहीं है। अगर सभी सभासदों की आज्ञा हो तो मैं आपसे कुछ प्रश्न पूछना चाहूंगी। अगर आप इनके संतोषजनक जवाब दे पाएं तो आप इन गायों को निश्चित ही ले जाएं।'

सभी ने गार्गी को आज्ञा दे दी। गार्गी का प्रश्न था, 'हे ऋषिवर! जल के बारे में कहा जाता है कि हर पदार्थ इसमें घुलमिल जाता है तो यह जल किसमें जाकर मिल जाता है?'

गार्गी का यह पहला प्रश्न बहुत ही सरल था, लेकिन याज्ञवल्क्य प्रश्न में उलझकर क्रोधित हो गए। बाद में उन्होंने आराम से और ठीक ही कह दिया कि जल अन्ततः वायु में ओतप्रोत हो जाता है। फिर गार्गी ने पूछ लिया कि वायु किसमें जाकर मिल जाती है और याज्ञवल्क्य का उत्तर था कि अंतरिक्ष लोक में।

पर गार्गी याज्ञवल्क्य के हर उत्तर को प्रश्न में बदलती गई और इस तरह गंधर्व लोक, आदित्य लोक, चन्द्रलोक, नक्षत्र लोक, देवलोक, इन्द्रलोक, प्रजापति लोक और ब्रह्मलोक तक जा पहुंची और अन्त में गार्गी ने फिर वही प्रश्न पूछ लिया कि यह ब्रह्मलोक किसमें जाकर मिल जाता है? इस पर गार्गी पर क्रोधित होकर याज्ञवल्क्य ने कहा, 'गार्गी, माति प्राक्षीर्मा ते मूर्धा व्यापज्त्'। अर्थात् गार्गी, इतने प्रश्न मत करो, कहीं ऐसा न हो कि इससे तुम्हारा मस्तक फट जाए। अच्छा वक्ता वही होता है जिसे पता होता है कि कब बोलना और कब चुप रहना है और गार्गी अच्छी वक्ता थी इसीलिए क्रोधित याज्ञवल्क्य की फटकार चुपचाप सुनती रही।

दूसरे प्रश्न में गार्गी ने अपनी जीत की कील ठोक दी। उन्होंने अपने प्रतिद्वन्द्वी यानी याज्ञवल्क्य से दो प्रश्न पूछने थे तो उन्होंने बड़ी ही लाजवाब भूमिका बांधी।

गार्गी ने पूछा, 'ऋषिवर सुनो। जिस प्रकार काशी या अयोध्या का राजा अपने एक साथ दो अचूक बाणों को धनुष पर चढ़ाकर अपने दुश्मन पर लक्ष्य साधता है, वैसे ही मैं आपसे दो प्रश्न पूछती हूँ।' गार्गी बड़े ही आक्रामक मूड में आ गई।

याज्ञवल्क्य ने कहा- हे गार्गी, पूछो।

गार्गी ने पूछा, 'स्वर्गलोक से ऊपर जो कुछ भी है और पृथ्वी से नीचे जो कुछ भी है और इन दोनों के मध्य जो कुछ भी है, और जो हो चुका है और जो अभी होना है, ये दोनों किसमें ओतप्रोत हैं?'

गार्गी का पहला प्रश्न 'स्पेस' और दूसरा 'टाइम' के बारे था। स्पेस और टाइम के बाहर भी कुछ है क्या? नहीं है, इसलिए गार्गी ने बाण की तरह पैसे इन दो प्रश्नों के जरिए यह पूछ लिया कि सारा ब्रह्माण्ड किसके अधीन है?

याज्ञवल्क्य ने कहा- एतस्य वा अक्षरस्य प्रशासने गार्गी।' यानी कोई अक्षर, अविनाशी तत्व है जिसके प्रशासन में, अनुशासन में सभी कुछ ओतप्रोत है। गार्गी ने पूछा कि यह सारा ब्रह्माण्ड किसके अधीन है तो याज्ञवल्क्य का उत्तर था- अक्षरतत्व के! इस बार याज्ञवल्क्य ने अक्षरतत्व के बारे में विस्तार से समझाया।

इस बार गार्गी अपने प्रश्नों के जवाब से इतनी प्रभावित हुई कि जनक की राजसभा में उसने याज्ञवल्क्य को परम ब्रह्मिष्ठ मान लिया। इसके बाद गार्गी ने याज्ञवल्क्य की प्रशंसा कर अपनी बात खत्म की तो सभी ने माना कि गार्गी में जरा भी अहंकार नहीं है। गार्गी ने याज्ञवल्क्य को प्रणाम किया और सभा से विदा ली। गार्गी का उद्देश्य ऋषि याज्ञवल्क्य को हराना नहीं था।

जैसे कि पहले ही कहा गया है कि गार्गी वेदज्ञ और ब्रह्माज्ञानी थी तो वे सभी प्रश्नों के जवाब जानती थी। यहां इस कहानी को बताने का तात्पर्य यह है कि अर्जुन की ही तरह गार्गी के प्रश्नों के कारण 'बृहदारण्यक उपनिषद्' की ऋचाओं का निर्माण हुआ।

*गार्गी : ऐसा माना जाता है, स्वयं को जानने के लिए आत्मविद्या के लिए ब्रह्मचर्य अनिवार्य है परन्तु आप ब्रह्मचारी तो नहीं। आपकी तो स्वयं दो दो पत्नियां हैं, ऐसे में नहीं लगता कि आप एक अनुचित उदाहरण प्रस्तुत कर रहे हैं?

याज्ञवल्क्य : ब्रह्मचारी कौन होता है गार्गी? (जवाब में याज्ञवल्क्य पूछते हैं)।

*गार्गी : जो परमसत्य की खोज में लीन रहे।

याज्ञवल्क्य : तो ये क्यों लगता है, गृहस्थ परम सत्य की खोज नहीं कर सकता।

*गार्गी : जो स्वतन्त्र हैं वही केवल सत्य की खोज कर सकता। विवाह तो बंधन है।

याज्ञवल्क्य : विवाह बन्धन है?

*गार्गी : निसंदेह।

याज्ञवल्क्य- कैसे?

*गार्गी : विवाह में व्यक्ति को औरों का ध्यान रखना पड़ता है। निरंतर मन किसी न किसी चिंता में लीन रहता है, और संतान होने पर उसकी चिंता अलग। ऐसे में मन सत्य को खोजने के लिए मुक्त कहां से है? तो निसंदेह विवाह बन्धन है महर्षि।

याज्ञवल्क्य : किसी की चिंता करना बन्धन है या प्रेम?

*गार्गी : प्रेम भी तो बन्धन है महर्षि?

याज्ञवल्क्य : प्रेम सच्चा हो तो मुक्त कर देता है। केवल जब प्रेम में स्वार्थ प्रबल होता है तो वह बन्धन बन जाता है। समस्या प्रेम नहीं स्वार्थ है।

*गार्गी : प्रेम सदा स्वार्थ ही होता है महर्षि।

याज्ञवल्क्य : प्रेम से आशाएं जुड़ने लगती हैं, इच्छाएं जुड़ने लगती हैं तब स्वार्थ का जन्म होता है। ऐसा प्रेम अवश्य बन्धन बन जाता है। जिस प्रेम में अपेक्षाएं न हो इच्छाएं न हों, जो प्रेम केवल देना जनता हो वही प्रेम मुक्त करता है।

*गार्गी : सुनने में तो आपके शब्द प्रभावित कर रहे हैं महर्षि। परन्तु क्या आप इस प्रेम का कोई उदाहरण दे सकते हैं?

याज्ञवल्क्य : नेत्र खोलो और देखो समस्त जगत निःस्वार्थ प्रेम का प्रमाण है। ये प्रकृति निःस्वार्थता का सबसे महान उदाहरण है। सूर्य की किरणों, ऊष्मा, उसका प्रकाश इस पृथ्वी पर पड़ता है तो जीवन उत्पन्न होता है। ये पृथ्वी सूर्य से कुछ नहीं मांगती है। वो तो केवल सूर्य के प्रेम में खिलना जानती है और सूर्य भी अपना इस पृथ्वी पर वर्चस्व स्थापित करने का प्रयत्न नहीं करता है। ना ही पृथ्वी से कुछ मांगता है। स्वयं को जलाकर समस्त संसार को जीवन देता है। ये निःस्वार्थ प्रेम है गार्गी! प्रकृति और पुरुष की लीला और जीवन उनके सच्चे प्रेम का फल है। हम सभी उसी निःस्वार्थता से उसी प्रेम से जन्मे हैं और सत्य को खोजने में कैसी बाधा।

इन उत्तरों को सुन गार्गी पूर्णतः संतुष्ट हो जाती और कहती है, 'मैं पराजय स्वीकार करती हूँ'। तब याज्ञवल्क्य कहते हैं गार्गी तुम इसी प्रकार प्रश्न पूछने से संकोच न करो, क्योंकि प्रश्न पूछे जाते हैं तो ही उत्तर सामने आते हैं। जिनसे यह संसार लाभान्वित होता है।

जैसे कि पहले ही कहा गया है कि गार्गी वेदज्ञ और ब्रह्माज्ञानी थी तो वे सभी प्रश्नों के जवाब जानती थी। यहां इस कहानी को बताने का तात्पर्य यह है कि अर्जुन की ही तरह गार्गी के प्रश्नों के कारण 'बृहदारण्यक उपनिषद्' की ऋचाओं का निर्माण हुआ।

“Concept of Teacher in Vedic Educational System”

~RAJSHRI KAMBLE



“He who is possessed of supreme knowledge by concentration of mind, must have his senses under control, like spirited steeds controlled by a charioteer” says the Katha Upanishad.

From the Vedic age downwards the central conception of education of the Indians has been that it is a source of illumination giving us a correct lead in the various spheres of life. Knowledge says one thinker, is the third eye of man, which gives him insight into all affairs and teaches him how to act.

The education system which was evolved first in ancient India is known as the Vedic system of education. In other words, the ancient system of education was based on the Vedas and therefore it was given the name of Vedic Educational System.

The education system of Vedic period has unique characteristics and .To achieve their aim not only did Brahmans develop a system of education which, survived even in the events of the crumbling of empires and the changes of society, but they, also through all those thousands of years, kept a glow of torch of higher learning.

Education in ancient India was free from any external control like that of the state and government or any party politics. It was the kings duties to see that learned Pundits, pursued their studies and performed their duty of imparting knowledge without interference from any source what so ever The importance which in modern times is attached to the Institution or the Alma Mater was in ancient days attached to the teacher in India. This was but natural, for organised educational institutions came rather late into existence in this country, as was also the case in the West. The person who takes charge of immature children and makes them worthy and useful citizens in society was naturally held in high reverence. It was the function of the teacher to lead the student from the darkness of ignorance to the light of knowledge. The lamp of learning is concealed under a cover, says one thinker ; the teacher removes it and lets out the light. The Guru in the ancient times realized that the development of personality is the sole aim of education.

Human personality was regarded as the supreme work of God. The qualities of self-esteem, self confidence, self restraint and self respect were the personality traits that the educator tried to inculcate in his pupils through example. The student therefore must be very grateful to him and show him the highest possible reverence. He is to be revered even more than parents; to the latter, we owe our physical birth, to the former our intellectual regeneration. From the Vedic age downwards the teacher has been all along designated as the spiritual and intellectual father of the student. Without his help and guidance, no education is possible. He is in fact indispensable. This is graphically illustrated by the story of Ekalavya, who when refused admission to his school by Drona, prepared an image of the teacher under whom he longed to learn, and successfully finished his studies in archery, under the inspiration that he received from the inanimate representation of his animate preceptor. Buddhists and Jains also attached equally great importance to the teacher.

The great importance that was attached to the teacher in the ancient system of education and the high reverence that was shown to him in society are not difficult to understand. Since the earliest times the Vedic learning is being transmitted orally in India from one generation to another.

This continued to be the case when the art of writing came into general vogue. The Mahabharata condemns to hell a person who commits the Vedas to writing. Great importance was attached to the proper accent and pronunciation in the Vedic recitation, and these could be properly learnt only from the lips of a properly qualified teacher.

The continuous transmission of the store of the Vedic knowledge, which society regarded as priceless, was possible only through the instrumentality of the teacher and his importance therefore could not be exaggerated.

With the rise of the mystical systems of philosophy in the age of the Upanishads, the reverence for the Guru became still more intensified ; for spiritual salvation depended almost entirely upon his proper guidance. "This deification of the philosophical Guru was not without its reaction in favor of the ordinary teacher who taught disinterestedly without stipulating for any fees. We should further remember that books being dear and rare, the student had generally to rely upon his teacher alone to a much greater degree than is the case now-" in the case of professions, even when books exist in plenty, a good deal more has to be learnt from the teacher. So a competent and sympathetic teacher, who would unreservedly place at the disposal of his pupil the essence of all his experience, could hardly be over- venerated by the artisan apprentice working under him. The glorification of the teacher must have produced great psychological influence on students, for childhood is the heyday of personal influence.

Since the teacher was held in high veneration, he was naturally expected to possess several qualifications. The student was to look upon the teacher as the ideal person and regulate his own conduct by the example of his teacher. The latter therefore was expected to be a pious person of very high character. He was to be patient and treat his students impartially. Above all he was to be well grounded in his own branch of knowledge; he was to continue his reading throughout his life. Profound scholarship however was not sufficient for the teacher. He must have a fluent delivery, readiness of wit, presence of mind, a great stock of interesting anecdotes and must be able to expound the most difficult texts without any difficulty or delay. In a word, he should be not only a scholar but also an adept in teaching ; then only he would be a great teacher, as pointed out by Kalidasa.

The teacher must further be able to inspire as well as to instruct ; his piety, character, scholarship and cultured life should be able to- exercise a subtle and permanent influence over the young students sitting at his feet for their lessons.

Though the teacher was held in high reverence, it does not appear that any institutions like Teachers' Training Colleges of the modern times existed in the past. One of the hopes expressed at the convocation (Samavartana) was that the graduate may have the good luck of attracting students from all quarters. It is therefore clear that no further training was deemed necessary for the graduate in order to qualify him for the teaching profession. The reasons for this are not far to seek. Students received individual attention and lessons from their teachers. During their educational course Vedic students could note how precisely teachers used to pronounce and intonate the Vedic Mantras when teaching them to their students. As far as the study of other branches like grammar, logic, rhetoric, philosophy etc. was concerned, no special training was necessary for fostering and developing the powers of exposition and elucidation of students specialising in them. In the modern system of education students can get their degrees by listening to their teachers in the class-rooms and answering the question papers in the examination halls. Such was not the case in ancient India. Several times during his course the student was called upon to pass through the fiery ordeal of learned debates (sastrartha) when he was called upon to defend his own position and attack that of the opponent in heated discussions. Powers of debate and discussion were thus remarkably developed by the time the student finished his education. Advanced students were also given opportunities of teaching the beginners in most of the educational institutions. The graduate therefore had a fairly good teaching experience to his credit by the time he left his alma mater. The absence of training colleges therefore did not materially tell upon the efficiency of the teachers at least as far as higher education was concerned. The teaching profession had a very high code in ancient India.

There was often competition for getting more students ; but if one teacher was found to be less well grounded than his rival in his subject, he was expected to close down his school and become a disciple of his rival in order to get full knowledge.

The teacher was to begin the education of the student as soon as he was satisfied that the latter was sincere and possessed the necessary caliber ; he was not to postpone instructions unnecessarily. For example on being defeated in debate with Maudgalya, Maitreya at once closed his school and became the pupil of his vanquisher in order to become better grounded in his subject. The debate between Sankara and Mandana Misra was also held on the usual condition that the vanquished should become the disciple of the vanquisher.

Usually teachers were allowed to watch the conduct and calibre of the new entrants for about six months or a year; but after that period they were bound to start instructions. If they did not do so, they were saddled with all the sins of the students they were keeping in suspense.

The duty to teach was imperative; all students possessed of the necessary calibre and qualifications were to be taught, irrespective of the consideration as to whether they would be able to pay any honorarium or not. We have seen already that no regular fees were charged by ancient Indian teachers and institutions. The poorest of the poor could demand and get education from the teacher by merely agreeing to do household work in the teacher's house. Further, the teacher was required to teach everything he knew to his disciple ; he could withhold nothing under the apprehension that his pupil may one day outshine him in the profession.- how generous and large hearted teachers usually were in this connection can be judged from the conduct and exclamation of Alara Kalama, when the future Buddha had finished his education under him :

“Happy friend are we in that we look upon such a venerable one, such a fellow ascetic as you. The doctrine which know, you too know, and the doctrine which you know, I too know. As I am, so you are, as you are so am ‘I. Pray, sir, let us be joint wardens of this company”.

The relationship between the teacher and the pupil was regarded as filial in character both by Hindu and Buddhist thinkers; the teacher therefore had to discharge several duties in addition to imparting intellectual education and helping spiritual progress. He was the spiritual father of the pupil and was held as morally responsible for the drawbacks of his pupils. His extra-academic duties' were varied and numerous. He was always to keep a guard over the conduct of his pupil. He must let him know what to cultivate and what to avoid ; about what he should be earnest and what he may neglect, he must instruct him as to sleep and as to keeping himself in health, and as to what food he may take and what he may reject. He should advise him as to the people whose company he should keep and as to the villages (and localities) he may frequent." If he was poor, he was to help him in getting' some financial help from people of influence and substance in the locality. He was to arrange for his food and clothing: the teachers of Sanskrit Pathashals in eastern India used to do this till quite recently. If the student was ill, the teacher was to nurse and serve him as a father would do to his son.

We have no data to enable us to get a precise idea of the normal income of the teacher in the early period. In ancient days in India as in the West, there was no Education Department prescribing a scale of salaries, which was more or less followed in private institutions also. Educational institutions themselves came into existence only at about the 5th century A. D. We have already seen how the educational theory and practice prohibited the teacher from charging any fixed scale of fees from his students. The teacher in ancient India therefore had, as a general rule, no fixed income. We have seen already that usually he was also a priest. His income therefore consisted partly of offerings obtained by him 'on the occasions of rituals and sacrifices and partly of voluntary gifts given by his students either during or after their course.

Public educational institutions, where teachers used to teach students admitted by the managing body, were not many in ancient India. The relations between the teacher and the student were therefore direct and not through any institution. The student usually went to such a teacher as attracted his attention by his reputation for character and scholarship ; the teacher selected such students as appeared to him sincere, zealous and well-behaved. The student usually lived either under the roof of the teacher or under his direct supervision. The teacher not only did not demand any fee but also helped the poor students in getting food or clothing. He nursed him if he was ill. The student naturally lived as a member of the household of the teacher and helped him in doing the household work if necessary. The teacher on the other hand would not expect this work if the student was a paying boarder and would limit it to the minimum in the case of poor students. Under such circumstances the relations between the teacher and the student were naturally very cordial and intimate; they were united, to quote the words of the Buddha, 'by mutual reverence, confidence and communion of life'.- Students usually did not desert one teacher for another merely out of freakishness.

The cordial relations that existed between the teacher and the student continued also in their after-life. Even when the student had returned home after his education, he was to call on his teacher frequently, bringing him some present, it may be even a tooth-stick.' Teachers also used to return these visits. The teacher's visit was not without its benefit to the student ; he used to utilise the occasion to ascertain how far the ex-student was keeping up his reading and studies.

Never in the history of education you will find such a close contact between the teacher and the taught. The teacher was the spiritual father, he was to nurse, when the pupil fell sick, he was to feed, clothe and teach his student as he fed, clothed and taught his son. The student also regarded the teachers as he regarded his parents, king & god. Both were united by communion of life. In fact they communed together

“Relevance of ancient Indian education in 21st century”

~SABA SALIM SHAIKH



The emphasis on the spiritual, moral and intellectual development during the vedic education system aligns with the modern educational need.

India was a rich nation in the areas of Education, Wealth, Culture and Humanity and could be the richest country in the world today. Education in ancient India can be a source of inspiration for education in modern times as it was aimed at the inclusive and all-around development of a student. Due to so many reasons we have forgotten our glorious past and adopted the system of Education which is not suitable for us in terms of culture, heritage and psychology and habits of livelihood. Indian Education was one of the best educations in the world during the Vedic Period but due to the destruction of the Nalanda Viswavidyalaya and the subsequent destruction of the books and literary resources Indian became the victim of materialistic education rather than its value-based education system of the ancient days.

It is worth mentioning that the whole education system in ancient India was originated from the Vedas and we have been taught to regard the Veda as eternal and reevaluated to the Sages or Rishis. The entire Vedic Educational period may be subdivided into Rig-Veda period, Brahmani period, Upanishada period, Sutra (Hymn)period, Smriti period etc. but all these periods, due to the predominance of the Vedas, there was no change in the aims and ideals of education and is considered as Vedic Education System. Education in ancient India is of high esteem and stated as "Swadesh Pujyate Raja, Vidwan Sarvatra Pujyate" and is widely quoted in India and established the significance of education in India. The education system of the Vedic period has unique characteristics and qualities which were not found in any ancient education system throughout the world.

According to Dr F. E. Key, "To achieve their aim not only did Brahmans develop a system of education which, survived even in the events of the crumbling of empires and the changes of society, but they, also through all those thousands of years, kept a glow of torch of higher learning"

Philosophy of Life in Ancient India The outstanding characteristics of the ancient philosophy of life in India are that while no great significance is attached to the physical existence in the world, yet the importance of action in this material world is not overlooked. The doctrine of action (Karma) occupies a very significant place in the Indian system of life and of education and Karma should not be for the redemption of mankind. The material world is the lab of the human soul where the individual has to receive systematic education for bringing about self-development. The ancient Aryan culture of India lays the greatest emphasis on simple living and high thinking as the moral basis of education for self-development.

Materialistic education embodies various aspects of the knowledge of physical sciences. It is for a student that the developed social structure exists. The student engaged in the pursuit of material knowledge has consequently been treated as the fulcrum or the axis of the social structure, for in his development lies the wellbeing of the society. The ancient Indian system of education is pervaded with the desire for bringing about salvation and final beatitude (supreme blessedness) along with the full physical development of the individual in the same manner as the philosophy of life is shot through by the spirit of religion and hence the Indian system of education caters both physical and spiritual solitariness.

Veda and ancient education: As the ancient Education system was primarily based on the Vedas and hence it was also known as Vedic Education and all four Vedas constitute a vast compilation of knowledge and philosophy and present an interesting approach on the part of Vyasa. The Vedas are regarded as the oldest literature of the world and are the sources of the philosophy of life in ancient India and its study enable us to get in-depth knowledge not only in the philosophy of life but also help us to understand the whole fabric of the culture of ancient Indian.

The Rig Veda is established as the earliest literary work not only in India but also entire world and humanity. It is the foundation of all ancient Indian Civilization and has been building up through the ages and is based on the principle of simple livelihood in the real sense. The Rig Veda is comprised, as its name indicates, of Riks or hymns, of which there are 10028, not counting 11 supplementary hymns, spread over 10 Books called Mandalas, a name that is also applied to the stellar constellations. These are hymns of adoration of several deities personifying the physical powers of Nature, and yet at the same time, symbolizing the spiritual links that bind the human and the divine, and maintaining and sustaining all that exists as part of a single Reality. The sacrifices and the hymns that accompany them thus carry an appeal as much to the common man as to the initiate. The Sama Veda has 1875 verses, only 75 of the new, but the rest taken from the Rig Veda. The Sama Veda is set to music and the chanting of its verses is done by specially trained priests. The Yajur Veda has 1975 verses spread over 40 Chapters and brings new deities like Prajapati, The Atharva Veda lies possibly at the end of the Vedic chronology. It has 5977 verses, about one-fifth of them being derived from the Rig Veda. It deals with cures, charms and spells intended to alleviate distress and disease.

1. Knowledge related to life: During the ancient times in India, the pupil away from the haunts of din and distractions of the material world, amidst beautiful natural surroundings, sitting at the feet of his teacher, would comprehend all the intricate problems of life through listening and meditation.

2. Development in social work: Another important characteristic of the ancient Indian educational system was that the same was wedded to the practical ends of life. The pupil's residence at his teacher's house would make it possible for him to develop social contacts as it was his sacred duty to collect fuel-wood, supply water and do other household odd jobs for the teacher. In this way, not only would he receive instructions related to domestic life, but also learn the concrete lesson of the dignity of labour and social service.

3. Vocational training: Students were given training in occupations of animal husbandry, agriculture and dairy farming etc., by tending his teacher's cows and serving him in diverse ways. The ancient Indian education was not merely theoretical but was related to the realities of life. The modern concept of Learning by Doing as understood in the West today was the very core and essence of education in ancient India. Life served as the laboratory for educational experimentation from where many noble traditions were developed. Similarly, begging alms by the pupils for their subsistence and service of the Guru fostered in them humanitarian virtues.

4. Personality development: The basic aim of any education system should be the overall development of personality and the Brahmanical system of education stood firmly on this ground as its primary aim was aimed at personality development and character building of the students. The building of moral strength and moral excellence was of great importance and are lacking in present days of education and the moral stature of our educated people is miserably low and leads to this present state of development.

The moral values are at stake and the old values which act as a bond in society to bind the people together are disappearing which in turn gives rise to an irresponsible society. **5.**

Imparting responsible education: Teaching and learning of education were as sacred as anything can be and were visible in the starting and ending of education through the process of Upnayan and Samaritan. The disciple was to devote himself wholeheartedly to the cause of learning while he remained with his teacher in Gurukul. In the informal education system in ancient India, there was a custom to get an education at the hands of his father or parents and not found in our country now. The ancient education system gave equal importance to informal as well as formal education. The concept of informal education of ancient India is visible in Open University but without the real sense as it becomes a coaching type rather than self-study or learning from parents and maybe the need of the hour.

6. Starting of academic sessions: Ancient Education system the pupils went to a teacher for studentship and learning and the maximum age of entrance into Gurukul was different for different castes and communities. The period of schooling in Vedic Ancient education was long and was at least 12 years for one Veda and the academic sessions started with a special ceremony called "Upkarman" on the Guru Purnima (Full moon of Shravana) and as solemnly closed on Rohini (Full moon month of Pausha) with "Utsarjan". The whole academic session was punctuated with holidays especially on new moon full moon days of the Indian calendar month.

7. Adjusting school hours: The school duration in the Ancient Education System was lasted for 7 to 8 hours a day and were held in the under shady groves in fair weather conditions and inside covered houses during rainy seasons. Mandir or Temple run colleges are of great importance due to the presence of spacious buildings for the classroom, hostels and residential quarters for teachers.

8. Close contact: Due to the residential nature of educational Institutes of ancient India there was close contact between the Guru (teacher) and the Sishya (pupils) and was not found in any history of education throughout the world. The teacher was the educationist, a spiritual father, who was to nurse when the pupil fell sick, to feed, clothe and teach his student as he fed, clothed and taught him like his son. The residence of the pupil at the house of the teacher accompanied by a sense of devoted service had been a unique tradition in ancient India.

9. Discipline: Discipline makes a successful human and was very much core in the ancient education system and the student had to observe strict regulations. Teachings were important and discipline was most significant than educational instructions. The discipline was inculcated through strict obedience to laws and regulations of student life and was rooted in morality and religion. A student has to give up lust, anger, greed, vanity, conceit and overjoy and was ordered by Guru's not to gamble, gossip, lie, backbite, hurt feelings of others, look or talk or touch the other sex and kill animals. In Gurukul, every student should lead a simple life irrespective of their financial status and can be termed as Universalization of Education in present days of context and the best example of the right to education.

10. Low Teacher-Student Ratio: In all Gurukul's of ancient India the teacher-student ratio was between 1:3 to 1:5 and it gives personalized care of the students for the better teaching-learning process and could excel in their education. The number of students admitted was kept very low and if due to unavoidable circumstances it increases the teacher used to seek the co-operation of more advanced and senior boys who were appointed as monitors (Pittiacharya) and the entire work was entrusted to those in the absence of the teacher.

11. Respecting Child Personality: Respect to each other i.e., the Teacher and Student was the core of the Gurukul system of ancient Indian education and the punishment had practically no place in the education. The students used to get very sympathetic treatment from their teachers and to respect their personality the teachers were required to use sweet and gentle speech in dealing with the pupil.

12. Providing free education: All education was free in ancient India and was the king's responsibility to make everyone educated. It was free because no student was required to pay any fees and no outside agency could interfere in the matters of education and was in real autonomy.

It is observed that ancient Indian Education was in excellence and at par with the modern best Universities of the world of present days and it indicates the rich cultural and educational heritage of India. Time has come to revive our glorious past so that our country can become a leader in terms of wealth, education and culture and establish in every sphere of human life including sustainable development. Now all the educationist throughout the globe has accepted all the concept of ancient India's education system with very few modifications as per the need of the 21st century. The concept of pupil centric education (to explore the different talents) is now accepted globally and also a part of the National Education Policy 2020 (NEP 2020) of the Government of India. Thus, the ancient Indian educational system was developed in terms of the needs of the individual and that of the society and therefore, its efflorescence was natural. It had a definite ideal and a definite mission. The ancient educational centres, situated amidst fauna and flora and beauties of nature were the perennial and inexhaustible fountainheads of Indian civilization and culture. The ancient Indian teachers evolved a special form of education whereby harmony was established between materialism and spiritualism, and human life thus headed towards greater perfection.

“The Journey of Siddhartha Gautama to Buddha”

~SANDIP WAKCHAURE



Siddhartha Gautama, who evolved from a life of opulence to becoming the enlightened spiritual leader, Buddha. Discover the pivotal moments and revelations that led to his profound awakening, shaping a timeless legacy of wisdom and compassion

‘Buddha was actually named Siddhartha Gautama by his father, Suddhodana, the ruler of the Shakya clan. Once, a holy man prophesied for the young Gautama that, “He would be either a great king/military leader or a great spiritual leader.” This brought a sense of fear in the mind of Suddhodana, which made him build a palace just for Gautama, where he raised him in total luxury. He also shared his apprehensions of the outside world, religion and human life. Gautama got married to princess Yashodara, at the age of 16 and had a son, quite later, but he still lived a secluded life as he was accustomed to it since birth.’

‘Gautama, with less knowledge about the outside world and the real hardships that men and women faced, grew up to be an adult. One fine day, he decided to go out of his palace to roam the streets of his kingdom and this was when he witnessed the poor living conditions of his people, and he understood the obvious realities.

He had 3 encounters that changed his purpose, course and future. He saw a very old man and was quite taken aback, which was when his charioteer explained to him about how people grow old as years pass by. He then came across a diseased man, followed by a decaying corpse, from which he learnt about death and suffering. Finally, he encountered an ascetic (one who follows a strict and disciplined life, without enjoying much of worldly pleasures) and the charioteer explained about how the ascetic had shun the world in order to find a route to escape from the human fears of suffering and death. This incident changed the entire course of Gautama’s life as he left his family and his luxurious lifestyle, at the age of 29, and decided to walk a more spiritual path. He took that decision as he was deeply determined to relieve people from common universal suffering, which became his ultimate mission.’

He saw a very old man and was quite taken aback, which was when his charioteer explained to him about how people grow old as years pass by. He then came across a diseased man, followed by a decaying corpse, from which he learnt about death and suffering. Finally, he encountered an ascetic (one who follows a strict and disciplined life, without enjoying much of worldly pleasures) and the charioteer explained about how the ascetic had shun the world in order to find a route to escape from the human fears of suffering and death. This incident changed the entire course of Gautama's life as he left his family and his luxurious lifestyle, at the age of 29, and decided to walk a more spiritual path. He took that decision as he was deeply determined to relieve people from common universal suffering, which became his ultimate mission.'

'This mission led to his ascetic life, to which he instantaneously adapted. Six years passed by and Gautama was still searching for the ultimate truth. However, he was not alone in this as he had a group of five ascetics who meditated and learnt the teachings of various religious gurus. Gautama was still deprived of the knowledge he was seeking, which made him starve even more, without food, water and sleep, but this went in vain too. One day, a young girl offered Gautama a bowl of rice which was when he understood that punishing oneself with extremist thoughts and actions was not the path to be followed for reaching an enlightened state. This made him release himself from the harsh physical constraints he got himself confined to. However, this act convinced the other 5 ascetics that Gautama was not an ascetic anymore and so they left him. By evening, .

Gautama sat under a Bodhi tree and started to meditate until he got the answers he was searching for a long time. All of a sudden, he started to get visions of all the past, present and future happenings in his mind which made him understand the ultimate truth about life. This was when Gautama, a 5th century prince, transformed into an "Enlightened Being" called "The Buddha" Gautama found all the answers he was searching for, but was reluctant to teach them to others because he found it impossible to put to words, the learning he had gained. However, people believe that Lord Brahma convinced Buddha to become a spiritual teacher. Buddha started his journey to meet the five ascetics with whom he had travelled for a while in his spiritual journey and convinced them to share their learning to a thousand others. This was when Buddha became a spiritual leader because he found many disciples following his worldly philosophy

“Unraveling the Story: The Journey of Buddhist Education in Ancient India”

~SHITAL PALKAR



Ancient India witnessed the emergence of comprehensive system deeply rooted in the Buddha’s teachings fostering a holistic approach to learning

Imagine ancient India, where wisdom flowed like a river and people sought not just knowledge, but a deeper understanding of life. In this setting, a special kind of education took root - the teachings of the Buddha formed the heart of this educational system.

So, where did it all start? It began with a man named Siddhartha Gautama, who later became the Buddha. He shared his insights about life, suffering, and how to find peace within oneself. His teachings laid the groundwork for what we now know as Buddhist education.

One of the interesting things about Buddhist education was its special schools – not the usual kind you might imagine, but monasteries where monks lived and learned. These monks were not just about prayers and meditation; they were like students in a big school, studying various subjects like philosophy, logic, math, and even medicine. Two places, Nalanda and Taxila, were like the Harvard or Oxford of their time. Nalanda, especially, was a superstar of learning. Students and teachers from all over the world flocked there to study.

What's really cool is that Buddhist education wasn't just about stuffing information into students' heads. It was more like a life lesson every day, teaching not just about the world but also about being a good and kind person.

Buddhist education didn't just stay in the monasteries. Its influence seeped into society, shaping how people thought, acted, and even designed buildings and art. The emphasis on being kind, not causing harm, and seeking knowledge had a big impact on how society functioned.

Even today, though things have changed a lot, the spirit of Buddhist education is still around. Its teachings about being kind, thinking carefully, and learning in a well-rounded way are still pretty relevant.

The journey of Buddhist education in ancient India was a remarkable chapter in the history of learning. Its effects on society, culture, and how people saw the world have left a lasting impression, asking us even now to look back at its timeless wisdom and think about how it fits into our education today.



“Evolution of Buddhist Education: Monastic System, Curriculum, and Philosophical Foundations in Ancient India”

~SOPHIA BARNABAS



Buddhist education in ancient India, featured monastic centers where bhikshus received comprehensive spiritual and practical education

In ancient India, the educational landscape underwent a significant transformation with the emergence of Buddhist education. Rooted deeply within the pre-existing Hindu systems of thought and life, Buddhism, in its original and ancient form, presented a natural evolution of Indian ideology across religious, philosophical, social, and political dimensions. Max Muller's insight underscores this connection, highlighting Buddhism as a new yet intrinsic development of the Indian mindset.

The monasteries became the epicenters of learning during the Buddhist era, where education was primarily dispensed. Exclusive to the Bhikshus, these centers provided not only religious teachings but also a spectrum of other knowledge domains. Emphasizing a symbiotic relationship between teacher and student, reminiscent of Vedic educational traditions, the system upheld a reciprocal responsibility, fostering a strong bond between educator and learner.

Central to this system were ceremonies like Pabbajja, marking the renunciation of worldly ties and entry into monastic life, and Upasampada, signifying full membership within the Sangh. Unlike the Vedic period, where students returned to household life after education, in Buddhism, the commitment to monkhood was permanent, severing worldly connections indefinitely.

This educational system, deeply spiritual in nature, aimed at salvation and enlightenment. The curriculum, divided into primary and higher education, encompassed religious texts alongside practical skills like weaving, medicine, and coinage. The method of teaching, primarily oral and emphasizing discussion and debate, aimed at character purity and the progression of Bodhisattva ideals.

Moreover, Buddhist education didn't neglect practical knowledge, including occupational and commercial skills, and emphasized the development of medical sciences, with specialized training centers for advanced medical practices.

Buddhist education can be rightly regarded as a phase of the ancient Hindu system of education. Buddhism, itself, especially in its original and ancient form, is, as has been admitted on all hands, rooted deeply in the pre-existing Hindu systems of thought and life. Max Muller in Chips from a German Workshop said, "To my mind, having approached Buddhism after a study of the ancient religion of India, the religion of the Veda, Buddhism has always seemed to be, to a new religion, but a natural development of the Indian mind in its various manifestations, religious, philosophical, social, and political." The monasteries were the centers of education during the Buddhist period. Besides monasteries, there were no other organizations for imparting education. Only the Bhikshus could receive religious and other types of education. Other persons were deprived of this facility.

There was no place for Yajna in the Buddhist system. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. Thus, a relationship was established between the teacher and the taught as during the Vedic period.

Pabbajja (First ordination) It means 'going out'. According to this ceremony, the student after being admitted to a monastery had to renounce all his worldly and family relationship. After admission into 'Sangh', they could remain as a monk. The age limit fixed for Pabbajja was 8 years.

At the time of entering into the Sangh, the disciple must have attained the age of 8 years. There they had to receive education for 12 years and during this period the new monk made his preparation for the Sangh life. After that he had to undergo the Upasampada ceremony, which entitled a student for a full-fledged membership of the monastery.

Upasampada (Final Ordination)

After completing the education of 12 years, the monk at the age of 20 years had to undergo the Upasampada ritual and then he becomes the permanent member of the Sangh. This ceremony was democratic in nature. The Shraman had to present himself before all other monks (Bhikshus) of the monastery.

One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favour of the same. In the Vedic age the student was given education upto 25 years of age and after that he was permitted to go home and lead the life, in the Buddhist system after having received education the student never came back to his parents place for leading the life of a householder. He remained a monk for good and cut off his worldly relationships forever. There always existed cordial relationship between the teacher and the taught. The teacher too had to observe all these rules of conduct, which were prescribed for the students. It was the highest and most sacred duty of the teacher to impart intellectual and spiritual education of a higher order to his disciples. If any pupil ignored to respect his preceptor, he was deemed unfit and consequently was expelled from the Order. The teacher too put forth the ideal of high learning, excellent moral character, self-possession and spiritualism before his pupils to compel inherent high respect from them.

Curriculum

It was chiefly spiritual in nature. It was so because the chief aim of education was to attain salvation. Study of religious books was most important. Suttanta, Vinaya and Dhamma were the main subjects prescribed for the study. Besides these, spinning, weaving, printing of the cloth, sketching, medicine, surgery and coinage were the other subjects of Buddhist education.

Education during this period may be classified into two parts- primary and higher. In the primary education the emphasis was given on the teaching of reading, writing and arithmetic. Knowledge of grammar was essential. The child was primarily educated in the knowledge of the alphabet, vowels, Sandhis or rules of combination.

In the higher education, religion, philosophy, military science, medicine and other difficult subjects were taught. The Vedas were also studied for acquiring comparative knowledge; nevertheless the Atharvaveda was not included in the curriculum upto the Jataka period. As regards higher education, Hiuen-Tsang has quoted the example of Nalanda where Buddhist philosophy, the Literature, the Yoga and other spiritual sciences were taught. The institution at Vikramshila was reputed for imparting education in Logic and Jurisprudence.

Method of Teaching

The main aim of education in Buddhist period was the purity of character. Therefore, like Vedic educational system, they also emphasized much on the practice and training for pure character instead of psychological development of the students. Later on to attain the stage of Bodhisattva personal development was considered essential and mental and moral development began to be emphasized. Originally there was predominance of religions.

At first the teacher gave a lecture on a certain topic and the students were required to listen to him with attention. Afterwards students were expected to memorize the same.

Commercial and Occupational Education

Indeed Buddhist education was basically religious. Yet, occupational education was not neglected altogether and Mahabagga mentions about spinning and weaving, tailoring etc. Among the other useful arts- Architecture, Arithmetic, Painting, Agriculture and Animal Husbandry etc were also taught. In Buddhist period emphasis was laid on the development of the medical science. There were many medical experts during that period.

The Indian Chikitsaks (medical men) were not only experts in the examination and treatment of most serious diseases, but they were also efficient in serious surgical operations like that of brain, stomach etc. Takshila was the main center of medical education and the complete course of the science was completed in 7 years.

The distinctiveness of Buddhist education lies in its departure from the Vedic system, marking a permanent commitment to monkhood after a rigorous period of learning, fostering an unwavering dedication to spiritual enlightenment and detachment from worldly affairs.

Furthermore, the method of teaching, primarily oral with an emphasis on debate and discussion, not only enriched the students' intellectual capacities but also contributed to the propagation and strengthening of Buddhist philosophy and values.

In addition to spiritual teachings, the educational system did not disregard practical knowledge, nurturing skills in various occupations, from weaving and tailoring to medicine and agriculture. This multidimensional approach to education reflects the holistic ethos of the Buddhist educational framework.

“Mindful Learning: Incorporating Meditation in Buddhist Education”

~TEJASHRI MULEY



Buddhist education in ancient india, featured monastic centers where bhikshus received comprehensive spiritual and practical education

Buddhist education stands as a unique model that integrates mindfulness and meditation into its pedagogy. The incorporation of these practices transcends the conventional boundaries of learning, offering students a holistic educational experience that nurtures the mind, body, and spirit.

The Essence of Mindful Learning

At the core of Buddhist education lies the practice of mindfulness. By cultivating a deep awareness of the present moment, students are encouraged to engage with their studies and the world around them in a more focused, conscious manner. The utilization of meditation techniques enables learners to develop an acute sense of introspection, fostering mental clarity and emotional resilience.

Meditation: A Pillar of Learning

Meditation serves as a fundamental pillar in the structure of Buddhist education. It's not solely about sitting quietly but a means to tap into one's inner wisdom and foster a sense of calm. This practice cultivates the cognitive abilities necessary for sustained focus, improved concentration, and emotional regulation. Students are taught to apply

these skills in their academic pursuits and daily life, promoting a sense of well-being and mental balance.

Integrating Mindfulness into the Curriculum

Buddhist educational institutions intricately weave mindfulness into the academic curriculum. Subjects are approached with a mindful perspective, encouraging students to apply their learning to their personal growth. Whether it's mathematics, philosophy, or art, the emphasis is not just on content but also on the conscious application of knowledge and wisdom to life situations.

The Impact on Students

Mindful learning in Buddhist education has a profound impact on students. It equips them with skills that go beyond textbooks, allowing them to navigate challenges with resilience, empathy, and a profound understanding of themselves and others. This approach to education empowers individuals not just academically but also emotionally and spiritually.

The integration of mindfulness and meditation into the framework of Buddhist education provides a holistic learning journey.

"Legacy Unearthed: Nalanda University – Cradle of Ancient Learning and Buddhism"

~TRUPTI SHARAM



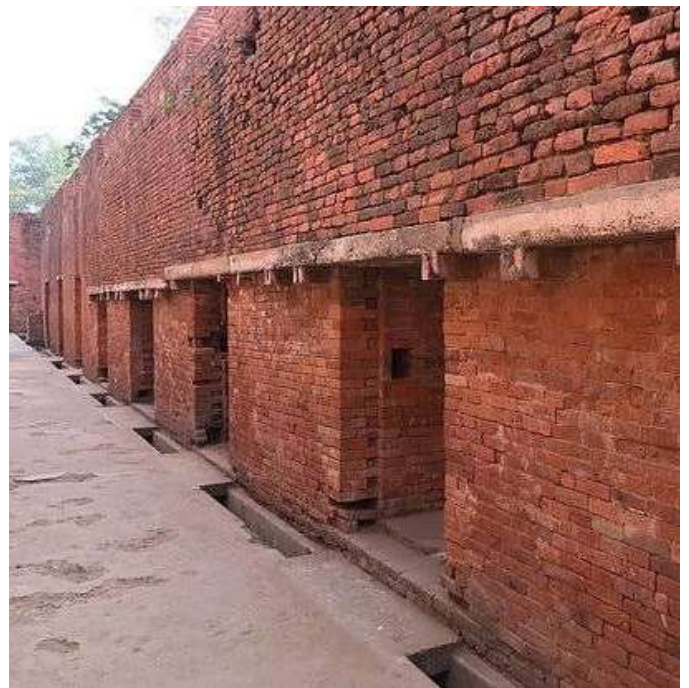
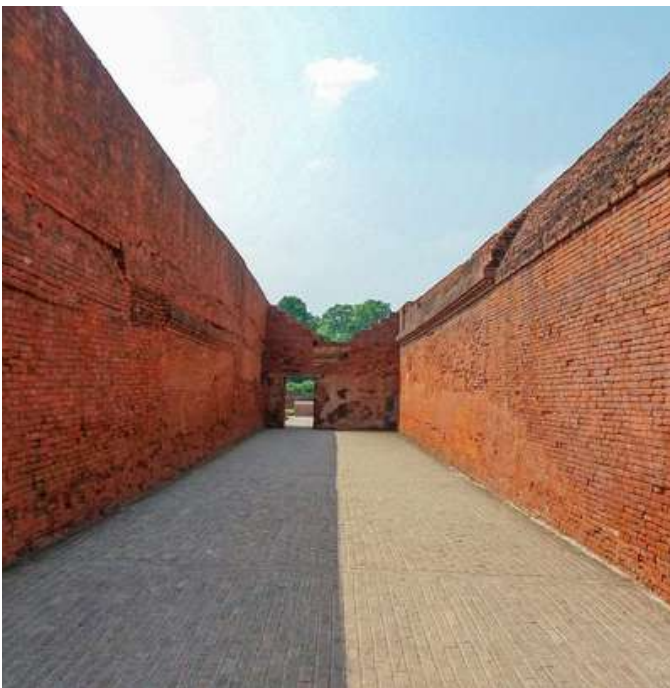
"Nalanda University, an ancient Indian learning hub, attracted global scholars for over 700 years. Despite its decline due to fires and invasions, ongoing efforts aim to preserve this historical treasure revealing insights into ancient education and Buddhist influence."

Nalanda is an ancient center of higher learning in Bihar, India from 427 to 1197. Nalanda was established in the 5th century AD in Bihar, India. Founded in 427 in northeastern India, not far from what is today the southern border of Nepal, it survived until 1197. It was devoted to Buddhist studies, but it also trained students in fine arts, medicine, mathematics, astronomy, politics and the art of war. The center had eight separate compounds, 10 temples, meditation halls, classrooms, lakes and parks. It had a ninestory library where monks meticulously copied books and documents so that individual scholars could have their own collections. It had dormitories for students, perhaps a first for an educational institution, housing 10,000 students in the university's heyday and providing accommodations for 2,000 professors. Nalanda University attracted pupils and scholars from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey.

A half hour bus ride from Rajgir is Nalanda, the site of the world's first University. Although the site was a pilgrimage destination from the 1st Century A.D., it has a link with the Buddha as he often came here and two of his chief disciples, Sariputra and Moggallana, came from this area.

The large stupa is known as Sariputra's Stupa, marking the spot not only where his relics are entombed, but where he was supposedly born.

The site has a number of small monasteries where the monks lived and studied and many of them were rebuilt over the centuries. We were told that one of the cells belonged to Naropa, who was instrumental in bringing Buddhism to Tibet, along with such Nalanda luminaries as Shantirakshita and Padmasambhava. A small opening in the cell revealed a tiny room where Naropa supposedly meditated. Nalanda's main importance comes from its Buddhist roots as a center of learning. Hsuan Tsang, the famous pilgrim from China came here and studied and taught for 5 years in the 7th Century A.D. Nalanda University at that time had over 10,000 students and 3,000 teachers. For some 700 years, between the 5th and 12th Centuries, Nalanda was the center of scholarship and Buddhist studies in the ancient world. A great fire wiped out the library of over 9 million manuscripts and at the beginning of the 12th Century, the Muslim invader Bakhtiyar Khalji sacked the university.



Overview of the Nalanda University

It was in the 1860's that the great archeologist Alexander Cunningham identified the site as the Nalanda University and in 1915-1916 the Archeological Survey of India began excavations of the site. What has been excavated to date is only a small part of the entire site but much of the ruins are beneath existing villages and are unlikely to be revealed. The present site is

well-maintained and very pleasant to visit. Across the street is the small museum with some excellent Buddhist statues and about a kilometer away is a temple dedicated to Hsuan Tsang. Nearby are the International Centre for Buddhist Studies and the Nava Nalanda Mahavihara, set up for the research of Buddhism.

"Exploring the Rich Legacy of Takshashila University"

~VRUSHALI LANDGE



"Takshashila University, an ancient center of learning that thrived long before the time of Christ. This institution left a lasting impact on various fields, from the Vedas and arts to law, medicine, and military science, nurturing knowledge and education in a bygone era"

Takshashila, was an early Buddhist centre of learning. According to available references it is dated back to at least the 5th century BC. Some scholars date Takshashila's existence back to the 6th century BC. Takshashila is described in some detail in later in Jātaka tales, around the 5th century AD. It became a noted centre of learning at least several centuries before Christ, and continued to attract students until the destruction of the city in the 5th century AD. Takshashila is perhaps best known because of its association with Chanakya. The famous treatise Arthashastra (Sanskrit for The knowledge of Economics) by Chanakya, is said to have been composed in Takshashila itself. Chanakya (or Kautilya), the Maurya Emperor Chandragupta and the Ayurvedic healer Charaka studied at Taxila.

Generally, a student entered Takshashila at the age of sixteen. The Vedas and the Eighteen Arts, which included skills such as archery, hunting, and elephant lore, were taught, in addition to its law school, medical school, and school of military science. The ruins of Taxila contain buildings and buddhist stupas located over a large area.

The main ruins of Taxila are divided into three major cities, each belonging to a distinct time period.

The oldest of these is the Hathial area, which yielded surface shards similar to burnished red wares (or 'soapy red wares') recovered from early phases at Charsadda, and may date between the 6th century BCE and the late 2nd millennium BCE. Bhir Mound dates from the 6th century BCE. The second city of Taxila is located at Sirkap and was built by Greco-Bactrian kings in the 2nd century BCE. The third and last city of Taxila is at Sirsukh and relates to the Kushan kings. In addition to the ruins of the city, a number of buddhist monasteries and stupas also belong to the Taxila area. Some of the important ruins of this category include the ruins of the stupa at Dharmarajika, the monastery at Jaulian, the monastery at Mohra Muradu in addition to a number of stupas. Legend has it that Takṣa, an ancient king who ruled a kingdom called Takṣa Khanda the modern (Tashkent) founded the city of Takṣaśilā. However Sanskrit Takṣaśilā, appears to contain the suffix śilā, "stone" with the prefix Takṣa, alluding to Takṣa, the son of Bharata and Mandavi, as related in the Ramayana. In the Mahābhārata, the Kuru heir Parikṣit was enthroned at Takṣaśilā.



According to tradition the Mahabharata was first recited at Takṣaśilā by Vaishampayana, a disciple of Vyasa at the behest of the seer Vyasa himself, at the sarpa satra yajna, "Snake Sacrifice ceremony" of Parikṣit's son Janamejaya. According to one theory propounded by Damodar Dharmanand Kosambi, Takṣaśilā is related to Takṣaka, "carpenter" and is an alternative name for the Nāgas of ancient India. According to scattered references which were only fixed a millennium later, it may have dated back to at least the 5th century BCE. There is some disagreement about whether Takshashila can be considered a university. While some consider Taxila to be an early university or centre of higher education, others do not consider it a university in the modern sense, in contrast to the later Nalanda University. Takshashila is described in some detail in later Jātaka tales, written in Sri Lanka around the 5th century CE. Takshashila is considered a place of religious and historical sanctity by Hindus and Buddhists.

The former do so not only because, in its time, Takshashila was the seat of Vedic learning, but also because the strategist, Chanakya, who later helped consolidate the empire of Emperor Chandragupta Maurya, was a senior teacher there. The institution is very significant in Buddhist tradition since it is believed that the Mahāyāna sect of Buddhism took shape there.

Some scholars date Takshashila's existence back to the 6th century BCE. It became a noted centre of learning at least several centuries BCE, and continued to attract students from around the old world until the destruction of the city in the 5th century CE. Takshashila is perhaps best known because of its association with Chanakya. The famous treatise Arthashastra (Sanskrit for the Maurya Emperor Chandragupta and the Ayurvedic healer Charaka studied at Taxila. Generally, a student entered Takshashila at the age of sixteen. The Vedas and the Eighteen Arts, which included skills such as archery, hunting, and elephant lore, were taught, in addition to its law school, medical school, and school of military science.

"Foundations of Buddhist Education: Principles, Curriculum, and Monastic Life"

~SWETA JHA



“Buddhist education unveils a rich tapestry of wisdom, discipline, and the pursuit of ultimate truth. From the core teachings of the Buddha to the structured life within monasteries, these teachings and practices form the bedrock of a comprehensive educational system”

The Core of Buddha’s Teaching

The Buddha teaching contains three major points discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration in the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized naturally. Buddha’s entire teaching as conveyed in the sutras never really depart from these three points. Buddhism encompasses the entire collection of works by Buddha Sakyamuni and is called the Tripitaka.

The goal of Buddha’s Teaching

The goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called –Anuttara-Samyak-Sambhodi, meaning the perfect ultimate wisdom. The Buddha taught us that the main objective of our practice or cultivation was to achieve this ultimate wisdom. The Buddha further taught us that everyone has the potential to realize this state of ultimate wisdom, as it is an intrinsic part of our nature, not something one obtains externally

Admission in Monastery

Monasteries was the center for imparting

education during the Buddhist period. For admission the student had to present himself before the teacher and request him for giving education. The teacher was fully responsible for education of his pupil. In turn, the pupil had also to be responsive to the instructions received from the teacher. The student was not at all accountable to any other Bhikkhu in the monastery. This was due to their having as their residents several far-famed teachers”. Fa-Hien spent three years at Pataliputra learning Sanskrit and Sanskrit books, and making copies of the Buddhist sacred works.

Upasampada

After the Pabbajja ceremony education continued for twelve years. When the student received twelve years education, he had to undergo the Upasampada ceremony. This ceremony was democratic in nature. The Shraman had to present himself before all other monks of the monastery. One could be admitted for the Upasampada ceremony only when the majority of the monks voted in favours of the same. After the Upasampada ceremony the Shraman was regarded as a full-fledged member of the monastery. On this occasion all his worldly and family relationship ended.

Duration of Education

The total period of education was 22 years. Composed of 12 years as Pabbajja and 10 years Upasampada. 4.7 Curriculum There were two types of education primary and higher education. In primary education reading, writing and arithmetic were taught and in higher education religion philosophy Ayurveda, military training was included. Everyone was free to choose his subject without any restriction.

Method of Teaching

The curriculum was spiritual in nature. The aim of education was to attain salvation. So the study of religious books was most important. Sutta, Vinaya and Dhamma Pitak were the main subjects prescribed for study. The method of teaching was mostly oral in nature. Teacher gives lecture on good behaviour and required topics and students were listen with attention. Afterword's students were expected to memories the same. The teacher educates the students through lectures and question answer method. Attendance of every monk was compulsory. The medium of Buddhist education was the common language of the people.

Women Education

Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So, he had advised during his life time not to admit women in monasteries. but after some time, due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihar with many restriction and reservations. Strict rules were enforced for women monks. The first two years was their probation period. The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the Sangh. Some monk could give her religious instruction twice a month in the presence of another monk.

Qualities and Responsibilities of the Teacher

The teacher himself must spend at least ten years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill.

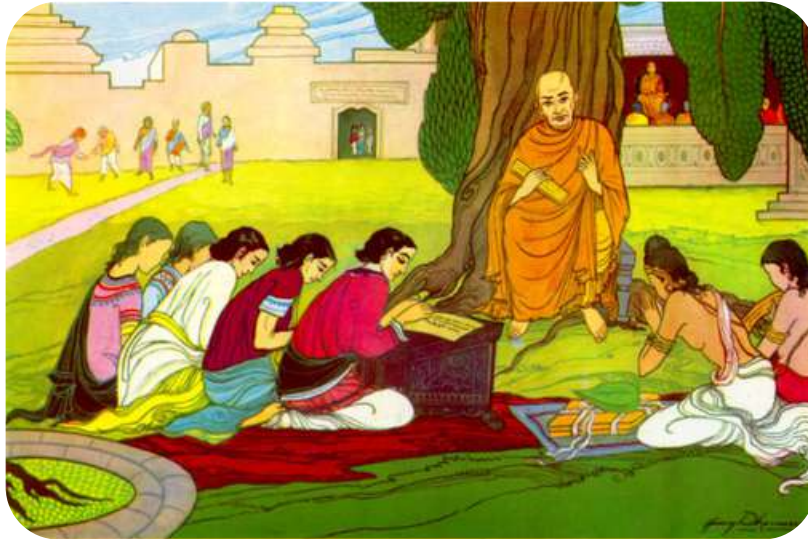
Daily Routine of Students

On rising in the morning, the student will arrange everything for the daily routine of the teacher. He will cook food and clean his clothes and utensils. Whatever he required through begging alms, he would place before the teacher. The student was always to obey the teacher and none others. He would keep the monastery and its surroundings clean. The student had to prepare himself to receive education at any time whenever the teacher required him. There were regulations regarding the clothing of the Bhikshus. As in the case of food, there is a minimum prescribed for the clothing too. The doctrine of the Middle Path has been very well-exemplified in the regulations of the Order in this regard. It was expected that the clothing of a homeless Bhikshu should bear the conceptions of decency and decorum. The Bhikshus dress comprised of three parts yellow in colour symbolising sacrifice of worldly pleasures and hence was called Ticivara. The three parts were known as Antaravasaka, Uttarasanga and Samghati—a waist cloth, a single upper-rove, and a single undergarment. This dress was prescribed not only for health but also for decency.

Exploring the essence of Buddhist education, this collection covers the core teachings of Buddha—discipline, meditation, and wisdom—encompassing admission rituals, curriculum, and the daily life of students within monasteries, providing a glimpse into the profound educational journey within ancient Buddhist traditions

“ Women Education During Buddhist Period”

~ANISA SAYEED



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

When Buddhist monasteries had developed into colleges of international reputation, women did not receive any education because of their early marriages. In the early history of Buddhism, however, the permission was given to women to enter the order and gave a fairly good impetus to female education, especially in aristocratic and commercial sections of society. Large number of ladies from these circles joined the order and became life-long students of religion and philosophy. Their example must have given an indirect encouragement to the spread of education among lay women as well.

Besides this, the rules of admission of women in Sangh were hard enough. Two years of probation was fixed for women-monks for their permanent membership. Strict rules were enforced for women monks.

The women monks were not allowed to meet any male monk in loneliness and their residence was arranged separately at a distant place. They were not given any permanent post in the sangh. Some monk could give her religious instruction twice a month in the presence of another monk.

The assent of the whole Sangh was also considered essential. Moreover, they had to live separately, and they were instructed by a special monk twice in a month. They could not live lonely with the teacher too. Buddhist Sangh had given attention to the cultural development and social uplift of the women. Mostly women entered the Sangh out of keen interest and deep religious feelings. Some had also joined it to get rid of the troubles of the worldly affairs. As the Bhikshunis did not like to maintain inferior position, so they naturally were more interested in the studies leading pious life. Though, Buddhist literature does not speak much of the system of the education of Bhikshunis, yet there are some references of new comer Bhikshunis and taking charge of their education. It makes clear that there must have been some arrangement for their education.

There were Bhikshunis whose spiritual knowledge was very high and they could influence a good number of people. Many Bhikshunis took the duties of social services also. They serve the sick, orphans, etc., and considered it to be their prime duty. Some of them had studied the philosophy deeply and had become poetess and writers. Some of them had studied even politics and took active part in politics of the day. Some of them had even gone to foreign countries to preach Buddhism. Sheelbhattarika, Prabhudevi and Viyanka were famous in those days as poets and writers. The sister of the Emperor Asoka Sanghamitra was very famous Bhikshunis, who had done remarkable services of Buddhism.

“ The Influence of Buddhist Education on Modern Learning in India”

~DEEPALI BHADANGE



India's rich tapestry of ancient wisdom and educational systems has provided the cornerstone for the country's modern educational landscape. Among these historical frameworks, the Buddhist system of education stands out as a profound influence, shaping the ethos and values of contemporary learning in India.

Historical Roots:

Rooted in the teachings of Siddhartha Gautama, the Buddhist system of education flourished in ancient India, emphasizing a comprehensive approach to learning. Monastic centers and viharas were pivotal hubs of knowledge dissemination, focusing not only on academics but also on moral values, critical thinking, and holistic development. This holistic approach to education, with its emphasis on ethics and intellect, has had a lasting impact on the evolution of modern learning in India.

Foundational Principles:

The Buddhist educational system prioritized moral values and ethics, nurturing individuals not just academically but also in terms of their character and ethical conduct. The emphasis on compassion, empathy, and the pursuit of knowledge for the betterment of society has been a guiding principle in modern Indian education.

Critical Thinking and Rational Inquiry:

Another fundamental aspect of the Buddhist system was its encouragement of critical thinking and rational inquiry. The practice of debates and discussions was integral to this system, fostering a culture of questioning and reasoning.

Ethical Framework and Holistic Learning:

The Buddhist system's focus on holistic learning, encompassing mind, body, and spirit, resonates with the current paradigm in Indian education. While the modern system is diverse and multifaceted, the emphasis on a well-rounded education that goes beyond textbooks to include moral values, mindfulness, and character development can be traced back to the teachings of Buddhism.

Contemporary Impact:

Though not explicitly acknowledged, the values and principles upheld by the Buddhist education system continue to permeate the educational philosophy of modern India. The emphasis on empathy, moral values, critical thinking, and holistic development stands as a testament to the enduring legacy of this ancient educational model.

Conclusion:

The Buddhist system of education, with its emphasis on ethics, critical thinking, and holistic development, has cast a long shadow over the contours of modern education in India. While the contemporary educational system is a blend of various influences, the foundational principles of the Buddhist system continue to play a subtle yet pivotal role in shaping the values and ethos of learning in the country.

India's educational journey is a convergence of the ancient wisdom of systems like Buddhism and the dynamism of the modern world. The influence of Buddhist education endures, weaving its values into the intricate fabric of modern learning, fostering an approach that aspires not only to educate but also to nurture responsible, ethical, and critical individuals for a better society.

“The Evolution of Jainism”

~DARSHAN KHATRIYA



“Jainism, a profound ancient Indian religion, holds a unique perspective on the universe, rejecting the notion of a creator God and emphasizing the eternal cycle of life and liberation”

Jainism states that the universe is without a beginning or an end, and is everlasting and eternal. Six fundamental entities (known as Dravya) constitute the universe. Although all six entities are eternal, they continuously undergo countless changes (known as Paryäy). In these transformations nothing is lost or destroyed. Lord Mahavir explained these phenomena in his three Pronouncements known as Tripadi and proclaimed that Existence or Reality (also known as Sat) is a combination of appearance (Utpäda), disappearance (Vyaya), and persistence (Dhrauvya). The Jain philosophy believes that the universe and all its entities such as soul and matter are eternal, no one has created them and no one can destroy them. Jains do not acknowledge an intelligent first cause as the creator of the universe. Jains do not believe that there is a supernatural power who does favor to us if we please him. Jains rely a great deal on self-efforts and self-initiative, for both - their worldly requirements and their salvation.

Jainism appeals to common sense. Jains accept only those things that can be explained and reasoned. Jains believe that each living being is a master of his/her own destiny. Jainism is a religion of purely human origin. It is propagated by self-realized individuals who have attained perfect knowledge, omniscience, and self-control by personal effort and have been liberated from the bonds of worldly existence, and the cycles of all future life and death. In ancient times Jainism was known by many names such as the Saman tradition, the religion of Nirgantha, or the religion of Jin. Jin is one, who has conquered the inner enemies of worldly passions such as desire, hatred, anger, ego, deceit and greed by personal effort. By definition, a Jin is a human being, like one of us and not a supernatural immortal nor an incarnation of an almighty God. Jins are popularly viewed as Gods in Jainism. There are an infinite number of Jins existed in the past. All human beings have the potential to become a Jin.

it is vested with a body and becomes subject to an inflow of karmic `dust' (asravas). The Jins are not Gods in the sense of being the creators of the universe, but rather as those who have accomplished the ultimate goal of liberation of sufferings through the true understanding of self and other realities. The concept of God as a creator, protector, and destroyer of the universe does not exist in Jainism. The concept of God's descent into a human form to destroy evil is also not applicable in Jainism. The Jins that have established the religious order and revived the Jain philosophy at various times in the history of mankind are known as Tirthankars. The ascetic sage, Rishabhadev was the first Tirthankar and Mahavir was the last Tirthankar of the spiritual lineage of the twenty-four Tirthankars in the current era. In summary, Jainism does not believe in a creator God, however this does not mean that Jainism is an atheistic religion. Jains believe in an infinite number of Jins (Gods) who are self-realized omniscient individuals who have attained liberation from birth, death, and suffering. Jains believe that from eternity, the soul is bounded by karma and is ignorant of its true nature. It is due to karma soul migrates from one life cycle to another and continues to attract new karma, and the ignorant soul continues to bind with new karma. This way it provides a logical explanation of our sufferings on Earth. It is traced to jiva and ajiva, the two everlasting, uncreated, independent and coexisting categories. Consciousness is jiva.

That which has no consciousness is ajiva.

There are five substances of ajiva:

Dharma - the medium of motion

Adharma - the medium of rest

Akasha - space

Pudgala - matter

Kala - time

Pudgala (matter) has form and consists of individual atoms (paramanu) and conglomerates of atoms (skandha) which can be seen, heard, smelt, tasted and/or touched. According to Jains, energy, or the phenomena of sound, darkness, shade, heat, light and the like, is produced by conglomerates of atoms. The jiva (soul) has no form but, during its worldly career,

These are the subtle material particles that are drawn to a soul because of its worldly activities. The asravas bind the soul to the physical world until they have brought about the karmic result when they fall away `like ripe fruit' by which time other actions have drawn more asravas to the soul. With the exception of the Arihantas (the Ever-Perfect) and the Siddhas (the Liberated), who have dispelled the passions which provide the `glue' for the asravas, all souls are in karmic bondage to the universe. They go through a continuous cycle of death and rebirth in a personal evolution that can lead at last to moksha (eternal release). In this cycle there are countless souls at different stages of their personal evolution; earth- bodies, water-bodies, fire-bodies, air-bodies, vegetable-bodies, and mobile bodies ranging from bacteria, insects, worms, birds and larger animals to human beings, infernal beings and celestial beings. The Jain evolutionary theory is based on a grading of the physical bodies containing souls according to the degree of sensory perception. All souls are equal but are bound by varying amounts of asravas (karmic particles) which is reflected in the type of body they inhabit. The lowest form of physical body has only the sense of touch. Mahavira taught that only the one who understood the grave demerit and detriment caused by destruction of plants and trees understood the meaning and merit of reverence for nature. Even metals and stones might have life in them and should not be dealt with recklessly. Above the single-sense jivas are micro-organisms and small animals with two, three or four senses. Higher in the order are the jivas with five senses. The highest grade of animals and human beings also possess rationality and intuition (manas). As a highly evolved form of life, human beings have a great moral responsibility in their mutual dealings and in their relationship with the rest of the universe. It is this conception of life and its eternal coherence, in which human beings have an inescapable ethical responsibility that made the Jain tradition a cradle for the creed of environmental protection and harmony.

“Jain Theory of Knowledge”

~MONALI PATIL



“Embarking on a profound journey into the heart of Jain philosophy, this article delves into the intricate world of Jain epistemology.”

“The consideration of Jain thinkers about the concept of knowledge is quite historical and has great importance in the field of ‘Epistemology’- Jainism accepts the existence of soul, and it has its own theory regarding the nature of soul. The soul, according to Jainism, has an inherent capacity to know all things. Higher the degree of purity of soul, higher the capacity to know. The obstructions to soul to know are the karmas. Total destruction of karmic veils will lead to ‘Ananta Jhana (Infinite knowledge). Knowledge (Jnana) according to Jainas, “is the soul’s intrinsic, inherent, inseparable and inalienable attribute, without which no soul can exist. Knowledge plays an important part in the conception of soul and its emancipation.” The soul, according to Jain theory of knowledge, has consciousness (cetana) and power of understanding as its most prominent inherent qualities.” As conscious, the souls experience in the three following ways. Some experience merely the fruits of Karma; some their own activity; and some again , knowledge.” 3 Kunda – Kundacarya observes that “Upyoga or understanding is of two modes ; Cognition and Sensation.” Nemicandra says, “Understanding is divided into two species viz. Darshan or Sensation and Jnana or Cognition.” Uma Svati says, “Understanding is the distinguishing characteristic of the soul.

It is two serts (viz Jnana or Cognition and Darshan or Sensation). The first is of eight kinds and the second of four.”⁴ Acarya Nemicandra, explaining Darshan says, “That perception of the generalities (Samanya) of things without particularities (visesa) in which there is no grasping or details is called Darsana.”⁵ “Darshan or Sensation is of four kinds – Visual (cakshusa) , Non -Visual (acakshusa), Clairvoyant (avadhi darshan) and Pure (keval Darshna)”⁶ The Jain scholars divide cognition or knowledge into two divisions viz: Valid knowledge and Fallacious knowledge. The valid knowledge is of five types: Senseous (mati or abhinibodhika), Authoritative (Sruta) Clairvoyant (Avadhi), Telepathic (manah paryaya) and Pure (keval). Kumati, Kusruta and Vibhang are the three Fallacious forms of Mati, Sruta and Avadhi Jnana. Thus cognition, according to Jain theory of knowledge is of eight kinds: five valid and three fallacious. It fosters a rational outlook and an appropriate attitude in understanding the scope and limitation of soul’s capacity to know.

“Jainism and Environmental Sustainability”

~MANSI KULKARNI



“Embarking on a profound journey into the heart of Jain philosophy, this article delves into the intricate world of Jain epistemology.”

"Once six men lost their way in a forest. They tried to find their way out but failed. Hunger made them realise that finding food was their most immediate need. They came upon a tree whose boughs were heavy with fruits. One of the men, whom we'll just call number six said, "Let us cut down the tree and collect all the fruits. We may be stuck in the forest for a long time if we fail to find our way. So we'll need food." Number five broke in, "No, we'll just cut down all the branches which bear fruits." Number four said, "No, no. We'll just break off the twigs with fruits." Number three said, "No let us just pluck out all the fruits." Number two said, "Let us just pluck only the ripe fruits."

And then number one spoke up : "Let us collect the fruits, which have fallen from the tree and are strewn all around it. They are enough to satisfy our hunger for now."

However number six overrode the rest of them and cut down the tree. The simple story above illustrates that indiscriminate, exploitation of natural and human resources will inevitably result in crisis.

Most of the people follow the example of number six. And the consequence is for all of us to see environmental crisis of monstrous magnitude that we are facing.

The need of the hour is protection and preservation of environment from further degradation.

In Jainism there is no scope for man to seek salvation or happiness by getting disassociated from his environment, for it is not a withdrawal philosophy. Unless he coexists with compassion for every other living being there is no possibility of misery - free life for him. The 'natural-human-economic' resources, if exploited for satisfaction of selfish comforts and self-centered pleasures, are certain to result in Karma, which is nothing other than suffering.

In a world fraught with environmental challenges, ancient wisdom from Jainism offers a beacon of hope and guidance towards sustainable living. The teachings of Jainism, rooted in reverence for all life forms and a profound respect for the environment, carry invaluable lessons that resonate deeply in the context of our modern-day ecological concerns.

Jain philosophy, renowned for its principles of non-violence (ahimsa), non-possession (aparigraha), and compassion (anekantavada), inherently fosters an eco-conscious mindset. The core concept of ahimsa, advocating non-violence and non-injury to all living beings, extends beyond human interactions to encompass a profound respect for nature.

The emphasis on minimizing one's ecological footprint and the practice of aparigraha, or non-possession, aligns perfectly with the principles of sustainability. The idea of limiting one's possessions not only simplifies life but also significantly reduces consumption and waste, contributing to a more sustainable and eco-friendly lifestyle.

Moreover, the principle of anekantavada, the doctrine of non-absolutism and multiple perspectives, inspires a holistic understanding of environmental issues. It encourages individuals to consider diverse viewpoints and solutions, essential for addressing the complex and interconnected challenges faced by our environment.

Jain education, deeply rooted in these ethical and spiritual principles, seamlessly integrates environmental consciousness into its teachings. The Jain approach to environmental education emphasizes a harmonious coexistence with nature, advocating for responsible stewardship and conservation.

This educational approach involves instilling a deep-seated respect for the environment, educating students on the interconnectedness of all life, and promoting sustainable practices. Through a blend of academic learning and practical applications, Jain educational institutions aim to nurture eco-conscious individuals who understand the importance of preserving our planet.

The teachings of Jainism provide a timeless guide for fostering a sustainable future, offering invaluable insights and principles that can significantly contribute to the global movement for environmental preservation. As we navigate the challenges of climate change and ecological degradation, the wisdom of Jainism serves as a beacon of inspiration, guiding us towards a more sustainable and harmonious relationship with our planet.

“Jain Basadis : The center for Learning”

~SMITA NAIK



"From the modest caves of meditation to the vibrant hubs of learning and spiritual guidance, the Jain Basadis stood as beacons of enlightenment and communal living."

As an initial attempt, Jains built caves/lenas/layanas for the monks and nuns near their temples/jinalayas. Slowly, the jinalayas, which were used for meditation and worship, transformed into a centre for learning. As caves were considered to be only a temporary means of residence for the Jain monks, permanent residential quarters were built. These quarters were called Basadi and were considered to be a place for wandering monks and group worship, and a residence for teachers, students and scholars. Basadis were built with huge investments over a large area in Karnataka.'

'Similar to that of Buddhist schools, even Jainism system of education had two main types of teachers: acharyas and upadhyayas. Acharyas were the learned and nomadic gurus who headed the basadis. These acharyas were always accompanied by a group of monks/sadhus called gachchas, while they toured several places. Upadhyayas were the subject teachers who stood below acharyas in the educational hierarchy order. Even nuns/women monks were part of the sadhus who accompanied acharyas in their travel. Such Jain nuns were called kanti/ganti/sadhvi. They have also contributed to the spread of Jainism and its teachings, in large numbers.'

Acharyas, upadhyayas, sadhus and sadhvis were ascetics who renounced their family, marriage and other worldly 'pleasures. It was in fact mandatory for the teachers to lead

an ascetic life because the philosophies of Jainism focused on liberating humans from the bondage they had with the world and its pleasures. This is also another important factor as to why these four types of teachers, who lived together as a community, kept travelling instead of getting attached to one place or group of people. These teachers were welcomed with much hospitality and were accommodated in the basadis by the locals. The local people organised festivals and other ceremonies in the basadis they maintained and administered. Whenever an archarya visited a matha, the entire village celebrated and allowed the acharya to clarify various religious doubts and help many resolve their life problems.'

'These basadis were a great place of worship and learning, where the nomadic archaryas and other gurus guided the students in their social, economic, spiritual and physical growth. Apart from these jinalayas, other Jain monasteries/mathas were also established to cater to larger groups of people. Even members of other religious groups were accepted, accommodated and educated in the jinalayas/basadis and Jain mathas. In the mathas and basadis, the student ascetics were accommodated along with sadhus and sadhvis, while acharyas and upadhyayas roamed different places for preaching their knowledge. However, the place where the teaching and learning happened was called Pathasala.'

"Jain Education: A Holistic Approach to Learning and Spiritual Enlightenment"

~POOJA MISHRA



“Jain education reveals a rich tapestry of spiritual guidance and academic enlightenment.”

‘The Jain matha supported both primary and secondary education. The minimum age requirement for a boy to become a student was 5 years. Every boy had to be initiated by the archarya or upadhaya to begin his education at the matha. The initiation was all about making the boys draw letters of siddhamatraka/table on fine sand spread over a board. Once this was mastered by the boys, they were made to write on kadata/folded blackboards with balapa/chalk. As the final step, they were expected to write on palm leaves.’

‘Now, let us understand the curriculum of Jainism system of education. Many Jain texts were written in Sanskrit and Prakrit but were later translated to Kannada (in Karnataka) and Ardhamagadhi (in North India) to promote various groups of locals to read these Jain texts. The basic subject learnt by many (both boys and girls) was the Ratnakaranda sravakacara/code of conduct, which was a handbook of 150 verses intended for householders. This book was written in Sanskrit by sage Samantabhadra but was later translated to many regional languages in India. Apart from this, other Vedas, Upanishads, shastras, darshanas and puranas were also taught to the students in Pathasalas.

Jains also added the subjects of chemistry, vijnana (science), manufacturing of small machines and five other subjects to the already existing 64 arts streams in their curriculum. This was because Jainism was dominated by the merchant class which paved the way for more vocational and trading courses.’

‘In general, the curriculum of the Jain system was centred around the belief that one had to understand and accept their Jiva/life as it was gifted to them, not by the grace of god but by their own deeds. Their curriculum also helped one gain control over their mind, speech and body, which in turn led to moral conduct and non-violence. With the help of various co-curricular and extra-curricular activities, the Jain system helped one attain salvation by the end of their education. Vocational education was also imparted to the students with the aim of improving the economic condition of the country and its manpower.’

So, in short, the Jainism system of education imparted to its students, natural and social sciences in addition to vocational and moral education with the help of various co-curricular and extra-curricular activities.

'The prominent method of teaching adopted by the Jainism system of education was the practical/experimental method. The experimental method proved to be effective in liberating the monks from their worldly pleasures and thus transforming them into Jains (ones who have overcome their sensual vices). Therefore, practical activities were given more importance in the process of imparting education. In fact, this system of education might sound modern to you because they formulated a method which gave importance and respect to each student's point of view. A subject was taught along many angles and no particular interpretation was imposed on the students. This supported and encouraged teachers to have coordination with the students, thus easing the process of imparting education. Teachers and students got a thorough knowledge of each subject through this method.'

'Students were encouraged to learn theories and lessons through experiments and practical application. This can also be called "learning by doing method". Similar to teachers, students at Jain schools understood that each subject had multiple interpretations and that one should be open to all those rather than being rigid in their point of view. Therefore, a student learnt how to listen to others' opinions. All of these allowed a student to maintain equipoise throughout their life.'

'On the whole, the Jainism system of education stimulated teachers and students to be involved in healthy discussions (vada) and debates. This improved student participation and acted as a platform for teachers to understand their students. Group activities were also highlighted to bring self-control and responsibility in the minds of the students. This system of education also wrapped up the essence of students' responsibility towards their nation in its educational methods. Apart from these, the practice-based education which led to vocational training is another feature of Jainism system of education.'

The Jainism system of education stressed upon practical methods like experimental learning, learning by doing, coordination in teaching and vocational training to impart knowledge to its students.

though the methods of teaching were quite different from those of the Vedic period, the learning process remained the same. Students learnt their subjects by memorising, repeating and reproducing. This was due to the presence of oral teaching and training. All of these prove that Jains were great orators who uplifted Jainism over the other religions through their speeches, discussions and logical arguments. Self-study was encouraged in the Jain schools which motivated the students to learn out of interest rather than through compulsion. Therefore, the Jainism system of education paved the way for a better livelihood and practical living.'

According to Jains, an ascetic life was more practical than the normal way of living. This was why students were trained to be deprived of the urge to find joy in all the worldly possessions, right from a young age. In fact, they were trained to restrain their basic instincts like sorrow, anger, joy, and treat all living beings equal, irrespective of size, age, species, etc.'

'Once the students were admitted in the jinalayas, shelter, books, food and even medical facilities were provided to them for free. However, there was a supervisor/niryapaka who made sure that every student obeyed the strict code of conduct. The violators and wrongdoers were punished and admonished. Students were also exposed to rigorous training and activities.'

Students were expected to wake up early, make arrangements for their everyday needs and beg for food. They were also expected to serve their masters/gurus/teachers. Apart from this, they also had a strict code of conduct.

Jain education, steeped in spirituality and wisdom, imparted not just academic knowledge but also instilled moral virtues and practical skills. Embracing a holistic approach, it sculpted individuals dedicated to ethical living, intellectual growth, and spiritual fulfillment.

"Role of women in the Jainism system of education"

~POONAM DOIPJODE



Jainism, deeply inclusive in its approach, welcomed women into the fold of spiritual enlightenment and education, empowering them to disseminate religious knowledge and cultural awareness

‘Jainism encouraged women to become nuns, even before the period of Mahavira. The main objective and work of those nuns was to spread and impart religious knowledge/education to all, which was also called dharmadana. This made the nuns wander different places, thereby creating a cultural awareness among others. However, the digambaras never believed that women could attain the highest state of enlightenment because of their strict code of conduct, while the svetambaras assisted women in attaining their moksha (spiritual liberation). The first ever female leader of the monastic order, under Mahavira, was Chandana. All of these prove that women were encouraged to be part of Jainism and its system of education.’

‘The Jain schools had ajjis/kantis who were mostly learned nuns/arye/aryake and these people motivated their disciples to renounce their normal life. There are a few inscriptions in literature about how ajji had a team of male disciples to assist them. This shows that Jainism gave equal rights and place to both men and women. These ajjis were also expected to remember in detail various rites, injunctions and practices.’

‘Nuns kept travelling in and around India and by their dress, one could identify if they were from the northern or western part of India. These learned nuns also spoke in assemblies/shravaka-goshtis to cover large groups of disciples, mostly youngsters. Even Jinagamas were learnt and recited by women. Community singing was also part of their worklist. While housewives attended storytelling sessions to listen to stories of great men in Jainism, ajjis conducted story-sessions and recitals. Nuns and other commoners were involved in making copies of sacred texts and donated them to the basadis and other individuals. The thousand copies of Shantipurana (a sacred text of Jainism) stand testimony to this.’

"Jainism's inclusion of women in education and spiritual leadership exemplifies a progressive and egalitarian approach, enriching the religious and cultural fabric. The pivotal role of nuns in disseminating knowledge underscores Jainism's commitment to equality and enlightenment."

"The Influence of Jain system of Education on Modern system of Education"

~SAYALI PATARE



India's educational heritage is a tapestry woven from diverse philosophies, among which the Jain system stands as a pillar of moral values and holistic learning. Examining its subtle yet profound influence on modern education unveils a legacy of ethical principles and holistic development deeply embedded in India's educational framework.

India has a rich history of diverse educational philosophies and systems that have significantly contributed to its modern-day approach to learning. Among these, the Jain system of education, rooted in the principles of non-violence (ahimsa), moral conduct, and holistic development, has had a subtle yet discernible influence on the contemporary educational landscape of the country.

Historical Foundations

The Jain system of education, dating back thousands of years, was founded on the principles of truth, non-violence, and compassion. It emphasized not only academic knowledge but also the nurturing of character, ethical conduct, and spiritual development. Jain educational institutions were centers of learning that focused on the pursuit of knowledge, critical thinking, and moral virtues.

Philosophical Influence

While the Jain system of education may not have directly shaped the modern education system in India, its values and principles have seeped into the broader educational ethos of the nation.

The emphasis on non-violence, compassion, and ethical behavior has subtly influenced the moral fabric of modern Indian education. Concepts such as respecting all forms of life, empathy, and self-discipline find echoes in various aspects of contemporary educational institutions.

Holistic Approach to Learning

One of the significant contributions of the Jain system of education lies in its holistic approach to learning. The emphasis on the interconnectedness of subjects, integration of moral values with academic learning, and the importance of developing a well-rounded individual are elements that resonate with the current educational paradigm. Today, there is a growing recognition of the importance of holistic development in educational curricula, emphasizing character building, ethical conduct, and a well-rounded education.

Ethical Foundations

The emphasis on moral conduct and ethical behavior, central to Jain education, has played a role in shaping the ethical fabric of the modern education system. In a world where academic excellence often overshadows ethical considerations, the Jain educational philosophy reminds us of the importance of integrity, honesty, and compassion in the pursuit of knowledge.

Conclusion

In essence, while the direct influence of the Jain system of education on the modern education system in India might not be explicitly evident, its underlying principles have subtly shaped the ethos of contemporary learning. The focus on non-violence, holistic development, and moral conduct has left an indelible mark on the educational landscape of the nation, fostering a more humane and ethically grounded approach to learning.

As India continues to evolve its educational system, drawing from a wealth of ancient wisdom and contemporary insights, the values inherent in the Jain system of education continue to offer guiding principles for a more holistic, ethical, and inclusive approach to learning.



"The Impact of Islamic Education in Medieval India: Objectives, Challenges, and Cultural Transformation"

~SHOBHA SHARMA



"Exploring the historical landscape of medieval India, this article delves into the transformative era marked by the Mohammedan invasion and its profound influence on education"

The Mohammedan invasion of India in the eleventh century marked the commencement of great changes not only in the social and political life of the country, but also in the sphere of education and learning. The alien rulers took the initiative for the promotion of Islamic learning. Therefore, the system of education prevalent in the country deprived of the encouragement and support of the state and depended mostly on the charities of the public.

During medieval period education was not considered a social duty or a state function. It was merely a personal or family affair. The ambition of a scholar was to visit Mecca and return with a Mecca degree which was held in high esteem in India for procuring high offices. The higher Muslim education was imparted through the medium of Arabic and Persian. Persian language continued to hold the honoured place as it was the court language.

The demand for education was primarily confined to that minority of population which embraced the religion of Islam. As Persian was the court language, the demand for education in that language considerably increased. But the demand for Hindi learning decreased substantially on account of the attitude of the rulers and change in state religion and language.

Objectives of Education:

The aims and objectives of Islamic education were multifarious and were closely connected with religion. It was considered a religious duty to receive and impart instruction. The objectives of education differed with different rulers. Akbar and Aurangzeb had quite different aims than that of other rulers concerning education. While Akbar aimed at organizing the nation through the implementation of a new system of education, on the contrary the sole objective of Aurangzeb was to spread Islamic education and culture by destroying Hindu culture and education.

However the objectives of Islamic education can be described as follows:

Acquisition of Knowledge:

The chief aim of Islamic education was to spread the light of knowledge. According to the Prophet “seek knowledge from the cradle to the grave” and “acquire knowledge even if it be in China”. “Knowledge is nectar and salvation is impossible without it.” He attached supreme importance to the acquisition of knowledge. Prophet Mohammed preached to the people that distinction between essential duty and wrong action, religion and irreligion could be accomplished only through knowledge and as such remarked, “acquisition of knowledge is incumbent upon all the faithful men as well as women”.

Hence Muslims have always held learning and erudition in high honour and veneration, and shown respect to their scholars and learned men. However, the objectives of education by the Muslims were almost entirely intellectual. It was gaining of knowledge and training of mind.

Propagation of Islam:

The aim of education was to propagate Islam religion by following the dictates of the great religious personalities. The spread of Islam was considered as religious duty. There was a notion that only a religious propagator could be Ghazi or martyr. Therefore, through education Islam was spread in India. Educational institutions were attached to mosques and from the very beginning of academic career students were acquainted with the fundamental principles of Islam and study of Quran. The tenets of Islamic religion were taught in the form of philosophy, literature and history in Madrasahs.

Being promoted by religious sentiments the Muslim rulers in India patronized education. Because according to Mohammed “No present or gift of a parent, out of all the gifts and present to a child, is superior to a good liberal education”. Muslims regarded general

Islamic Social Morals Material Progress:

A special system of morals based on Islamic education was evolved. Teacher laid emphasis on the inculcation of moral and spiritual values among students. This was reflected in their thinking and living. In the observance of the rules of conduct rigorous practice was provided.

Muslims also wanted to achieve materialistic prosperity through education. In order to get high posts, honorable rank, medals, grants of ‘Jagirs’ people were motivated for Islamic education. The educated were held in high esteem and kings and emperors encouraged the scholars by appointing them as commander of the army, Kazi (Judge) Vazir (Minister) and various other lucrative posts. With a view to reap these benefits many Hindus allowed to receive Islamic education. So gaining of material prosperity was inherent in the system of education.

Organisation of Political and Social System:

The objectives of education was somewhat tinged with political motives and interests. The Muslim rulers had a great hand in the management and administration of education. So through education they wanted to strengthen and develop their political system. As the Mohammedans entered to a different civilization, and a different culture, it became indispensable for them to create some such political circumstances for strengthening their role in the country.

Preservation and Spread of Muslim Culture:

Muslim educational system worked for the preservation and transmission of culture. Study of the authentic work was compulsory. Rules and regulations pertaining to their culture were strictly followed. The centers of learning situated in different parts of the country bear eloquent testimony to this fact. Besides, development of right thinking, development of humility, intellectual eminence and development of the self as a useful man of the world were the purpose of learning.

"Medieval Islamic Education in India: Structure, Evolution, and Influential Factors"

~SMITA JADHAV



From the ceremonial initiation of 'Bismillah' in primary Maktab to the comprehensive curriculum of higher Madrasahs.

Primarily Islamic education was divided mainly into two stages:

- (i) Maktab (primary grade); and
- (ii) Madrasah (higher grade).

Maktab:

The term 'Maktab' is derived from Arabic 'Kulub' which means a place where writing is taught. The 'Maktab' were attached to mosques. There was a special method of admission to the Maktab. Similar to the Brahmanical system, the education among Muslims used to commence with the formal observance of a ceremony known as 'Bismillah'.

The ceremony was observed when the child was four years, four months and four days old. At the beginning of the academic career the child was taught the script through the help of eye and ear. This was followed by the study of the thirteenth chapter of the Quran which contained verses of daily prayer and 'Fatiha' (Verses recited at the time of burial ceremony) Considerable attention was paid for the correct pronunciation.

Pupils were devoting some time for writing and cramming the Persian grammar and certain poetic works. Besides these, elementary arithmetic, mode of conversation, correspondence etc. were also included in the primary education. Though the script of the alphabet was Persian, yet Urdu too formed one of the chief subjects of study. By the time the students finished their primary education they got some practical knowledge.

Under the primary grade 'Maktab' there appeared to be four types of schools for the Muslim children. The Quran schools which were attached to the mosques, taught the recitation of the holy book without perhaps understanding it. But it did not profess to teach writing and arithmetic. The second was the Persian school where poetical works of the renowned writers of Islamic culture were taught. The third were the Persian Quran schools which combined in them the characteristics of both types of schools mentioned above. The last type was the Arabic School which was meant for the adults.

Madrasha:

In the medieval period higher Islamic education was imparted in the Madrasah. The Madrasahs were maintained out of the bounty of kings and noble men. These institutions were manned by the erudite teachers and eminent scholars. Teaching work in different subjects was conducted through lectures.

After completing the study at Maktab, the students were eligible for the admission to Madrasah. No formal ceremony was observed on this occasion. The private managing body or respectable benefactors were conducting the administration of the Madrasahs.

There was provision for both secular and religious education in the Madrasah. The total duration of the course was ten to twelve years in all. The medium of instruction in these institutions was the court language, Persian. But the study of Arabic was made compulsory for the Muslim students.

The seculars education included the subjects Arabic Grammar, Prose, Literature, Logic, Philosophy, Law, Astrology, Arithmetic, History, Geography, Medicine, Agriculture, Composition, etc. The Muhammedans generally followed in the field of handicraft and architecture the traditional Indian system.

The religious education included a comprehensive and profound study of the Quran, commentary on Quran traditions of the prophet Muhammad, Islamic law and sometimes the tenets of Sufi creed. At the beginning, stress was given to secular education by Muhammedans. As time went on they wanted to increase the number of their tribe and to this end, they converted many Hindus into Muslims and initiated them into Islam.

In course of time religious education dominated the scene as the convert new Muslim needed religious education. As the emperor Akbar adopted the policy of religious tolerance, the prevalent curriculum was modified during his reign. Because he anticipated some danger to the safety of his empire in providing only Islamic education to the Hindus. Moreover, the prevalent system of education appeared to be quite unsuitable to practical life. Akbar established colleges for the Hindu children where they were taught Hindu religion, philosophy and literature along with Persian.

With a view to availing themselves of the benefit of State service the Hindus evinced interest in studying Persian. In this connection the name of Raja Todarmall deserves special mention. Not being satisfied with the contemporary system of education emperor Akbar wanted to bring about improvement in the system by broadening the scope of the curriculum and making it more suitable and beneficial to the practical needs of life.

In Ain-I-Akbari, Abul Fazal has given the following account about the content of contemporary education. "Everybody ought to read books on moral, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic, the tibbiryazi and Elahi sciences, and history; all of which may be gradually acquired. In studying Sanskrit students ought to learn the Vyakarana, Nyaya, Vedanta and Patanjali. No one should be allowed to neglect these things which the present time requires".

Akbar on his part, had also aimed at making education more useful practical and substantial. It is evident that after Akbar, the educational curriculum and system had deteriorated. That is why Aurangzeb was so very eager to improve the system of education by examining the defects and shortcomings. He had strong faith in such system of education which would prepare the child for the practical aspects of life.

He was not in favour of the idea that the precious time of the children should be wasted in learning only ancient and classical literature. In reality he was in favour of imparting higher education of more practical utility by including in the curriculum the study of history, geography, philosophy, art of warfare, politics and diplomacy. As Aurangzeb's attention was more towards the education of princes than to that of masses and consequently subjects of practical utility could not be included in the curriculum of general education.

The Madrasahs of medieval period could well be compared to the colleges of modern times. Then the system of education was bookish and theoretical owing to the predominance, of higher Arabic and Persian literature, grammar, prosody, poetry, etc. Education was imparted simply for the sake of education and not for the sake of life.

Like the Buddhist and Brahmanical system of education, the basis of Islamic education too was religious. During this period law was based on religious works as the Quran and long-standing traditions and conventions. In some branches of learning Islamic education was of a lower standard and less developed in comparison to ancient Indian system of education.

During medieval period domestic system of teaching was prevalent and the educational work was done by the private teacher. There were certain families of hereditary Muslim scholars whose reputation drew students from different parts of the country. These scholars were imparting highest instruction in their respective educational centers to the students in their field of specialization.

These educational centers had to depend mostly upon the capacity of the individual teacher and his reputation. As it was the family affairs of the private teacher, it was breaking up when the family ceased to produce the scholars. Another agency of education was the wandering scholars and preachers who moved from place to place and attracted huge audience.

The poetical symposia also contributed in their own way to the advancement of learning. At the completion of the studies no examination was conducted. The students were leaving the institutions when the teacher considered them proficient in any branch of learning. Successful completion of the study under a distinguished teacher was considered enough qualification of a student.

"The mosaic of Maktab and Madrasah institutions in medieval India not only fostered intellectual development but also played a pivotal role in religious propagation, cultural preservation, and the intricate interplay between secular and spiritual education. As we reflect on this historical tapestry, the legacy of these educational systems persists, leaving an indelible mark on the socio-religious fabric of medieval India."

"Evolution of Teaching Methods in Historical Maktab and Madrasahs: A Glimpse into Akbar's Educational Reforms and Beyond"

~VANDANA PANDEY



The pedagogical landscape of Maktab and Madrasahs, focusing on the oral traditions prevalent in teaching during the era.

The method of teaching in the Maktab was mainly oral. Cramming and memorization was prevalent in this period. Children were learning verses from Quran by rote. Writing and mathematics were taught at the later stage. Monitorial system was introduced and the monitor held the charge of the class in the absence of the teacher. Realizing the shortcomings of the prevalent method, Emperor Akbar suggested improvement in the method of teaching.

It is written in Ain-I- Akbari "In every country but especially in Hindustan, boys are kept for years at school where they learn the Consonants and Vowels. A great portion of the life of the students is wasted by making them read many books. His Majesty orders that every school boy should first learn to write the letters of the alphabet and also learn to trace forms. He ought to learn the shape and name of each letter which may be done in two days, when the boy should proceed to write the joined letters. They may be practiced for a week after which the boy should learn some prose and poetry by heart, and then commit to memory some verses to the praise of God or moral sentences, each written separately.

Care is to be taken that he learns to understand everything himself, but the teacher may assist him a little. He then ought, for some time, daily practice in writing a hemistich; the verse, the former lesson. If this method of teaching be adopted a boy will learn in a month, or even in a day what it took others years to understand, so much so that people will get quite astonished".

Thus from the written account it is revealed that Akbar introduced a scientific method of teaching. But this method could not last long and gradually died out. Aurangzeb also complained for the waste of time in learning the alphabet of Arabic and Persian and a long and continuous task of learning words.

At the higher educational institution, Madrasah, the teaching was done through lecture followed by discussion. Even at this stage also oral method of teaching was in vogue. Along with these methods, students were encouraged in developing the habit of self study by consulting books. In different science subjects there were provisions for practical and experimental work.

With a view to all round development of the student's individual attention was paid. In Madrasahs Analytical and Inductive method were also adopted. Besides, formal disputations upon important issues were the usual features of royal courts. Under Islamic system of education, an attempt was made to understand the psychological working of the child's mind. But severe corporal punishment was inflicted on guilty students and teachers were free to exercise their individual discretion in matters of punishment.

Discipline, moral conduct and humility were regarded as the essential attributes of students and in the teaching, learning process, these things were emphasized. For misconduct, breach of discipline, neglect in study and immoral act students were publicly caned, whipped or beaten with fists. On the other hand rewards were given to encourage able and intelligent students of unimpeachable conduct. At the end of academic career there was provision of awarding certificates and medals.

"As we close this historical exploration, the rise and fall of Akbar's educational reforms beckon reflection on the ebb and flow of pedagogical strategies. The enduring emphasis on discipline, moral conduct, and individual development, coupled with the nuanced interplay of punishment and reward, leaves an indelible mark on the evolving tapestry of educational practices in the Maktabas and Madrasahs of the past."

"Teacher-Student Dynamics in Islamic Education during the Medieval Period"

~SUKRITI KUMARI



This article sheds light on the harmonious dynamics that characterized the learning environments of Muslim India."

Under Islamic system of education, the teacher was held in high esteem and enjoyed an unique position in the society. The social status of the teachers was high and they were generally men of character who had the confidence and respect of their fellowmen. "Their integrity was absolutely unshakable. They occupied a high position in society and though their emoluments were small, they commanded universal respect and confidence", remarked S.N. Zaffar in his book entitled "Education in Muslim India".

The relation between teacher and pupil was similar to that which existed in the case of Brahmanical education. In residential institutions both teachers and pupils resided under the same roof and reaped the advantages of closest contact. A teacher was never confronted with any serious problem of discipline. Pupils were humble, submissive and obedient owing to the high honour and prestige of teacher in the society. Service of teachers was regarded as the sacred duty of pupils.

It was a conviction that true knowledge could be attained only through the blessings of the preceptor. The monitorial system, in which the more advanced pupils were associate with the teachers in the work of teaching, is a special feature of Indian education and it was in practice both in Muslim as well as in Hindu schools. One scholar remarked "I am the slave of him who had taught me even one letter". This statement reveals how the teachers were honoured during medieval period.

"In wrapping up our journey into how teachers and students interacted in medieval Islamic education, it's like discovering a timeless friendship. The respect students had for teachers and the honored role of teachers created an atmosphere where learning wasn't just about gaining knowledge, but about a shared experience filled with humility and reverence."

"The Rise and Fall of Muslim Education in India: A Historical Journey Through Patronage, Progress, and Decline"

~TEJASHRI SHINDE



Embark on a journey through India's past, witnessing the intriguing story of education under Muslim rule. From the initial bursts of patronage to the eventual decline, explore how rulers shaped learning, cultural unity, and societal dynamics over centuries, leaving an indelible mark on the nation's educational tapestry."

The Muslims first appeared in India in the eighth century A.D., but the real storm of Muslim aggression burst on India under Mahmud of Ghazni. He promoted the cause of education in his own native country with the booty obtained from India, but did not put any efforts for advancement of Indian education. It was Muhammad Ghori (A.D. 1174—A.D. 1206) who laid the foundations of the Muslim dominion in India.

He destroyed some temples at Ajmer and to have built in their places mosques and colleges. Some of the rulers of Slave Dynasty, destroyed Hindu temples and built many mosques which were centers not only of religious worship but also of education. Iltutmish, Reziya and Balban were great patrons of arts and literature and kept in their courts religionists, artists, historians and poets.

During the reign of Ala-ud-Din Khilji, education received a tottering blow. He withdrew state financial aid from educational institutions and even confiscated the endowments which had been given for its supports by his predecessors. By this time, however, Delhi had become a great center of learning and continued to be so in spite of the discouraging policy of Ala-ud-Din.

There was a considerable progress of Muslim education under the Tughluq monarchs. Muhammad Tughluq was a man of great learning who gave great encouragement and help to scholars. His court sheltered many a poet, philosopher, physician and logician. The wild scheme he projected of building a capital at Daulatabad caused great misery and was a great setback to Delhi as a center of education and learning. During the reign of Firoz Shah, Delhi had grown into a famous educational center.

He was more successful in his attempt to find a New Delhi, which he called Firozabad. This city became famous as a literary center. Being an educated man, Firoz Tughluq gave great encouragement to scholars and bestowed gifts and pensions upon them. He had a special interest in educating the young slaves and was spending large sums for their support and education. According to Muslim historian Ferishta, "Firoz built no less than thirty colleges with mosques attached. In the college which he founded at his capital students and professors all lived together in the institutions, and stipends and scholarships were given for their support".

However, it is evident that under this sovereign, considerable advancement had been made in the education of Muslims. Himself being a keen student of history, he wrote his autobiography named "Fatuhat-i-Firoz Shah". He had a very big library with precious books. He took initiative of translating some books into Persian. Thus, owing to his personal liking for education, Muslim education, politics, religion and literature made remarkable progress during his tenure.

During the reign of Sikandar Lodi, Agra, which had been made the capital by his predecessor, came into prominence as a literary center. It was about that time that the study of Persian by Hindus began in earnest. The intercourse between the Muslims and Hindus led to the formation of a new language which came to be called Urdu. After the death of Firoz Shah, many of the provincial rulers under him became independent. They too made creditable efforts to promote education in their own small states. In Southern India, the rulers of Brahamani dynasty established many Maktabas and Madrasahs. Education was also encouraged and colleges built in Bijapur, Golkonda, Malwa, Jaunpur, Multan, Gujarat, etc.

Besides, the patronage and encouragement of learning and the foundation of colleges and schools were also undertaken by many of the nobility and gentry. By the time, the Moghul emperors began to reign in India, there already existed great many Muslim colleges and schools in various parts of India. Though himself a poet and scholar, Babur (A.D.1526-A.D. 1530) could do nothing during the short term of his reign for the spread of education. His son Humayun, founded a very big and famous Madrasah at Delhi. He gave encouragement to learned men. A Midrash was also established on the roof of the tomb of Humayun. Once upon a time, that was a prominent institution, where influential teachers were appointed for teaching.

Sher Shah (1540 A.D. to 1545 A.D.) opened a Madrasah at Naranaul and made provisions for mass education. At that time, these Indian rulers meant the term 'education' mainly to Islamic education which included study of Quran, reading, writing and elementary arithmetic.

Akbar, (1556-A.D. 1605 A.D.) the most brilliant of all the Mughul emperors was deeply interested in the work of spreading education and learning. He was a patron not only of Muslim learning but also of Hindu learning. He built many colleges at Fatepur Sikri, Agra and other places. He was very tolerant in religious matters and made arrangements for Hindu youth to be educated at the Madrasahs along with the Muslims.

There was unprecedented progress of education, fine arts, literature, philosophy, history etc. during his period. His court sheltered many erudite scholars. He patronized religious scholars of various creeds and thus contributed to the growth of learning and cultural harmony between different sections of the society. He wanted to bring about reformation in the traditional system of education.

Jahangir, son of Akbar, was a lover of books and great patron of the art and painting. He repaired some colleges which for thirty years had been desolate and inhabited by birds and beasts. He made a law that, when any wealthy man died without having an heir, his property was to escheat to the crown and money obtained from its proceeds should be utilized on the construction and repairing of Madrasahs and promotion of education.

Shah Jahan (1627-A.D. to 1658 A.D.) patronized music, painting, sculpture, etc. But he did not make any remarkable attempts in the direction of the promotion and expansion of education. However, he did not reverse the policy of his predecessors in the encouragement of learning. During his reign a college was founded at Delhi close by the great mosque of the city and another college in Delhi was repaired and re-established. His son Dara Shikoh was an erudite scholar and well versed in Hindu Philosophy. He translated many Sanskrit works into Persian, among others the Upanishadas.

During the period of Shah Jahan, a French traveller named Bernier came to the India. He has given a very disappointing account of the contemporary education. He writes, "A profound and universal ignorance is the natural consequence of such a state of society as I have endeavoured to describe. Is it possible to establish in Hindustan academics and colleges properly endowed? Where shall we seek for founders? Or should they be found where the scholars are? Where are the individuals whose property is sufficient to support their children at college or if such individuals exist, who would venture to display so clear a proof of wealth?"

According to critics the statement made by Bernier appears to be a gross exaggeration and a fallacy. No doubt, he judged the state of affairs in India too much by European standards and relied too much on casual observation for the formation of his opinion. However, he omitted to refer to those traditional Indian educational centers where secular and spiritual education of a higher order was being imparted on a large scale without the state help, depending merely on private enterprise.

It is true that Islamic education had not attained universality. For the purpose of organised, systematic expansion of education and for its administration there was nothing like the State Education Department. Spread of education was regarded as the religious duty and the money spent for the cause of education was considered to have been spent on charity.

Aurangzeb (1658-A.D. to 1707 A.D.) was a strict and orthodox Muslim and was in favour of Muslim education. He had demolished many Hindu temples and educational institutions and erected Mosques, Maktabas and Madrasahs on their ruins.

Aurangzeb founded a large number of colleges and schools and allotted funds for giving pecuniary help to the Muslim students, learned men and scholars according to their abilities and qualifications. In spite of his narrow and fanatic views, Aurangzeb was a learned scholar of Turkish, Arabic and Persian. Knowledge of the Quran was at the tip of his tongue. Aurangzeb introduced improvement in quality as well as quantity of education.

By amending the curriculum he made education more suitable to the practical aspects of life. He established state Maktabas and Madrasahs and spread Islamic religious doctrines and education. He enriched the state library with innumerable Islamic books. Mostly he restricted his educational efforts only to the education of the Mohammedans.

After the death of Aurangzeb the glory of the Moghul empire began rapidly to wane. Even during the reign of Aurangzeb the symptoms of the downfall had become evident. When anarchy, chaos, confusion were rampant, it was futile and quite useless to expect the rulers to devote their attention to the expansion of education. It is true that during the reign of Aurangzeb's successor, two to three Madrasahs were founded at Delhi. In different provinces wealthy people had established Maktabas and Madrasahs. More or less the secular village schools for both Mohammedans and Hindus continued to exist.

Though the successors of Aurangzeb tried in a feeble way to keep the torch of education aglow but could hardly make their influence felt in the eighteenth century. The Imperial Library, which had been built up by the interest of many sovereigns, was carried away by Nadir Shah to Persia. The conquests of Marathas and English rulers led to the downfall of the seats of Muslim education in India.

The education imparted in Maktabas and Madrasahs was not for the masses but was meant specially for those who wanted to be benefited by it. Primarily it was confined to that minority of the population which embraced the religion of Islam. During the entire period of 700 years of Mohammedan rule, the rulers were so much engrossed with war fare that they could not devote undistracted attention to the improvement and expansion of education. As a matter of fact, the educational institutions established by the noble and wealthy class of the society proved to stand on a more ruin footing than the State educational institutions.

However by the end of this period, the entire country was shrouded with dark evil of ignorance due to the collapse of the educational system for want of proper patronage. In spite of this, the extent and influence of the Muslim education in India was by no means inconsiderable. It continued to grow through the momentum it had gained in the past and through popular support.

It was the prevalent system of education which broke-down the caste barriers, as Muslim schools were opened to all and that it promoted the cultural unity of India. The fluctuating and uncertain character of the educational system was mainly due to the result of despotic rule which indulged in sudden impulses, and afforded no certainty of the continuance of any new undertaking. Moreover, the poverty of the country and the rapacity of officials shifted the popular demand for education.

During the period education was almost alternately helped and hindered, because the "Emperor's taste was the barometer of the then literary atmosphere". Since the Moghul kings were more enlightened than their predecessors, attention began to be paid to the systematization of educational facilities and the state made it almost an item of its duty and patronage.

"Transforming Tides: The Evolution of Education in Colonial India"

~ABIGAIL KULKARNI



The British rule in India left an indelible mark on our education system. The traditional pathways of learning, rooted in spirituality, literature, and local wisdom, faced a significant shift with the advent of a modern education system.

Initially, the British were focused on trade and administration, but the East India Company later decided to influence Indians through the imposition of English and Christianity. Charles Grant, a British official, proposed English education in 1771, envisioning it as the official language for East India Company affairs in India. However, his suggestions faced resistance in the British Parliament, fearing religious tensions.

As time passed, the Colonial government established institutions like the Calcutta Madrasa and the Asiatic Society for Oriental Learning. The Fort William College (1800) marked the beginning of imparting Western education in India, initially to civil servants and later to the general public. The Charter Act of 1813 further fueled the expansion of English schools and colleges in India.

Indian scholars and missionaries supported this new educational system, acting as intermediaries between British officials and the locals. This collaboration provided them with wealth and influence.

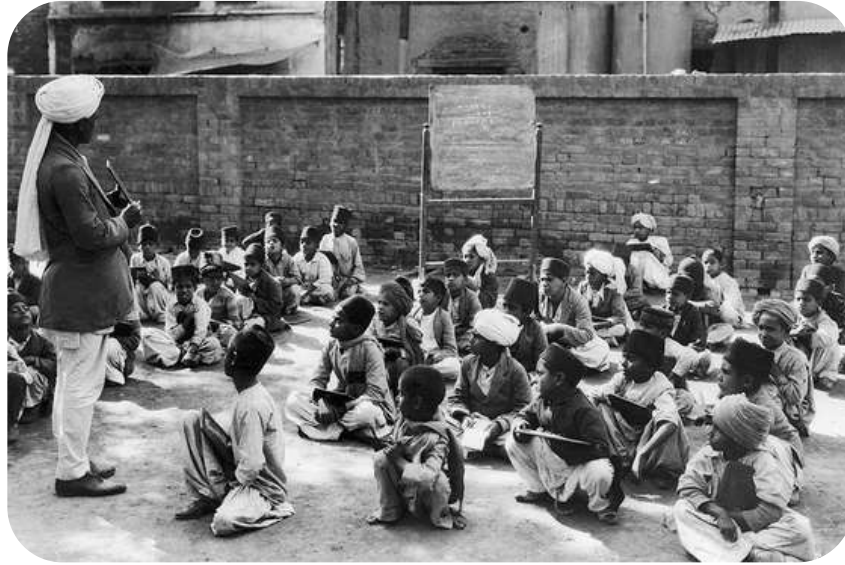
Simultaneously, the traditional Indian education system struggled to address contemporary challenges, prompting scholars to embrace Western education to tackle social, political, and economic issues.

The Serampore missionaries aimed to promote Christianity, intending to reshape Indian culture and tradition. Despite the sanctioned funds for encouraging education and modern science, controversies delayed their effective utilization until 1823. Raja Ram Mohan Roy, an enlightened Indian, secured approval for Calcutta College, heralding a new era of English education in western sciences and humanities. Subsequently, the government established Sanskrit colleges in Delhi, Agra, and Calcutta.

In conclusion, the colonial period brought significant changes to India's education landscape. The clash between traditional and Western education systems shaped the nation's intellectual evolution, leaving a legacy that continues to influence our educational journey today.

"British Education System in India"

~ARTI JAGAT



The British rule in India left an indelible mark on our education system. The traditional pathways of learning, rooted in spirituality, literature, and local wisdom, faced a significant shift with the advent of a modern education system.

The British Education System in India marked the beginning of modern education. Before British rule, the Indian education system included religious institutions. Since they came to India for trading and profit-making, they didn't care about the country's education system.

However, after they started ruling India, they abolished the ancient gurukul system. They established certain educational institutions to educate a small section of Indians and introduced them to English.

History of British Education System in India
Before the British rule in India, gurus provided education to all Hindus without any restrictions. The gurus have given the utmost priority as they teach them how to attain Moksha. Also, the Mughal empire influenced Muslim education. The young students were educated through Makhtabs, Madrasas, Tols, and Pathshalas about their respective religious texts and ancient kinds of literature, along with a bit of awareness of scientific advancement.

Digital Education in India

Impact of British Rule in India

After the arrival of the British, a new western education system came into existence. They came up with specific educational policies. The history of British education policies in India can be divided into two sections:

Under the East India Company, i.e., before 1857,

Under the British Crown, i.e., after 1857.

Development of Education in British India before 1857

Initially, the East India Company wanted some educated Indians to assist them with land administration. Also, they wanted to learn about the local customs, traditions, and laws to understand the country better. The development of British education system in India before 1857 is as follows:

1781 – Warren Hastings, Governor-General of Bengal, established the first educational institution, Calcutta Madarasa in Calcutta for Islamic Law Studies.

1784 – William Jones founded the Asiatic Society of Bengal to understand and study the culture and history of India. At the same time, Bhagwat Gita was translated into English by Charles Wilkins.

1791 – The Sanskrit College was established by Jonathan Duncan, a resident of Benares, to study and understand Hindu philosophies and laws.

1800 – Fort William college was founded by Richard Wellesley, governor-general, in Calcutta for training the EIC's civil servants in Indian languages. However, the college was shut down in two years as the British government (in England) disapproved the appointment of Indians as English Civil Servants.

The Charter Act of 1813:

The first step taken by the British government towards modern education in India was the Charter Act 1813. According to the act, a sum of Rs. 1 Lakh was decided to be utilized for educating Indian Subjects annually. During this period, the Christian missionaries were active in education, and however, they primarily focused on conversions and religious teachings.

The English Education Act of 1835:

Macauley's minutes, or the English Education Act of 1835, has the following gist:

As per this act of the British education system in India, the government should focus on spending resources for teaching literature and modern sciences only in English.

The medium of education in all schools and colleges should be English.

The schools at the elementary level were not significant. They emphasized opening the district schools and colleges.

It neglected mass education.

Downward filtration theory – The small section of middle-class and upper-class Indians were educated to become the connecting link between the government and the masses.

Also, the Calcutta Medical College and the Elphinstone College of Bombay were established in 1835. The defects in the system of vernacular education were pointed out in Adam's report on vernacular education in Bihar and Bengal in 1835, 1836, and 1838.

1843-53 – As an experiment, James Jonathan introduced one model school in each tehsil of North West province. It was suggested that vernacular language should be used for teaching. Also, the teachers were trained in separate schools for these vernacular schools.

Wood's Despatch (1854):

Wood's Despatch, also known as the Manga Carta of British Education in India, was the first attempt to envisage mass education in India. Following were the recommendations of Wood's Despatch:

It demanded regularizing the education system on all levels, i.e., from the primary to the university level.

Indians must be educated in their native language and English.

Every province must hold its own education system.

At least one government school should be established in every district.

Women should be educated.

University of Bombay, Calcutta, and Madras was established in 1857.

The University of Punjab was set up in 1882, and the University of Allahabad in 1887.

As per Wood's Despatch, it was asked that government should take charge of people's education.

Development of British Education System in India after 1857

After 1857, Rajkot College of Kathiawar and Mayo College of Ajmer was established in 1868 and 1875, respectively. These colleges focused on Indian princes and elites; political training.

The commissions like Saddler, Raleigh, and Hunder, established under the British Crown, etc., mainly recommended the establishment of reforms in the British education system in India. The significant developments in education under British rule are as under:

Hunter Commission on Indian Education in 1882:

The Hunter Commission on Indian Education of 1882 asked for an increase in government efforts to achieve the objective of formal education in vernacular languages. It includes:

It recommended dividing secondary education into two categories, i.e., vocational and literary education.

It emphasized women's education outside of the presidency towns.

The control of primary education must be transferred to municipal boards and new districts.

Raleigh Commission in 1902:

Viceroy Curzon assumed that universities have students with revolutionary ideologies. He recommended the commission review the education system of universities in India, which created the universities act of 1904.

Indian Universities Act of 1904:

As per the Indian Universities Act of 1904, all universities came under the government's control. It includes-

More emphasis on research and study instead of revolutionary activities in universities.

The act reduced the number of fellows, and the government nominated them.

Against the University senate decisions, the government acquired the veto power.

It came up with stricter affiliation rules.

Compulsory primary education was introduced in all the territories of Baroda's princely state in 1906. In 1913, the government took a new resolution on Education Policy.

Saddler University Commission (1917-19):

Because of the poor performance of students at Calcutta University, the Saddler University Commission was set up. It reviewed all the universities in India. The critical points of the Saddler University Commission are as follows-

It focused on secondary education. It follows the ideology that there should be an improvement in secondary education to improve university education.

According to the Commission, in 12 years, the school should be finished.

It came up with the idea of creating separate boards for secondary and intermediate education.

It focused on educating females, training teachers, providing technical education, and applying scientific knowledge.

It emphasizes that all universities should function autonomously as centralized resident teaching bodies.

1916-21 – Universities of Osmania, Lucknow, Dacca, Aligarh, Benares, Patna, and Mysore were set up. In 1929 Hartog Committee was set up that focused on primary education in British India and believed there was no need for a compulsory education system.

Wardha Scheme of Basic Education by INC in 1937:

In 1937, the Indian National Congress organized a conference in Wardha to discuss education. It developed a scheme focused on practical education, i.e., learning through activities based on Gandhi's ideas. It includes-

The syllabus should consist of basic handicrafts.

Free and compulsory education should be for the first seven years of schooling.

Everyone should educate students in Hindi till class 7 and English after class 7.

However, it was not implemented as many ministers from INC started after World War II.

Sergeant Plan of Education by the Central Advisory Board of Education:

In 1944, the Sergeant plan of education by the central advisory board of education was introduced. It includes-

There was free education for students belonging to the age group of 3 to 6 years.

Compulsory education for students for 6 to 11 years.

A student from 11 to 17 years of age was given higher education.

It focused on improving artistic, commercial, and technical education.

Also, it emphasized the teaching of physically and mentally disabled students.

Prominent Characteristics of Education in India during Colonial Rule

The basic goal of spreading education among Indians by the Britishers is to appoint them as clerks in the functioning of the East India Company. If the colonial rulers were to hire people from England, it would cost them more as compared to hiring Indians at cheaper rates.

Some prominent characteristics of education in India during colonial rule are as follows:

The British era marked the beginning of modern education in India. Before that, India relied on Madarsas and Gurukuls to educate males.

Though education was mainly spread in English, some philosophers wanted to introduce local traditions and customs into the education system. For instance, Calcutta Madrassa was established by Warren Hastings in 1781 for the purpose of teaching Muslim laws.

The Charter Act of 1813 was the first step taken by the Colonial government to spread modern education in India.

English was given importance while educating Indians so that Indians could help British officials in land administration and other local work.

The British education system in India did not focus much on imparting science and technology knowledge.

"A Glimpse into 19th Century Indian Education: A Tussle of Traditions and New Horizons"

~ASHA VITEKAR



The 19th century in India, where education was a bit like a puzzle waiting to be solved. Imagine money set aside for learning, a committee trying to figure it out, and a clash between traditional and new ways of teaching – that's the exciting tale we're diving into

In the early 1800s, something quite fascinating was happening with education in India. The East India Company, the big player in those days, had this thing called the Charter Act of 1813. It set aside a bunch of money, one lakh rupees, for education. But here's the twist – they didn't really know what to do with it until 1823.

Imagine this: there's money, there's a plan, but no one's quite sure how to put it into action. The East India Company was a bit shy about spending the cash because they didn't have a clear idea on how to use it.

So, for about ten years, there was this kind of educational limbo. No concrete steps, just a lot of uncertainty. This led to some heated discussions and debates about what education in India should look like.

Finally, in 1823, they formed a group called the General Committee of Public Instruction (G.C.P.I.). Its job was to figure out how to spend that one lakh rupees on education. This marked the beginning of a state-driven education system, happening almost at the same time in all the important places.

The Bengal Presidency was the first to jump into action. They formed the G.C.P.I. with people like H.T. Prinsep, Thomas Babington Macaulay, and H.H. Wilson, who were big fans of classical and traditional learning. This committee got the one lakh rupees to play with.

Between 1823 and 1833, the G.C.P.I. did quite a bit of stuff. They fixed up the Calcutta Madrasah and the Banaras Sanskrit College. They even started a Sanskrit College in Calcutta in 1824. More colleges popped up in Agra and Delhi. Plus, they added English classes to oriental colleges.

They went all out, printing and publishing tons of Sanskrit and Arabic books. They even hired scholars to translate English books into local languages. And as a bonus, they gave goodies to scholars who were rocking it in the oriental studies.

Here's where it gets spicy. Raja Rammohan Roy, a big shot at that time, wasn't thrilled with the G.C.P.I.'s love for classical learning. He wrote a letter in 1823, basically saying, "Hey, don't make a Sanskrit College in Calcutta." But nobody paid much attention.

Then, the big bosses in England, called the Court of Directors, had something to say in 1824. They were like, "Education shouldn't just be about traditional stuff; it should be useful learning." They wanted practical education, not just old-school teachings.

But the G.C.P.I. was holding its ground. They argued that people here weren't into European learning, and classical languages were unavoidable. The Directors eventually gave in, and the G.C.P.I. kept promoting classical education.

Now, picture this: a divided India. Some were pushing for English education, and others were digging their heels into classical studies. Missionaries were making English cool, leaders like Raja Rammohan Roy were shouting, "Learn English, folks!" English was seen as a ticket to good government jobs and a cure for society's problems.

By 1833, the G.C.P.I. couldn't ignore the English craze anymore. They added English classes in Agra and the Calcutta Madrasah. In Delhi and Banaras, they even opened English schools.

Then in 1834, Lord Macaulay came from England as the first law member. Things were changing. But inside the G.C.P.I., there was a battle brewing between the fans of classical learning (Orientalists) and the English lovers (Occidentalists).

The fight got so intense that they couldn't get anything done. Both sides were deadlocked. So, they called on the big boss, the Governor-General-in-Council, to settle the score. This was a turning point.

At the same time, the Charter Act got a makeover in 1833. It allowed missionaries from other countries, gave perks to those with English education, and handed control to Bengal over other provinces. The education budget also skyrocketed.

And here's a fun fact: a new member, Lord Macaulay, joined the Governor-General's Executive Council. This guy left a big mark on India's education history.

But the G.C.P.I. was still divided, with some wanting to keep the classical vibe alive and others pushing for English. It was a real tug of war.

In the end, this period shaped India's education landscape. The clash of old and new, the influence of big names like Raja Rammohan Roy and Lord Macaulay, and the shift towards English education – it's all part of the fascinating story of how education evolved in colonial India during those transformative years.

Conclusion:

Picture a time when India was at a crossroads, torn between sticking to traditions and embracing something new. This tug of war, captured in the clash of ideas within the G.C.P.I., laid the foundation for the diverse education system we see today. The 19th century was indeed a rollercoaster ride for education in India, with debates, changes, and a whole lot of drama.

“British Education in Colonial India”

~ASTHA SINGH



British education in colonial India, where the quest for knowledge brought both enlightenment and shadows. weaving a tale of progress, neglect, and the intricate dance between tradition and modernity

In the intriguing tale of British education in colonial India, the impact was like a double-edged sword, shaping both progress and pitfalls. Let's explore how this educational journey left its mark on governance, language, national consciousness, and the less talked-about neglect.

A Gateway to Governance:

The British Education System in India had a game plan for governance. They nudged the teaching of English in schools and colleges, creating a workforce for administrative roles. This move birthed a new class of individuals who later played key roles in managing various aspects of India's administration.

English as the Unifying Thread:

Picture this: a vast country, many languages. English became the superhero language, weaving a common link for Indians. It connected people from different corners, setting the stage for a unified communication channel.

Nurturing National Consciousness:

The real game-changer was the introduction of English books and newspapers. These gateways from the West brought in fresh ideas – freedom, democracy, equality, and brotherhood. The seeds of national consciousness were sown, paving the way for a new era of thinking.

Drawbacks in the Shadows:

Yet, not all was sunshine and rainbows. The British Education System had its dark corners.

Neglecting the Masses:

The majority remained in the shadows of illiteracy. In 1911, a staggering 94% of Indians lacked literacy, only inching down to 92% by 1921. The dream of education for all seemed elusive.

Ignoring the Daughters:

Girls were left out in the cold. There was no earmarked fund for their education. A significant flaw that echoed the gender bias of the times.

Science and Tech Left in the Dust:

Science and technical education faced the brunt of neglect. By 1857, India could boast only three medical colleges and one engineering college in Roorkee. A stark reality in a world advancing rapidly in knowledge.

A Stingy Financial Stance:

The heart of many issues lay in finances. The British India education policies suffered from minimal financial support. A bottleneck that hindered progress.

The Struggle of Tradition vs. Modernity:

The British system replaced indigenous education with its own, sidelining even those Englishmen who championed oriental learning. The clash between Anglicists and Orientalists unfolded, with the former prevailing. New schools and colleges sprouted, introducing Western ideas to the Indian mind.

An Elitist Transformation:

However, the transformation was exclusive. The elite class reaped the benefits, leaving the broader society yearning for educational rays. The promise of English education brought limited change, casting shadows on the dream of an all-encompassing transformation.

In the pages of colonial India's educational history, the impact of the British Education System is a complex narrative. It fueled progress in governance, language, and national consciousness, yet stumbled in providing widespread education, especially to women, and neglected the realms of science and technology. The legacy, though mixed, remains an integral chapter in India's journey toward modernity.

“Shaping Minds: The Journey of Education Policies in Colonial and Independent India”

~DEEPA NIKESH



British education in colonial India, where the quest for knowledge brought both enlightenment and shadows. weaving a tale of progress, neglect, and the intricate dance between tradition and modernity

Education in India has evolved through a remarkable journey, shaped by various policies that laid the foundation for the intellectual growth of the nation. Let's embark on this expedition, exploring the key policies and their impacts from the British era to the dawn of independence.

Prelude: Missionaries and Neutrality (Pre-Company Era):

Before the East India Company became a major player, education wasn't their gig. Missionaries, however, made attempts to set up charity schools, planting the seeds of learning. Post-acquisition, the Company maintained neutrality, partly due to fear of local opposition.

Early Voices for Learning (Late 18th Century):

As opinions wavered between promoting Western or Oriental learning, pioneers like David Hare and Raja Ram Mohan Roy championed English education in Calcutta. The establishment of Hindu College in 1817 marked a significant move towards Western humanities and sciences.

Initiatives under Early Governors: Warren Hastings and William Jones:

Warren Hastings set up 'Calcutta Madrasa' in 1781 to foster Persian and Arabic studies, fostering relations with indigenous elites. William Jones, in 1784, established the Asiatic Society to promote Oriental studies, becoming a vital hub for Sanskrit works.

Lord Wellesley's Fort William College (Early 19th Century):

In 1801, Lord Wellesley founded Fort William College, training British recruits in Indian culture and tradition. It blossomed into a repository for Indian information, conducting research on languages and literature.

Charter Act of 1813: A Pioneering Step:

This Act marked the first official recognition of education as a government objective. It allocated funds for the revival of literature and encouraged learned natives, focusing on administrative needs requiring proficiency in classical and vernacular languages.

Raja Ram Mohan Roy and the Shift to English:

Raja Ram Mohan Roy's protests against oriental colleges influenced the administration to promote English and other Asian languages. Calcutta Hindu College, founded in 1817, received government support, focusing on Western education.

General Committee of Public Instruction (1823):

Established to oversee India's educational growth, the majority of members were Orientalists. Lord Macaulay, a key figure, advocated for a class combining Indian blood with English taste, opinions, morals, and intellect.

William Bentinck and the Macaulay System (1828-35):

Bentinck accepted the Macaulay Committee's report, emphasizing the promotion of European literature and sciences through English. The focus was on educating the upper classes, following the 'Downward Filtration Theory.'

Woods Dispatch (1854): A Cornerstone:

Sir Charles Wood's dispatch set the stage for the government's educational initiative. It emphasized teaching Western education, established provincial departments of public instruction, and promoted a system of graded schools.

Hunter Education Commission (1882-83):

Appointed to examine the implementation of the Woods Dispatch, the commission recommended the emphasis on primary education, division of secondary schools into academic and technical, and encouragement of private enterprise in education.

Indian Universities Act, 1904: Reorganisation and Control:

Based on the recommendations of the Indian Universities Commission, this act aimed at reorganizing university administration, introducing stricter affiliation requirements, and giving universities control over secondary schools.

Sadler Commission (1917-19): A Call for Improvement:

Set up to improve secondary education for better university outcomes, the commission recommended selective admissions, a Board of Secondary and Intermediate Education, and special boards for women's education.

Wardha Scheme of Education (1937): Gandhian Vision:

Proposed by Mahatma Gandhi, this scheme focused on 'learning through activity.' It emphasized self-supporting education, intertwining learning with home, community, life activities, and village crafts.

Sargent Plan of Education (1944): Post-War Vision:

The Sargent Report envisioned pre-primary education, universal, compulsory, and free primary education, and two main types of high schools – academic and technical.

From humble beginnings to the intricacies of post-independence visions, India's education policies form a mosaic of efforts, each contributing to the nation's intellectual growth. As we delve into this historical odyssey, we witness the profound impact of policies that have shaped the minds of generations.

“A Journey of Educational Policies and Paradigms in Colonial India”

~DIIPIKA DAWAS



From early missionary endeavors to the clash between Orientalist and Anglicist ideals, this journey encapsulates the dynamic evolution of education during the colonial rule.

Education during colonial rule in India was a story of evolving policies and contrasting approaches that shaped the intellectual landscape. The journey can be understood through two primary educational policies – the Orientalist and Anglicist policies.

Foundation: The East India Company's Role and Early Education (Pre-1813):

Initially a mercantile entity, the East India Company initially had no educational role as it lacked political control. However, obliged to accommodate Christian missionaries, they allowed them to teach converted individuals, especially those from lower castes. This missionary activity became a facet of the existing indigenous education system.

Orientalist Policy: Early Attempts at Balancing Influence (Post-1813):

As the Company began gaining political power, the missionaries faced resistance from upper-caste Indians.

Despite pressure from some British statesmen, the Company refrained from interfering in education to maintain support from influential Indian groups.

They started institutions like Calcutta Madrassah and Benaras Sanskrit College to appease Hindu and Muslim elites. However, little investment was made in school-level education until 1823 when a General Committee was formed to implement the educational mandate.

Shift to Anglicist Policy: Embracing English Education (Post-1837):

The focus shifted when industrial interests replaced mercantile motives. Influential figures like Charles Grant advocated for English education in India, challenging the Orientalist stance. Lord Macaulay's influential minutes ardently supported English education, envisioning a class of people suitable for subordinate positions in the colonial government. This policy aimed at Westernizing the elite to facilitate India becoming a consumer market for European goods and a supplier of raw materials.

Impact and Dynamics: A Transformation in Education (Post-1844):

The official adoption of the English language in 1837 created a demand for English education. The Company opened subordinate positions in the Government to natives in 1844, attracting the ruling classes towards English educational institutions. Despite public discussions, the Company made minimal physical investments in education, particularly neglecting lower levels of education.

Reflections on Colonial Education:

The colonial era in education marked a significant transition from missionary efforts and selective higher learning centers to a forceful promotion of English education. These policies aimed at creating a stratum of individuals aligned with the colonial government's needs and industrial aspirations.

The colonial rule's educational trajectory showcases the power dynamics and economic objectives that shaped educational policies, leaving a lasting impact on India's intellectual fabric. The contrasting approaches of the Orientalist and Anglicist policies reflected the changing colonial objectives, with English education eventually becoming the cornerstone of colonial governance.



“The Unfolding Story of Indian Education”

~DISHA GUPTA



In the vast tapestry of Indian history, a remarkable chapter unfolds - the story of how education, a beacon of transformation, played a crucial role in the nation's journey. Let's embark on a journey through time, navigating the waves of change that have shaped the educational landscape of India.

Picture this: a nation striving for freedom, its people resilient and determined. For 90 years, Indians battled for independence, and in doing so, underwent a profound cultural and intellectual metamorphosis. The winds of change brought with them Western education, and soon English became the new language of learning in Indian schools and colleges.

The post-independence era witnessed a surge in efforts to provide quality higher education. The government took bold steps, founding institutions like the prestigious IITs and IIMs. As a result, education spread its wings, reaching both rural and urban areas through government schools. This laid the foundation for a seismic shift in the educational landscape.

In 1948, the Radhakrishnan Commission entered the scene with visionary recommendations. It envisioned a 12-year pre-university educational course, emphasizing central, liberal, and occupational education as the cornerstones of higher learning. The commission also proposed that a university degree need not be mandatory for administrative service employment, signaling a departure from conventional norms.

To oversee and guide the monumental task of shaping university education, the University Grants Commission (UGC) was born in 1953. Endowed with autonomous statutory status in 1956, the UGC became the guardian of educational standards, annually receiving funds from the central government to implement beneficial schemes for universities across India.

The commitment to inclusivity was evident, as education opened its doors to people from all walks of life. To ensure a cohesive educational experience, the Central Advisory Board of India set up committees for higher and secondary education. These committees tirelessly tackled educational challenges, crafting comprehensive policies to elevate the entire educational framework.

As we fast-forward to today, the UGC stands as a stalwart institution, overseeing the performance of universities and colleges nationwide. The principles laid out by the Radhakrishnan Commission continue to guide the educational trajectory of the nation.

The journey of Indian education reflects a tapestry woven with threads of struggle, innovation, and inclusivity. From the fight for independence to the establishment of key educational institutions, each chapter contributes to the rich narrative of India's intellectual evolution.

"Evolution of Education in India: A Journey Towards Empowerment"

~RANJITA SAHU



In the realm of Indian education, there once lived a visionary named Dr. Sarvepalli Radhakrishnan, whose influence went far beyond textbooks and classrooms

Born: September 5, 1888

Died: April 17, 1975

Achievements: First Vice President and second President of India. Placed Indian philosophy on world map.

Sarvepalli Radhakrishnan was first Vice President of India and second President of India. He was also a philosopher and introduced the thinking of western idealist philosophers into Indian thought. He was a famous teacher and his birthday is celebrated as Teacher's Day in India.

Sarvepalli Radhakrishnan was born on September 5, 1888 at Tirutani, Madras in a poor Brahmin family. As his father was poor Radhakrishnan supported most of his education through scholarships. Dr. Sarvepalli Radhakrishnan had his early education at Gowdie School, Tiruvallur and then went to the Lutheran Mission School in

Tirupati for his high school. He joined the Voorhee's College in Vellore and later switched to the Madras Christian College. He chose Philosophy as his major subject and did his B.A. and M.A. in it.

After completing his M.A., Sarvepalli Radhakrishnan, accepted an Assistant Lectureship at the Madras Presidency College in 1909. In college, he mastered the classics of Hindu philosophy, namely the Upanishads, Bhagvad Gita, Brahmasutra, and commentaries of Sankara, Ramunuja and Madhava. He also acquainted himself with Buddhist and Jain philosophy and philosophies of Western thinkers such as Plato, Plotinus, Kant, Bradley, and Bergson.

In 1918, Sarvepalli Radhakrishnan was selected as Professor of Philosophy by the University of Mysore. In 1921, Radhakrishnan was nominated as Professor of Philosophy at the Calcutta University, 1921.

In 1923, Dr. Radhakrishnan's book "Indian Philosophy" was published. The book was hailed as a "philosophical classic and a literary masterpiece."

Sarvepalli Radhakrishnan was called to Oxford University, to deliver lectures on Hindu philosophy. He used his lectures as a platform to further India's cause for freedom. He also argued that Western philosophers, despite all claims to objectivity, were biased by theological influences from their wider culture. He showed that Indian philosophy, once translated into standard academic jargon, is worthy of being called philosophy by Western standards. He thus placed Indian Philosophy on world map.

In 1931, Dr. Sarvepalli Radhakrishnan was elected Vice Chancellor of the Andhra University. In 1939, Radhakrishnan became the Vice Chancellor of the Benaras Hindu University. In 1946, he was appointed as Ambassador to UNESCO. After Independence Dr. Radhakrishnan was requested to Chair the University Education Commission in 1948. The Radhakrishnan Committee's suggestions helped mould the education system for India's needs.

In 1949, Dr. Sarvepalli Radhakrishnan was appointed ambassador to the Soviet Union. He helped laid the foundation for a strong relationship with Soviet Union. Radhakrishnan was elected first Vice-President of India in 1952. He was honored with the Bharat Ratna in 1954. After serving two terms as Vice-President, Sarvepalli Radhakrishnan was elected President of India in 1962. During his tenure as President India fought wars with China and Pakistan. As President he helped see India through those trying years safely. He retired as President in 1967 and settled in Madras.

Dr. Sarvepalli Radhakrishnan died on April 17, 1975.

"Evolution of Education in India: A Journey Towards Empowerment"

~PADMAJA SAMPATRAO



India's educational narrative unfolds through decades of determined strides, shaping a path from eradicating illiteracy to fostering empowerment

India's educational landscape has undergone significant transformations since gaining independence in 1947. The early years were marked by a focus on eradicating illiteracy, establishing universal elementary education, and introducing vocational and skill training programs. The government formed crucial commissions such as the University Education Commission, Secondary Education Commission, and the Education Commission to shape educational reforms.

The Kothari Commission in 1964-66 paved the way for a 10+2+3 educational pattern, influencing the National Educational Policy of 1968. A revised policy in 1986 emphasized ethics, technology, and national integration, shaping a core curriculum for all. The central government's initiatives, including the establishment of central schools and quality institutions for high achievers, contributed to the educational development outlined in the seventh Five-Year Plan (1985-90).

Despite the tripling of educational institutions from 1950-80, challenges persisted, such as an inadequate number of teachers. The 1986 policy revision addressed some issues, fostering improvements in non-formal and adult education. The Mahila Samakhya Programme (1989) and Sarva Shiksha Abhiyan (2000) furthered efforts for women's education and mandatory elementary education.

Free India witnessed a surge in general education, increased literacy rates, and upgraded facilities in educational institutions. The expansion of universities, polytechnics, management, and industrial training institutes enhanced higher learning. Women's education saw a 52% increase in literacy by 2001, with free education till university level. Regional languages replaced English as the medium of instruction, incorporating Indian culture into the curriculum.

Adult education initiatives, starting with the National Board of Adult Education under the first Five-Year Plan, evolved into the National Adult Education Programme in 1978, significantly impacting adult literacy rates. A scheme for developing science education in schools was introduced in 1988, emphasizing laboratories, science kits, and teacher training.

Initially influenced by Western education, the curriculum focused on modern subjects, with English as the medium of instruction. The Indian school system categorized education into lower primary, upper primary, high, and higher secondary levels. While students in higher secondary had some curriculum flexibility, others followed a common syllabus. Language instruction included English, Hindi, and the mother tongue, with variations in Hindi-speaking regions.

In essence, India's educational journey reflects a commitment to inclusivity, empowerment, and continuous improvement. From addressing literacy challenges to fostering women's education and enhancing adult literacy, each milestone contributes to the nation's educational tapestry. The ongoing efforts underscore the importance of education as a catalyst for societal progress and individual empowerment.

"Metamorphosis of Indian Education: From Chalkboards to Diverse Boards"

~ROHIT NEMA



From the traditional embrace of local teaching methods to the establishment of diverse educational boards, this narrative unfolds the dynamic evolution that has shaped the very essence of learning in India.

In the intricate weave of India's educational history, the 20th century stands as a pivotal era marked by transformative shifts in teaching methodologies and the establishment of diverse educational boards. The journey unfolds through a narrative that not only encompasses changes in pedagogical approaches but also delves into the evolution of institutions that govern and shape the educational landscape.

Unlike the traditional Indian teaching methods that were deeply rooted in local practices and oral traditions, the advent of western education brought about a significant departure. The introduction of classrooms as a primary mode of imparting education disrupted the age-old connection between nature and human learning. Moreover, the dynamics between teachers and students underwent a transformation, moving away from the intimate, personalized approach to a more structured and formalized setting.

As I pondered the plethora of educational boards that dominate the 21st century, a curiosity about their origins led me to a conversation with my grandfather. With a hearty laugh, he opened a window into the history of Indian education, revealing that the 20th century laid the groundwork for the diverse boards we encounter today.

The narrative begins in 1921 with the establishment of the Uttar Pradesh Board of High School and Intermediate Education, marking the inception of educational boards in India. This pioneering move was followed by the Board of High School and Intermediate Education, Rajputana, in 1929. Gradually, states across the country initiated the formation of their own boards. However, a significant turning point occurred in 1952 when the constitution of the common board underwent a transformation and emerged as the Central Board of Secondary Education (CBSE).

This marked a defining moment as CBSE gained authority over examination systems, curriculum development, and textbook regulation for all affiliated schools, particularly in Delhi.

Simultaneously, the late 20th century witnessed the establishment of the National Council for Educational Research and Training (NCERT) and its state-level counterpart, the State Council for Educational Research and Training (SCERT). Working in tandem, these bodies were entrusted with the responsibility of developing educational strategies, schemes, curricula, and methods of evaluation. SCERT outlined the specific roles of each state department of education, contributing to a more cohesive and standardized approach to learning.

Another significant player in the educational landscape emerged with the formulation of the Indian Certificate of Secondary Education (ICSE) in a 1952 conference. Functioning as an alternative to the overseas Cambridge School Certificate, ICSE gained prominence, and in 1967, it transformed into a society. Empowered by the Delhi School Education Act (1973), it took on the crucial role of conducting, monitoring, and formulating public examinations in India. This move attracted numerous private schools from across the nation, seeking affiliation with this prestigious council.

The genesis of CBSE can be traced back to addressing the educational needs of central government employees' children who were subject to frequent transfers. Kendriya Vidyalayas, established in urban parts of India, not only catered to the children of government employees but also opened their doors to other students in case of vacancies.

These central schools followed a uniform curriculum, making transitions easier for students who changed schools frequently. Although English was the primary medium of instruction, Hindi retained its significance, being taught alongside other subjects.

In essence, this journey from traditional teaching methods to the establishment of diverse educational boards paints a picture of resilience, adaptability, and a commitment to providing quality education to the masses. The multitude of boards that have emerged over the years reflects a responsiveness to the diverse needs of India's vast and varied population.

The metamorphosis of Indian education is a testament to its ability to evolve, adapt, and embrace change while staying rooted in its rich cultural and historical context. As we navigate the complexities of the contemporary educational landscape, it is essential to acknowledge the foundations laid in the 20th century, recognizing the visionaries who shaped the trajectory of education in India.

"The Many Faces of Education: A Walk Through India's Schooling System"

~KAMAL YADAV



From the unique teaching methods of CBSE-affiliated schools to the exclusive world of foreign-curriculum institutions , echoing the evolution of education in the nation

As the sun of independence dawned on India, it illuminated not just the vast expanse of state-run schools but also paved the way for a multitude of private educational institutions. These private schools, while adhering to the common CBSE syllabus, embarked on unique teaching methods, especially for the younger grades, adding a kaleidoscope of approaches to the educational canvas. In the late 20th century, a plethora of schools affiliated with the CBSE and ICSE councils flourished, marked by two pivotal All-India exams at the culmination of 10 and 12 years of schooling.

Beyond the realm of common curricula, exclusive schools donned the mantle of foreign curricula like Senior Cambridge, offering boarding facilities for both students and teachers. Despite the eventual substitution of foreign curricula by ICSE in India, a select few of these elite institutions gained acceptance from the ICSE council, allowing their students to partake in ICSE examinations.

These institutions, often frequented by Indians working abroad due to their exorbitant fees, boasted a unique blend of a

limited student body and faculty from overseas, coupled with state-of-the-art infrastructure, fostering an environment that prioritized innovative educational methods over rote learning. In the labyrinth of state-run schools, each state carved its educational path, with distinct curricula and methodologies overseen by the State Council for Educational Research and Training (SCERT) in alignment with NCERT's guidelines. Three distinct categories emerged within each state's educational framework, all sharing the same state-prescribed curriculum but owned by different entities. Government schools, the first category, were owned and operated by the government, offering education at minimal fees. Following suit, private schools, owned by individuals, trusts, or partnerships, targeted the urban middle class, albeit with relatively higher fees.

In this mosaic of educational diversity, the Indian schooling system reflects a spectrum of choices, from the egalitarian government schools to the exclusive institutions that catered to the elite. The narrative of education in India unfolds as a rich tapestry, woven with threads of innovation, accessibility, and a commitment to nurturing the minds of the nation's future.

"A Reflection on the State of the Indian Education System in the 20th and 21st Century"

~GAYATRI PATIL



As we navigate from the 20th to the 21st century, this article delves into the dynamic shifts that have shaped the contours of education, exploring both the triumphs and tribulations encountered on this transformative journey

The landscape of education in India has undergone significant transformations throughout the 20th and 21st centuries. From the traditional Gurukul system to the modern-day digital classrooms, the journey has been marked by both progress and challenges.

In the 20th century, post-independence, India focused on building a robust education system to empower its citizens. The establishment of premier institutes like the IITs and IIMs aimed at fostering excellence in science, technology, and management played a pivotal role. However, the focus on rote learning and a rigid curriculum limited creative thinking.

As we entered the 21st century, there was a paradigm shift towards learner-centric education. The introduction of interactive teaching methods, project-based learning, and emphasis on critical thinking marked a departure from the conventional rote memorization.

The 21st century witnessed a digital revolution impacting every facet of society, including education. E-learning platforms, online assessments, and smart classrooms emerged, enabling students to access information beyond traditional textbooks.

Recognizing the importance of holistic development, the education system began emphasizing skill development and vocational training. Initiatives like Skill India aimed at preparing students for the demands of the modern workforce, fostering entrepreneurship and innovation.

Globalization brought a surge in opportunities for higher education abroad. Indian students began seeking education beyond borders, contributing to a diverse international academic environment. However, brain drain and the need for higher investment in domestic higher education institutions pose challenges.

The Indian education system has traversed a remarkable journey, adapting to societal, technological, and global changes. While strides have been made in fostering innovation and inclusivity, persistent challenges call for continuous reform. The 21st century demands a flexible and dynamic education system that not only imparts knowledge but also nurtures critical thinking, creativity, and adaptability—qualities essential for navigating the complexities of the modern world.

"Nourishing Minds, Empowering Futures"

~KOMAL NAYAN



In a transformative journey at the intersection of education and nutrition, the Mid-Day Meal scheme has emerged as a cornerstone in India's pursuit of holistic child development

The Mid-Day Meal (MDM) scheme is a significant initiative that has played a pivotal role in shaping the landscape of education and child nutrition in India. Instituted to address the dual challenges of improving attendance in schools and combating malnutrition among children, the scheme has evolved over the years, garnering both praise and scrutiny. In this article, we delve into the origins, objectives, implementation, impact, and challenges of the Mid-Day Meal scheme.

Origins and Objectives:

The roots of the Mid-Day Meal scheme can be traced back to the early 20th century when various state governments initiated meal programs to enhance school attendance. However, it was in the 1990s that the Government of India formalized the scheme on a national level, recognizing the need to intertwine education and nutrition for holistic child development.

The primary objectives were to address classroom hunger, promote regular school attendance, and improve the nutritional status of children, especially those from economically disadvantaged backgrounds.

Implementation and Scope:

The Mid-Day Meal scheme operates across the length and breadth of India, covering millions of schools. The logistics involve the preparation and distribution of nutritious meals to students in government and government-aided schools. The meals typically consist of staples like rice, wheat, pulses, vegetables, and fruits, ensuring a balanced diet that contributes to the overall health and well-being of the students. The scheme's implementation involves coordination between various stakeholders, including the central and state governments, local authorities, and non-governmental organizations.

Impact on Education:

One of the notable achievements of the Mid-Day Meal scheme has been its positive impact on school attendance. By providing a daily incentive for children to attend classes, the scheme has effectively addressed the issue of absenteeism, particularly in rural areas where socio-economic factors often hinder regular school attendance. Improved attendance, in turn, contributes to better learning outcomes, creating a conducive environment for academic development.

Nutritional Gains:

Beyond educational benefits, the Mid-Day Meal scheme has been instrumental in addressing the nutritional needs of growing children. Malnutrition, a persistent challenge in India, is mitigated by the provision of balanced and wholesome meals. The inclusion of proteins, vitamins, and minerals in the daily diet has contributed to the physical and cognitive development of students, laying the foundation for a healthier and more productive future generation.

Challenges and Solutions:

Despite its successes, the Mid-Day Meal scheme has faced challenges, ranging from logistical issues in food distribution to concerns about the quality and hygiene of meals. Addressing these challenges requires a multi-faceted approach, involving improved infrastructure, better monitoring mechanisms, and enhanced community participation. Innovations such as the use of technology for real-time monitoring and community involvement in the planning and execution of the program can contribute to overcoming these hurdles.

Conclusion:

In conclusion, the Mid-Day Meal scheme stands as a beacon of hope in the realm of education and child welfare in India. Its impact on attendance, nutrition, and overall well-being underscores its significance in breaking the cycle of poverty and promoting inclusive growth. As the scheme continues to evolve, it is essential for policymakers, educators, and communities to work collaboratively to overcome challenges and ensure that every child receives not only an education but also the nourishment needed to thrive. The Mid-Day Meal scheme, with its noble objectives, remains a cornerstone in the edifice of a healthier, more educated, and prosperous India.

“The Technological Revolution in Education: Smart Classes Paving the Way for Future Learning”

~SUKRITI KUMARI



In the enchanting realm where education meets innovation, the advent of smart classes has emerged as a beacon of transformation

In the ever-evolving landscape of education, the integration of technology has proven to be a game-changer. Arthur C. Clarke's words, "Any sufficiently advanced technology is indistinguishable from magic," resonate in today's classrooms, where the magic is unfolding through the concept of smart class education.

Smart classrooms epitomize a fusion of traditional teaching methods with cutting-edge technology, ushering in a new era of blended learning. These technologically enhanced classrooms are not just spaces for lectures and note-taking; they are hubs of interactive and visually engaging learning experiences. The introduction of digital learning technologies, specialized software, assistive listening devices, and audio/visual capabilities has opened a Pandora's box of infinite teaching possibilities.

Gone are the days of mundane lectures and disinterested students; smart classes are transforming education into a captivating journey. By making even the most challenging subjects palatable, these classrooms are turning learning into an enjoyable and interactive endeavor. The shift from a one-size-fits-all approach to personalized and adaptive learning is evident, providing students with tailored educational experiences.

Advantages of Smart Classrooms:

Access to Online Information: Smart classes break down physical barriers, providing students with access to a vast array of online information, enriching their learning experience.

Connectivity in Different Locations: These classrooms foster connectivity beyond the physical classroom, promoting collaborative learning experiences that transcend geographical boundaries.

Better Understanding: Visual aids and interactive tools enhance comprehension, making complex concepts more accessible and promoting a deeper understanding of subjects.

Countless Resources for Fun and Effective Learning: Smart classrooms offer a plethora of resources, turning learning into an enjoyable and effective process.

Automation of Tedious Tasks: Teachers can automate routine tasks, allowing them to focus more on interactive and engaging teaching methods.

Changing the Way of Imparting Knowledge: The traditional lecture model is evolving into a dynamic, participatory exchange, fostering a more engaging and effective learning environment.

Environmentally Friendly: The shift towards digital reduces paper usage, contributing to a more sustainable and eco-friendly educational ecosystem.

Enhanced Teaching-Learning Experience: Smart classrooms provide an immersive and engaging experience for both teachers and students, making the learning journey more dynamic.

Increased Exposure and Wider Access to Information: Technology facilitates broader access to information, exposing students to a wealth of knowledge beyond traditional textbooks.

Improved Student Engagement: Interactive elements in smart classes captivate students' attention, fostering active participation and a heightened level of engagement.

Interact and Share: Collaborative tools enable students to interact, share ideas, and learn from each other, promoting a sense of community in the learning process.

Low-Maintenance: Digital solutions in smart classrooms require minimal maintenance, ensuring a smooth and efficient learning environment.

Provide Rapid Assessment: Technology enables quick and efficient assessment, allowing for timely feedback and personalized learning paths for students.

Flexibility: Smart classrooms offer flexibility in learning, accommodating various learning styles and paces, catering to the diverse needs of students.

Students Learning Life Skills Through Technology: Beyond academic knowledge, smart classes equip students with essential life skills, preparing them for the challenges of the digital age.

Teachers Experimenting in Pedagogy: The integration of technology empowers teachers to experiment with innovative pedagogical approaches, fostering a culture of continuous improvement in education.

As we navigate this digital age, where students and teachers are becoming increasingly tech-savvy, the need for adaptation and continuous learning is paramount. Smart classes not only prepare students for the professional world but also challenge educators to evolve their teaching methods. The future of education lies in the seamless integration of technology and pedagogy, and smart classes are at the forefront of this transformative journey. The classrooms of tomorrow are not just physical spaces; they are dynamic environments where technology and education converge to shape the minds of the future.

"Transforming India's Educational Landscape: A Deep Dive into the National Education Policy 2020"

~SUDARSHAN PAL



This groundbreaking policy, approved in July 2020, charts a course to transform India's educational landscape by 2040, promising inclusivity, quality, and a student-centric approach.

Introduction:

The National Education Policy 2020 (NEP 2020) stands as a monumental shift in India's approach to education, aiming to revamp the entire system by 2040. Approved by the Union Cabinet on 29 July 2020, it replaces the 1986 National Policy on Education and addresses all levels of education from elementary to higher, emphasizing inclusivity, quality, and relevance.

Understanding the Four Pillars of NEP 2020:

NEP 2020 is structured into four pivotal parts—school education, higher education, "Other Key Areas of Focus," and "Make it Happen." This comprehensive framework encapsulates a myriad of reforms, each designed to address specific challenges and propel India towards a more equitable and knowledge-driven society.

Key Highlights of NEP 2020:

Universal Foundational Literacy and Numeracy by 2025:

The policy outlines a mission to achieve universal foundational literacy and numeracy in all primary schools by 2025. A National Mission on Foundational Literacy and Numeracy will be set up to ensure this ambitious goal is met.

Standardized Accreditation for Schools:

All public and private schools, excluding those managed/funded by the central government, will be assessed and accredited based on uniform criteria. This move ensures a consistent standard across the educational spectrum.

Revamping School Curricula:

The traditional "10+2" model is replaced with a more flexible "5+3+3+4" design, catering to the developmental stages of students. This new structure divides education into stages

like Foundational, Preparatory, Middle, and High, fostering a holistic learning experience.

Language Policy:

NEP 2020 underlines the continuation of English as the official medium of instruction. However, the choice of the medium is left to individual states, institutions, and schools, showcasing a decentralized approach to implementation.

Gender-Inclusive Measures:

The policy demonstrates a commitment to gender equality by supporting girl and transgender students with targeted initiatives, including the creation of a "Gender-Inclusion Fund."

Higher Education Reforms:

NEP 2020 envisions a significant increase in Gross Enrolment Ratio (GER) in higher education, aiming to elevate it from 26.3% (2018) to 50% by 2035. The introduction of multidisciplinary Higher Education Institutions (HEIs) by 2040 and at least one per district by 2030 is a noteworthy aspect.

National Research Foundation:

A National Research Foundation is proposed to facilitate merit-based research funding, fostering a conducive environment for impactful academic research.

Conclusion:

NEP 2020 emerges as a comprehensive blueprint for transforming India's educational system, addressing long-standing challenges and paving the way for a future where quality, inclusivity, and relevance are paramount. If implemented effectively, this policy promises to enhance not only literacy rates but also the number of skilled professionals and scholars in India, contributing to the enrichment of the nation's culture, traditions, and languages.

In the pursuit of educational excellence, NEP 2020 propels the system towards personalized learning, empowering students to make informed choices about their education and career paths. Practical applications, hands-on experiences, apprenticeships, and mentorships are set to become integral components, fostering independence and personal responsibility among students.

As India embarks on this transformative journey, NEP 2020 stands as a beacon of change, guiding the nation towards a brighter and more inclusive educational future.



"An In-Depth Analysis of India's Educational Landscape"

~MEENAKSHI SHARMA



In the intricate mosaic of India's diverse landscape, the educational system emerges as a cornerstone, shaping the destinies of millions

Introduction:

In the vast tapestry of India's cultural and socio-economic diversity, the educational system stands as a beacon of hope and a catalyst for change. This comprehensive exploration navigates the multifaceted dimensions of the Indian education system, shedding light on its strengths, challenges, and the ongoing metamorphosis that is shaping the future of millions of students across the nation.

1. The Historical Mosaic:

Tracing the roots of the Indian education system unveils a rich historical tapestry. From the ancient gurukuls to the colonial imprint on the present-day structure, understanding the historical context is crucial in appreciating the complex layers that have shaped the current educational landscape.

2. Pedagogical Evolution:

The evolution of pedagogy in India mirrors global trends but is uniquely influenced by cultural nuances.

This section unravels the shift from traditional rote learning to a more dynamic, student-centric approach. How are educators adapting to cater to the diverse learning styles of the modern generation?

3. The Quest for Quality:

Quality education is both the aspiration and the challenge. Investigating the quality of education across different states and socio-economic strata reveals disparities that demand attention. From infrastructure deficiencies to teacher-student ratios, we delve into the factors influencing the pursuit of educational excellence.

4. Digital Winds of Change:

In an era dominated by technology, the integration of digital tools in education is inevitable. This segment explores the impact of digitalization on classrooms, the digital divide, and the potential of e-learning to bridge gaps and enhance accessibility, especially in remote areas.

5. Examinations and the Stress Quotient:

Examinations are the crucible through which students prove their mettle. However, the intense focus on exams often casts a shadow on holistic development and mental health. We examine the pressure-cooker environment, explore alternative assessment methods, and address the mental health crisis among students.

6. Vocational Education:

Beyond the traditional academic path, vocational education is emerging as a transformative force. Investigating the integration of practical skills into the curriculum, we explore how vocational education is not only preparing students for the workforce but also fostering entrepreneurship and innovation.

7. Challenges at the Crossroads:

The road to educational reform is riddled with challenges. From access disparities to the urban-rural divide, we confront the hurdles hindering the realization of education as a fundamental right. This section addresses the systemic issues that demand urgent attention for a more inclusive and equitable education system.

8. Diversity and Inclusivity:

India's strength lies in its diversity, and the education system is no exception. This segment celebrates initiatives promoting inclusivity, affirmative actions for marginalized communities, and efforts to create a gender-sensitive educational environment.

9. The Role of Higher Education:

As students transition to higher education, the landscape becomes more dynamic. We explore the challenges faced by universities, the changing role of research, and the global collaborations that are reshaping higher education in India.

10. Vision for Tomorrow:

In the final stretch, we peer into the future. What are the aspirations and visions for the Indian education system? How can collective efforts from policymakers, educators, and society at large steer the system toward a more equitable, innovative, and globally competitive future?

Conclusion:

As our journey through the corridors of Indian education concludes, it's evident that the system is a reflection of the nation's aspirations and challenges. It's a complex tapestry woven with threads of progress and setbacks, resilience and adaptability. The future of India's education system hinges on the collective commitment to address current shortcomings, embrace innovative practices, and pave the way for a brighter, more inclusive educational landscape for generations to come.

"A Comprehensive Analysis of the Modern Education System in India"

~NEELAM KAUR



In the vibrant tapestry of India's educational landscape, the modern education system stands as a testament to the nation's resilience, adaptability, and commitment to nurturing the minds that will shape its future.

Introduction:

Embarking on the educational journey in India today is a nuanced expedition, marked by an intricate interplay of tradition and innovation, challenges and triumphs. This article delves deep into the labyrinthine landscape of the country's modern education system, unraveling its layers to understand the dynamics that shape the learning experience.

The Evolution of Pedagogy:

The metamorphosis of teaching methodologies is a cornerstone of the modern education narrative in India. From the age-old tradition of chalk-and-talk to contemporary interactive learning models, educators are adapting to the diverse learning needs of today's students. The shift towards student-centric approaches and experiential learning is reshaping classrooms into dynamic spaces where curiosity is sparked and critical thinking is nurtured.

Technology's Role in the Classroom:

In the digital age, technology has become an integral part of the education ecosystem. Virtual classrooms, interactive apps, and online resources are not just supplementary tools but catalysts for a paradigm shift. This section explores how technology is revolutionizing the educational landscape, bridging gaps, and providing access to information on an unprecedented scale. However, it also scrutinizes the potential drawbacks and challenges posed by the digital divide.

Examinations and Beyond:

Examinations have long been the rite of passage in India's academic journey. Yet, the relentless pursuit of high grades often comes at the cost of students' mental health. This segment examines the psychological toll of exams, advocates for a more holistic approach to assessments, and explores alternative evaluation methods that can better capture a student's true capabilities.

Student Voices:

Amidst the academic discourse, it's crucial to hear directly from the protagonists—the students. This candid segment features personal narratives, aspirations, and critiques from students across diverse backgrounds. Their stories provide a poignant and authentic perspective, offering valuable insights into the lived experience of education in India.

Vocational Education:

Breaking away from the traditional emphasis on rote learning, vocational education is emerging as a transformative force. This section sheds light on how hands-on learning experiences are equipping students with practical skills, making them not just job seekers but job creators. It also delves into the challenges and opportunities in integrating vocational education into the mainstream academic framework.

Challenges Faced:

The educational odyssey in India is not without its challenges. Access disparities, socio-economic factors, and regional variations pose significant hurdles. This part of the article confronts these issues head-on, addressing how systemic shortcomings impact marginalized communities and hinder the realization of education as a universal right.

Inclusivity and Diversity:

India's strength lies in its diversity, a fact increasingly acknowledged within the educational sphere. This section explores the strides made in fostering inclusivity, from affirmative action policies to gender-inclusive practices. It reflects on the ongoing journey towards creating an educational environment that mirrors the pluralistic fabric of the nation.

Globalization's Impact:

As India navigates the globalized world, its education system is not immune to international influences. This segment investigates how globalization has shaped the curriculum, teaching methodologies, and student aspirations. It reflects on the lessons that can be drawn from successful global education models while preserving the essence of India's unique cultural identity.

Conclusion:

In conclusion, the modern education system in India is a dynamic tapestry woven with threads of innovation, challenges, and aspirations. It is a narrative continually shaped by the collective efforts of students, educators, policymakers, and the broader society. As we navigate this intricate spectrum, it becomes evident that the journey is as crucial as the destination, and the evolution of education is an ongoing saga in the world's largest democracy.

"The Evolution of the Indian Education System"

~ROHINI PATIL



The evolution of its education system stands as a testament to the nation's resilience and adaptability. From the sacred gurukhulas of the Vedic Period to the digital classrooms of today, this journey paints a vivid picture of progress, challenges, and the unwavering pursuit of knowledge.

Education, the cornerstone of societal progress, has woven a tapestry of transformation throughout India's rich history. The roots of the Indian education system can be traced back to the Vedic Period, where gurukhulas flourished, nurturing students based on their castes. However, despite the effective curriculum, women's education lagged behind men's.

The emergence of Buddhism and Jainism, borne out of caste conflicts in Hinduism, saw the establishment of distinct educational institutions propagating their beliefs. As the tides of time shifted, the Islamic rule introduced Maktabas and madrasas, aiming to spread Islam. Surprisingly, this period witnessed effective education for women. Enter the Britishers, heralding a seismic shift. English became the official language, and systematic classroom learning took center stage. The University of Calcutta, the University of Bombay, and the University of Madras emerged, mirroring British models. Post-independence, the Indian education system retained British influences, with

additional developments spurred by the Congress and various administrative bodies.

The Five-Year Plans marked a significant turning point, fostering the establishment of numerous educational institutions and advancements. Administrative bodies like UGC, CBSE, ICSE, NCERT, SCERT, and the Department of Education were crucial in monitoring and developing the system. Schemes and scholarships facilitated the rise of women's education, gradually bridging the gender gap.

The contemporary scenario witnesses a myriad of educational practices – online education, Educomp smartclasses, practical learning, homeschooling, and private tuitions. NEP 2020, if effectively implemented, promises a manifold development of the Indian education system. Women are now treated equally, both in society and education.

The curriculum has undergone a remarkable transformation. From spiritual enlightenment in ancient times to a focus on livelihood during

the medieval period, the British era forced Indians into subjects tailored for British companies.

Presently, the curriculum is shifting towards practical and skill-based learning. The future holds the promise of a flexible curriculum, catering to individual student needs for a more efficient and effective educational experience.

Teaching methodologies have evolved alongside the curriculum. The guru-student relationship, once sacrosanct, transitioned into a more formal instructor-student dynamic during the medieval period. Today, students perceive their teachers as informal instructors or friends, symbolizing a more egalitarian relationship. The future holds the potential for mutual learning and teaching in an equal space.

In conclusion, the Indian education system has weathered the storms of time, benefiting society and stakeholders alike. Despite challenges like poverty, religious conflicts, changing lifestyles, and a growing population, its evolution remains relentless, leaving no stone unturned. The journey of the Indian education system is a testament to resilience, adaptation, and a commitment to fostering a brighter future for generations to come.

MAEER'S S.D. B.ED. COLLEGE
SECOND YEAR 2020-21

Roll. No.	CandidateName	Roll. No.	CandidateName
1	ARCHANA SITARAM HARDE	21	TEJASHRI RAVINDRA MULEY
2	BHAGYASHRI KHANDERAO DHUMAL	22	TEJASHRI SHIVAJI SHINDE
3	BINDU MANOJ	23	TRUPTI PRASHANT SHARMA
4	CHETANA MACHHINDRA KALBHOR	24	UJWALA MADHUKARRAO MUTE
5	JYOTI RAMESH GUND	25	VRUSHALI SUNIL LANDGE
6	KSHITIJA ANGALURI	26	YOGITA BHAUSAHEB SHIRSATH
7	MAYURI MAHENDRASINGH RAJPUT	27	SWETA JHA
8	MEENAL JAGDISH PAGARE	28	PRIYANKA GAJENDRA CHAVAN
9	NAMRATA SACHIN KADU	29	ANISA JILANI SAYYED
10	POOJA BALU ADHAV	30	DARSHANA PRADEEP KSHATRIYA
11	POOJA SHARMA	31	DEEPALI SACHIN BHADANGE
12	RAJASHRI DASHRATH KAMBLE	32	KOMAL ANANTA ADGALE
13	SABA SALIM SHAIKH	33	MANSI DHANANJAY KULKARNI
14	SANDIP GORAKSHA WAKCHAURE	34	MONALI DNYANESHWAR PATIL
15	SHITAL PANDHARI PALKAR	35	NAIK SMITA SAYINATH
16	SHITAL SHIVAJI SHINDE	36	POOJA BASANT MISHRA
17	SHUBHANGI RAHUL APHALE	37	POONAM MAHADEV DOIPHODE
18	SOPHIA BARNABAS	38	ROOPALI RAJKUMAR SHEDOLE
19	SUPRIYA KALE	39	SAYALI ANIL PATARE
20	SWAPNALI SANJAY JADE	40	SHOBHA SHARMA

MAEER'S S.D. B.ED. COLLEGE
SECOND YEAR 2020-21

Roll. No.	CandidateName	Roll. No.	CandidateName
41	SHRADHA PRASHANT JOSHI	61	KAMAL YADAV
42	SMITA ARUN JADHAV	62	KOMAL NAYAN
43	SMITESH KISHOR JOSHI	63	KURAI SA SARFARAZ SHAIKH
44	SONALI PURUSHOTTAM DIMKE	64	MEENAKSHI ANIL SHARMA
45	SUKRITI KUMARI	65	MINAL UPADHYAY
46	ABIGAIL AZOR KULKARNI	66	MOHINI SINGH
47	AKSHATA ANAND MISHRA	67	NEELAM KAUR
48	ANAMIKA SINGH	68	PADMAJA SAMPATRAO
49	ANKITA ASHOK JAIN	69	POONAM PRADIP DESHMUKH
50	ARCHANA SANTOSH KULKARNI	70	PRASAD KISANRAO KOTKAR
51	ARTI KUMARI SHREE JAGAT YADAV	71	RANJITA SAHU
52	ASHA GORAKH VITEKAR	72	ROHINI DNYANDEO PATIL
53	ASHA SHRIPADA HEGDE	73	ROHIT NEMA
54	ASTHA SINGH	74	RUPALI KEDARI SIDDANI
55	DEEPA NIKESH	75	SAGAR LAXMAN CHAUDHARI
56	DEEPIKA SRIVASTAVA	76	SANJOTA SOBIT SHRESTHA
57	DIPIKA DILIP GAWAS	77	SNEHA RAYU NAIK DESSAI
58	DISHA GUPTA	78	SONAL KOTWAL
59	GAYATRI YUVARAJ PATIL	79	SUDARSHAN PAL
60	INAYAT ALI		

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FIRST YEAR 2020-21

Roll. No.	Candidate Name	Roll. No.	Candidate Name
1	SANGEETA HARSHAL SAWARKAR	22	RENUKA ACHIKET VYAS
2	PRASHANT PRAFULL YADAV	23	MANISHA ANIRUDDHA KHANDVE
3	PRAJAKTA NARAYAN BHOR	24	SMITA SHESHRAO DHENGALE
4	MOHAN	25	UJWAL KAILAS NIKAM
5	JYOTHI JOHN PETER	26	RESHMA HANUMANTRAO PHUGE
6	SWARDA SANDEEP ARVIKAR	27	JAYASHREE SUBHASH SONAWANE
7	NARENDRA KUMAR YADAV	28	SONALI KISHOR DESHMUKH
8	ASHA SINGH	29	SHITAL SACHIN SAKHARE
9	SHRUTI MAHESH DESHPANDE	30	MANGESH ADINATH MASKE
10	GAYATREE WAINDAYSKAR	31	NAGMA GARIBLLA CHOUDHARY
11	SWAPNALI SUHAS VEDPATHAK	32	TEJASWI ROHIT KUMBHARKAR
12	ASHWINI SANJAY CHALANKAR	33	KRUSHNA VIKRAM SHELKE
13	PRATIKSHA SURESH PARDESHI	34	RAJIYA TAJUDDIN NADAF
14	PRACHI PRAKASH DEO	35	AISHWARYA ARUN KSHIRSAGAR
15	JYOTI PRIYA	36	PARINEETA AMOL PASARANIKAR
16	SULOCHANA MADHUKAR MALI	37	VAIBHAVI SHASHIKANT NAIKADE
17	SHEETAL SUNIL MAHADIK	38	SHUBHANGI VINAYAK NANGARE
18	ASHISH VISHNU NALAWADE	39	ASHWINI UDDHAV NIKAM
19	SWATI PANDURANG THOTE	40	ABHAY KUMAR AWASTHI
20	PRIYANKA HANUMANT TALEKAR	41	S V JAGGAPPA DORA LANKA
21	SWATI SHRIMANT MORE	42	TARUNA RATHORE

MAEER'S S.D. B.ED. COLLEGE
FIRST YEAR 2020-21

Roll. No.	Candidate Name	Roll. No.	Candidate Name
43	ANITA NARAYAN RAO	64	SUMAN NARENDRA YADAV
44	CHAITALI ROY	65	RAJASHRI ANIL DEORE
45	SHWETA SIROYA	66	PRIYANKA SACHIN NARALE
46	NEELAM NISHANT CHALASANY	67	POOJA SWAPNIL JOSALKAR
47	SHWETA ADITYA SARPOTDAR	68	SAPNA CHHETRI
48	POONAM GUPTA	69	SNEHAL BALESHWAR TIWARI
49	VIBHUTI KOCHHAL	70	VISHWAS ANKUSH SURASE
50	MADHULIKA SINHA	71	SWATI VILAS LANDGE
51	GULAFSHAN KHAN	72	SARITA KISHOR BHIRUD
52	RASHMI AAKASH SHRIVASTAVA	73	VIJAYRAJ CHAVAN
53	KUMARI MADHULIKA	74	AVNESH KUMAR
54	SHIVAM HARINARAYAN SINGH	75	JAYASHRI PATIL
55	PRIYA PRASHANT JHA	76	P VEDHA PRIYADHARSINI
56	MANISHA SINGH	77	RAJKUMARI AGARWAL
57	SRIVIJAYA T	78	PRIYANKA PARE
58	KHUSHBOO KUMARI	79	SOMAIYA MEHAR
59	YERNENI RAJASHEKAR	80	DIPALI MAHAJAN
60	TAPASH KUMAR MAJHI	81	SHILPA GAIKWAD
61	ARCHANA TRISAL	82	VANDANA PANDEY
62	TANVAYEE PRAKASH KHATAVKAR	83	APARNA VIMAL
63	MARNENI SUNDEEP	84	PRIYANKA YETEKAR



॥ हरिः ॐ तत्सत् ॥

श्रीज्ञानेश्वर महाराजविरचित विश्वशांति प्रार्थना.

पसायदान

आतां विश्वात्मके देवे । येणे वाग्यजे तोषावे ।
तोषोनि मज द्यावे । पसायदान हे ॥
जे खळांची व्यंकटी सांडो । तथा मत्कर्मी रती वाढो ।
भूतां परस्परे पडो । मैत्र जीवाचे ॥
दुरिताचे तिमिर जावो । विश्व स्वधर्मसूर्ये पाहो ।
जो जे वांछील तो ते ल्यहो । प्राणिजात ॥
वर्षत सकळमंगळीं । ईश्वरनिष्ठांची मांदियाळी ।
अनवरत भूतळीं । भेटतु या भूतां ॥
बला कल्पतरूचे आरव । चेतनाचिंतामणीचे गाव ।
बोलते जे अणव । पीयूषाचे ॥
चंद्रमे जे अलंछन । मार्तंड जे तापहीन ।
ते सर्वाही सदा सज्जन । सोयरे होतु ॥
किंबहुना सर्वसुखीं । पूर्ण होऊनि तिहीं लोकीं ।
भजिजो आदिपुरुखीं । अखंडित ॥
आणि ग्रंथोपजीविये । विशेषीं लोकीं इये ।
दृष्टादृष्टविजये । होआवे जी ॥
तेथ म्हणे विश्वेशरावो । हा होईल दानपसावो ।
येणे वरे ज्ञानदेवो । सुखिया जाल्य ॥





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