

## PRE COLONIAL VERNACULAR EDUCATION

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### ABSTRACT

Vernacular education in India is one of the very important issue that needed to be discussed or more likely to understand the development of today's society. It can be seen that with the coming of many modern mode of education, specifically educational ideas derived from west vernacular education has been side lined.

**KEYWORDS:** Vernacular Education, Mode of Education

### INRODUCTION

In 1937, a plan was prepared which was the frontrunner of the basic education. Compulsory education was to be given to 7 to 11 year-old children. Education was to be given in mother tongue and Indian studies were involved. Spinning wheel, loom, agriculture, wood work, etc. became the foundation of education. Literature geography, history, mathematics began to be taught and studied in vernacular medium.

### MODE OF VERNACULAR EDUCATION

#### The Pathshala

The village pathshala was an institution that all children of the village, both Hindu and Muslim, could attend. Having said this, it must be kept in mind that village 'schools' were extremely variable across the country.

They would spring into existence if there was local demand and a teacher competent enough to instruct children. Another way in which a school might begin was through the patronage of a local wealthy family.

They might just as easily disappea if the teacher was found incompetent or the demand for teaching wore down.

Almost every pathshalahad only one teacher (guru). There were no particular qualifications for fulfilling this role. It was enough that the person in question had studied in a pathshala themselves.

However, it was important for the guru to be a competent teacher since enrollments would drop if this was not the case. Schools would have a number of students at various levels of competence – from newly beginning to advanced learners.

The rate of their progress and the tasks that they were set were dependent entirely upon the guru. Indeed, complete submission of the student to the guru was expected.

There was usually no separate physical structure for teaching. Depending on the conditions in the village, classes might be conducted in the teacher's house, a temple, the house of one of the parents of the pupils or in the open air. Only in very exceptional circumstances would a separate school house be constructed, usually by raising money from the village as a whole.

This pathshala where caste based. Different group of people belonging to different caste group perform different education. For example The *Brahmans* learned about scriptures and religion while the *Kshatriya* were educated in the various aspects of warfare. The *Vaishya* caste learned commerce and other specific vocational courses while education was largely denied to the *Shudras*, the lowest caste.

### Home

The home, however, must also have been a crucial site of learning. formal instruction at home was quite common. This would typically consist of a teacher being employed by a wealthy family in order to instruct the children. Often, however, an older member of the family would instruct younger ones.

The content of such education was even more variable than that of the pathshala and we know even less about it. But it might have consisted of skills necessary to carry on the family business.

The home was, in fact, the site at which most children learned essential skills and social conventions. Girls, for instance, only rarely attended pathshalas.

However, much of their knowledge of traditions, stories and work was received at home. Similarly, while there is some evidence that pathshalas had a few lower-caste students, most probably learnt crafts and the associated skills in the home.

### CONCLUSIONS

From the above discussion we can analysed that pre vernacular education in very important source for development of society. As it is known that education is the only way for development. Although with the coming of missionary schools and during the colonial era the value of pre colonial center for education have started to dwindle.

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