

The Origin and Growth of Teacher and Teacher Education in Indo-Pakistan Subcontinent

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ABSTRACT

This paper throws light on indigenous system of education in Indo-Pakistan before partition. The paper is divided into two parts. Part I presents the picture of teacher and teaching in pre- Colonial Period and Part II sheds light on the teaching and teacher education in Colonial period. Through literature survey it was found that indigenous system was at its zenith before the invasion, with centralized curricula and textbooks. People and pupil had much respect for teachers and their teachings. The new rulers had destroyed this centuries old system by introducing a centralized system of education controlled by state. After changing his status from honorary to paid and from missionary to masonry, the rulers of that time started to train the teachers, how to teach with an objective to give them the knowledge and skill of teaching. Contrary to their efforts, they did not remain successful to train the teachers in a proper way nor did they achieve the goal of educating the people of sub-continent.

INTRODUCTION

Teacher education and teachers are a crucial part of educational change and development for any country. Efforts are being made globally to improve teacher education programmes and enhance teachers' professional development for the overall improvement of society. These programmes are based on clear planning and policy making. The present system of education and teacher training in Pakistan is the outcome of centuries old legacy. It has a checkered past of high ideals and promises and a dismal record of achievement. Education before independence was the responsibility of British rulers who were not very sincere with the native people and did not treat it with its real sense. They had minimized the honorary role of teacher and introduced rote learning in the institutions. These rulers in their all efforts discouraged the indigenous systems and introduced western systems in almost all the professions. This dilemma created a state of confusion among the masses in many fields generally and in the field of education specifically. Teacher and teacher education system introduced by British rulers had not any resemblance with socio-cultural and socio-economical condition of native people, therefore it did not produce desired outcome at that time. The misfortune of the people was not ceased with the creation of Pakistan, but new rulers also adopted same policies resulting in a very poor system of education in Asia (Haq and Haq 1998).

THE PRESENT STUDY

The present study is a descriptive study; the aim of study is to examine the status of education and teacher education before and after the British invasion in Indo-Pakistan. Additionally this study analyzes the strengths and policies of native and foreign people for the promotion of education and teacher education in Pakistan. Descriptive research can take many forms. Ethnographic and historical research for example is frequently considered variations of descriptive research. Descriptive research involves

describing and interpreting events, conditions, or situations of the present and past.

For logical sequence this study has been divided into two parts Part I is Pre colonial periods and Part II is colonial period.

i) Pre Colonial Period

Very little is known about teaching and learning in Indo-Pakistan prior to the 18th century. Singh's work (1993) describes education during the Hindu-Buddhist period (600 BC, 1200 BC). Four types of teachers: *Acharya*, the *Guru*, the *Shikshak* and the *Upadhyaya* existed during the Hindu or *Vedic* period. These teachers concentrated their efforts on the religious training of the upper castes in India. The upper castes were entrusted with the task of preaching and teaching the lesser castes. The *Acharya* was the highest level to which a teacher could attain. "He was an original thinker..... Supposed to initiate a pupil to the *Vedas* and other higher and mystical learning" (Singh, 1993, p.13) During the *Buddhist* period the *Upadhyaya* was considered the most revered teacher. His duties consisted of training students in proper conduct, introducing elements of morality, and instructing students in the notions of *Vinya* and "duty" (or "*dharmā*"). Pedagogy was "oral, exact, repetitive, pronunciation-based and exemplary" (p.13).

Dharampal's work contains historical documents from the 18th century, which contains a few brief references to classroom practices. Reading, writing and arithmetic by a teacher to the student was in vogue.

When the *Guru* or teacher, enters the school, he is always received with the utmost reverence and respect. His pupils must throw themselves down at full length before him; place their right hand on their mouth, and not venture to speak a single word until he gives them explicit permission. Those who talk and behave contrary to the prohibition of their master are expelled from the school (Dharampal 1983, p.253).

The William Adams Reports (1835-38), which deals with education in Bengal and Bihar, contains a few comments on the cognitive development of students in pre-colonial period: printed

textbooks were not widely used in classrooms. According to Adams, the only written composition that was learnt by the students was the *Saraswati Bandana*, or Salutation to the Goddess of Learning. This work is "committed to memory by frequent repetitions and is daily recited by the scholars in a body before they leave school, all kneeling with their heads bent to the ground, and following a leader or monitor in the pronunciation of the successive lines or couplets (Adams, 1935 in Dharampal 1983, p.274).

Muslim education in Indio-Pakistan before British invasion was centered on *maktabs*, mosques, *khanqahs*, *madarsas* and private houses for an informal transmission of knowledge (Kaldip Kumar1991). *Maktabs* were for primary education. Traditionally, a child was sent to a *maktab* after he/she had attained an age of four years, four months and four days, usually after circumcision in the case of boys (P.N.Chopra, 1988).

At this school, students were taught the Arabic alphabet with correct punctuation and *harakas* (vocalization) (Neelam Chaudhary 1987). After that they learnt *Qur'anic* recitation. The *madarasa* was considered a centre of higher learning. The curricula varied from one *madarsa* to another. The *madrassa* of *Farnagi Mahall* in *Lucknow*, founded in 1693 during the *Mughal* emperor *Aurangzeb's* reign (1658-1707), for example, taught *sarf*, (inflection), *nahw* (syntax), *muntiq* (logic), *hikma* (ethics), *hisab* (mathematics), *balagha* (language), *fiqh* (Islamic jurisprudence), *kalam* (theology), *usul al-fiqh* (the basics of Islamic jurisprudence), *tafsir* (Qur'anic exegesis) and *hadith* (Holy Prophet's tradition). (The original name of this madarsa *Dar-ul-ulum*, *Farangi Mahall* was the name of the house in which the madarsa was built. It is reported that *Aurangzeb* granted the house to *Nizam al-Din Sihalvi* (d. 1747) to operate a *madrassa* (Kuldip Kaur). This curriculum was not the same as that associated with the name of *Mullah Nasiruddin Tusi* (d. 1064) and the *Madrassa Nizamia*, which he established in eleventh-century *Baghdad*. In addition, some *madarsas* were well-known for their specializations, including for instance, the *Farangi Mahall*

madarsa famed for its instruction in *fiqh* and *usul-ul-fiqh*. The *madrasa* of Shah Wali Allah (1702-1762) was famous for its teaching of *hadith*.

Almost all Sunni madrassas, irrespective of whether they were of Deobandi, Barelvi, or Ahl-i-Hadith persuasion, followed the same standard Nizami course of studies adopted by the Deoband seminary in 1867. It consisted of about twenty subjects broadly divided into two categories: *al-ulum an-naqliya* (the transmitted sciences), and *al-ulum al-aqliya* (the rational sciences). The subject areas included grammar, rhetoric, prosody, logic, philosophy, Arabic literature, dialectical theology, life of the Prophet, medicine, mathematics, polemics, Islamic law, jurisprudence, Hadith, and Tafsir (exegesis of the Quran).

Out of the twenty subjects, only eight were solely religious. The remaining subjects were otherwise secular and were included in Nizami curriculum both to equip the students for civil service jobs and as an aid to understand religious texts. Also, facilities for teaching all of the subjects and books were not usually available in all madrassas. This was particularly true in the case of subjects such as medicine, mathematics, history, philosophy, prosody, and polemics. The result was that the students often had to move from one madrassa to another to complete their curriculum. This also resulted in the failure of many madrassas to institutionalize their grading and promotion procedures.

The medium of instruction in the *madrasas* was Persian. *Madarsas* at a higher level usually had prescribed texts in Arabic. The Persian language was, however, predominant, and students were expected to master it before graduating from intermediate classes. A command of the Arabic texts was required from those who opted for the specialized pursuits of either traditional (*manqulat*) or rational (*maqulat*) sciences; the specialists of the former were known as *ulama* while those of the latter were known as *fudala* and *danishmands*. (Moonis Raza 1991).

A *khanqah* was an institution of residential training and teaching for *sufis*. It was usually attached to a shrine (*dargah*) and a mosque (Johns Pederson 1978). It did not offer formal education

and was dedicated to adults. The subject matter taught varied from one *khanqah* to another, depending on the needs of disciples, the preferences of masters, and the orientation of the depending *sufi* order. However, similarities among the different *khanqahs* could still be found. *Nasr* states "The [*khanqah* was] to provide a place for transmission of the highest form of knowledge, namely Divine knowledge (*al-ma'rifa* or *irfan*). Hence, he continued, [it] also became the centre of moral training on the highest level. (*Seyyed Hossein Nasr* 1994).

The system of traditional education survived from one generation to the next due to imperial and private support for the advancement of learning. *M. Law* explains the system of patronage and provides a detailed account of the development of education from the reign of *Mahmud of Ghazni* (998-1030) to the reign of *Shah Alam* (1759-1806) of the *Mughal* dynasty. According to him, the fate of Muslim education was, to a large extent, dependent upon the goodwill of the government (*Narendra Nath* 1916).

The position of a *Mu'alim* (teacher) before colonial period was unique one. Under the Islamic concept he is the successor of the holy prophets and Allah is the first teacher. Thus the profession of teaching under the Islamic system of education is the most honorable one. During this period a *Muslim* could get appointment if he was just literate and could read and recite from the holy *Qur'an*. Knowledge of theology was considered an additional qualification.

For recruitment to the post of a *mudarris* or *mu'addib*, it was essential that the candidate should have studied under a recognized teacher in a well known *madarsa* and obtained *Ijazah* (permission) to teach; and the recognized teacher would issue such *Sanad* or certificate to only those, who satisfactorily passed the prescribed course of study under him. A majority of such certified teachers were self-employed, setting up and running their own *madrasahs*, while the rest got employed in the existing *madrasahs* also run privately. (*Habibullah Siddiqui* 1987)

Generally speaking, prior to the introduction of British education in India, the teacher was the students' guardian, a father-

figure who exercised nurturing authority and combined it with the area of his learning. He was the master of the pupil's lives in all aspects and he could put his pupils to the severest test whenever he chose to do so. The teacher's freedom to punish children physically was an aspect of his authority..... The teacher evolved into a quasi-divine person (Kumar, 1991, p.87).

ii) Colonial Period: 1835-1947

The first official proposal for a need of a "school for education teachers" was made in the province of *Madras* by *Monro* in his Minute of Roth March 1826 (Hewitt 1971). But it was in the Educational Despatch of 1854 that the need for a programme for the training of school teachers was for the first time emphasized. Following the recommendations of this Despatch, a beginning was made towards establishing a few Normal schools. Normal schools were first introduced in Calcutta, Bombay and Madras. In the Normal school teachers were taught rules of arithmetic and geographical facts. In 1835 the British introduced a complete English system of education in India. The curriculum and school organization was similar to education in the metropolitan centre. (Gali Kelly and Philip Altbach 1978). While the British became the main providers of education local, systems of pedagogy also continued to operate during this period of colonization. Local systems included the Guru system of education in the Hindu schools or *Parthasalas* and the *Maulavi* system of education in the Muslim schools or *Mukhtabs*. There were also schools restricted to the British and taught by the British. Details about pedagogy in these institutions are scarce except to say that the functioning of these schools were more than adequate progress of Education in India (1902-7).

By the beginning of eighteenth century greater attention was centered on improving the quality of education and teaching, in both the primary and the secondary schools. Resolutions of 1904 and 1913 offered comprehensive proposals for extending and improving the training of primary and secondary teachers, following these two Resolutions, the training institutions were

steadily increased in number due to the official and private efforts. However, no organized program of teacher education was carried out either on central or provincial level; training institutions were opened or closed sporadically during the long period of one hundred years.

The second general trend in the development of teachers education in Indo-Pakistan rested on the emphasis placed on the academic preparation of teachers rather than on their professional preparation. This trend remained dominant for a long time, and it was only after the second decade of this century that some progress was made in recognizing the importance of professional contents in the preparation of secondary teachers.

At the initial stage, the emphasis on the preparation in school subjects was mainly due to the need of the new education, which aimed at spreading the European knowledge. It was essential that the teachers themselves must first acquire Western knowledge they impart it to others. By 1854, therefore, the expression "training of teachers" meant their academic education, that is to say, their instruction in school subjects rather than in the practical aspects of teaching.

This remained the primary objective of teachers education during the next thirty years followed by the Educational Despatch of 1854, when the new school system imparting instruction in new subjects was being extended and consolidated. By 1882, when the Indian Education Commission started its deliberations, there was a controversy whether it was necessary to train the teachers, even of secondary English schools, in the principles and practices of teaching (Baloch 1970).

The issue was enthusiastically debated, the general view among the majority of educators in British India, following similar contemporary controversy in Education in England, was that the training of teachers should mainly consist in their sound academic preparation rather than their induction into any abstract principles of pedagogy. The Indian Education Commission (1883) therefore merely recommended:

- I That an examination be instituted in the principles and practices of teaching, and success in it should then be a condition of permanent employment as a teacher in any secondary school, Government or aided.
- II That graduates wishing to attend a course of instruction of Normal school in the principles and practice of teaching be required to undergo a shorter course of training than others (Indian Education Commission, 1883, p.134)

These recommendations of the Commission were limited in scope: and besides, they applied mainly to the preparation of secondary teachers. The preparation of primary teachers remained mostly confined to their further education in the primary school subjects. For decades later, the main problem involved in the training of primary teachers still was to improve their academic education.

During the first two decades of 19th century, the improvement of teacher education received greater attention due to the main official concern with improving the quality of education. By this time the new educational system had advanced and the prospective teachers were sufficiently familiar with the school subjects, which were new by 1854. The problem at this stage was that the teachers should know how to teach these subjects particularly when the defects of secondary education were being attributed on all sides to bad methods of teaching. Therefore, it was proposed that the courses in methods of teaching and practice teaching should be included in the training programs. In 1882, the Indian Education Commission had merely proposed a course in principles of teaching while no practicing schools were attached even to the institutions for the training of secondary teachers.

The Central Government's Resolution of 1904 emphasized the professional side of the training of secondary teachers as follows:

"If the teaching in secondary schools is to be raised to a higher level ..., then it is most necessary that the teachers should

themselves be trained in the art of teaching. For the graduates, the course of instruction will be chiefly directed towards imparting to them knowledge of the principles which underline the art of teaching, and some degree of technical skill in the practice of the art. For others, the course should embrace the extension, consolidation and revision of their general studies. The training in the theory of teaching should be closely associated with its practice, and for this purpose practising schools should be attached to each college.

The Government Resolution of 1913 recommended that in case of normal schools for the training of primary teachers "adequate practising schools are a necessary adjunct, and the size of the practising school will greatly determine the size of the normal school." (Government Resolution 1913)

It is obvious from the above recommendations that emphasis was mainly placed on methods of teaching and practice teaching. As these recommendations were gradually implemented in the training colleges for secondary teachers, methodology became the dominant feature of the professional part of preparation. By 1918, methods of teaching became the main objective of training in some of the leading Secondary Teachers Training Colleges. For instance, in the Teachers College, Sanidpit, Madras, the kind of training imparted at this time was reported as follows:

"Collegiate training is concerned mainly with inculcating methods of teaching special subjects, such as mathematics, history, geography, science and English, while under-graduates are given instruction in the methods pertaining to the teaching of all subjects of school curriculum in the lower forms and classes." (Dunkin and Biddle 1918, p.12)

The most emphasized part of methodology was that of Methods of Teaching English:

"In the year 1913-1917, 484 teachers passed the L.T. degree examination. All of them received training in the methods of teaching English, and with a few exceptions underwent a course in methods appropriate to the teaching of the optional subjects in

which they took their "B.A degree"(Duncan & Meckenzie 1918 p.29).

In another institution, the *Allahabad Training College* (U.P).an elementary course in educational psychology and a course in history of education was introduced in1918, but the following statement of the college authorities indicates that these courses had to be defended against opposition:

"The value of the history of education and psychology in a training college curriculum is sometimes questioned, and it is therefore perhaps desirable to state what we regard as the main aims of these courses, our experience is that a study of the lives of the great educational reformers has a stimulating effect on students. In the course on the principles of teaching we do not attempt a deep study of the psychology," (Duncan & Biddle 1918, p.71).

The statements about the curricula of the two most advanced colleges in the country for the training of secondary teachers indicate that the educational policies of 1904 and 1913 had not much advanced the cause of professional training of teachers by 1918. In fact, the introduction of professional subjects in the curricula was hardly being appreciated.

It was the twenties of the last century and thereafter that the courses in methods of teaching were firmly established. In the more advanced institutions, courses in educational psychology and philosophy as well as in the organization and management of class instruction became a part of the training curriculum. A fixed number of lessons in practice teaching remained generally poor in a majority of training institutions. Even these advances in the professional preparation were limited to the secondary teachers' colleges. The training of primary teachers was concerned mainly with their further training in the school subjects.

In spite of above facts, Indian educators generally assume that the nature of education, specifically in terms of its pedagogy offered by the British, was uniform during their time in India. Indian educators also suggest that the art and practice of

memorization were concerted and consistently encouraged by the British (Kaur 1985). In fact colonization has been considered to be one of the main causes for the prevalence of 'rote learning' in the subcontinent. The British are said to have encouraged rote in order to preserve a passive and manageable population. Krishna Kumar's work (1991) in this area is significant. He argues the presence of British knowledge or curriculum (as embodied in the textbook) played a prominent role in the perpetuating rote learning (p.14). The British curriculum was divorced from the experience of the Indian child and therefore represented discontinuity. This discontinuity enforced the Indian student to memorize the information.

The roots of failure can be seen in seventeenth and eighteenth century Britain, when print technology merged with new imperatives for centralized education, the textbook became a "basic instrument for the organization of curricula and teaching in national school systems". Though the British curriculum as contained in the textbook became part of Indian education the British did attempt to transform teacher's pedagogy. Historical documents describe British attempts at introducing a more progressive type of education in India, namely Froebel's method of teaching and learning. Information on these reform efforts is contained in reports from the British East India Company on "Education in India" to the British Parliament covering a period of thirty years 1900-1930. Among the available historical information on colonial education in India, these reports appear to be a rich source for descriptive accounts of classrooms in India. They also describe the British lack of success in transforming pedagogy in India. British failure can also be construed as affirming the existence of powerful and implicit local models of pedagogy.

In India, as in the West, the centralized system of education undermined the teacher's authority over curriculum. This model obliged teachers to keep large groups of children orderly and to maintain daily records of attendance, expenditures, and test results. As their status declined dramatically, teachers faced financial loss,

particularly when student performance during inspection became a criterion for financial grants. Teachers, as a rule, made a salary ten times less than the often intimidating inspecting officers. By 1918, it was apparent that, "Authority, while ceasing to examine the pupil, was increasingly bent on examining the teacher." Teaching had become the "maintaining of accurate registers and records and sticking to the given order of lessons [from] whichever textbook had been prescribed."

All above mentioned factors had destroyed the indigenous system of education in Indo-Pakistan. According to G.W. Leitner, the well known functionary of the British Empire, who said that the British colonial venture had ruined the education system in Punjab, there were 300,00 pupils in the indigenous schools before the conquest of that province in 1849, whereas in 1860-61 these numbers come down to 60,161 pupils (Leitner, 1882;16 in Tariq Rehman 2003)

Gandhi's statement at Chatham House, London, in October 1931, criticizes the effect of the English educational system on traditional learning, "India is more illiterate than it was fifty or a hundred years ago . . . because the British administrators, when they came to India, instead of taking hold of things as they were, began to root them out." Gandhi accused his colonizers of destroying the "beautiful tree" of the indigenous system of village schools by digging up the roots and leaving them exposed. He claimed that the British had made education too expensive for the common man and that they had not supported the traditional village schoolmaster.

CONCLUSION

The role teacher and taught is centuries old in Indo-Pakistan. Teacher was the pillar of all education activities for Hindus and Muslims. He was responsible for all the decisions regarding his pupils, academic career as well as the decisions of his school. The scattered and decentralized indigenous schools were managed by teachers or representatives of the locality. The first

systematic curricula was started in a Nizamia Madrasis at Lucknow, which was later on followed by all the Sunni sect madras's of Indo-Pakistan. The invaders centralized the education system by treating it the responsibility of Government. This change decreased the authority of teacher on pupil, curricula and assessment and they were made paid Government servants. In spite of decreasing the responsibility of teachers, the rulers, keeping in mind their importance in education, started many educational institutions to train them, hence first time in the history of Indo-Pakistan teacher training institutions were established to train the teachers, i.e. how to teach? With the training of teachers, centralized curricula were introduced and textbooks were published and teacher was asked to teach within the lines. Though the western rulers developed a system of education and teacher education and also gave centralized curricula and assessment system, but they are criticized that they destroyed indigenous system of education and were not sincere with the education of masses, they introduced rote learning and neglected teaching of local professions in schools.

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