

A Comprehensive Historical of The Development and Evolution of Teacher Education in India

Anup Kumar Adak¹

¹ Research Scholar, Department of Education, Mansarovar Global University, Sehore, M.P., India.

Dr. Preeti Sharma²

² Supervisor, Department of Education, Mansarovar Global University, Sehore, M.P., India.

ABSTRACT

Throughout India's history, teacher education has evolved in response to shifting political, social, and cultural climates. There was a strong emphasis on the Gurukul system of informal teacher education in ancient India, with the Guru playing a pivotal role in the students' intellectual, spiritual, and moral growth. More structured methods, based on monastic organisations, with an emphasis on discipline, moral principles, and rational thought, were established throughout the Buddhist era. Maktabas and Madrasas, which were part of the Muslim system, played an important role in mediaeval teacher education by providing a place for students to learn religion, philosophy, and history. Institutions for educating teachers, regular schools, and organised educational practices all emerged throughout the modern era under British control, marking a major move towards formalisation. The vital importance of teacher education in developing society and the country as a whole has been underscored by its evolution from informal practices to institutional frameworks, which in turn have prepared competent teachers.

Keywords: *Teacher, History, Education, Independence, Period.*

I. INTRODUCTION

The lengthy and dynamic path of teacher education in India mirrors the changing requirements, principles, and frameworks of Indian society. There has been a dramatic shift from decentralised, tradition-based methods of teacher preparation to more central, organised, and institutionalised systems throughout history. Throughout its history, teacher preparation programs have maintained tight ties to education's overarching goals, which include both personal and societal growth. Due to their long-standing position as custodians of Indian culture, ethics, and knowledge, teacher training has always been a priority in the country.

Without a formal structure in place, the Gurukul system of ancient India provided excellent teacher training. People looked to the Guru for insight, spirituality, and moral direction, and he or she had a prominent and esteemed position in society. Becoming a teacher was a path that began with self-study, followed by careful observation and imitation. Students learned to be teachers by living with

their instructors, observing their pedagogical practices, and eventually taking on that position themselves. Holistic development, which encompasses physical, psychological, and spiritual maturation, as well as character development and self-discipline, were emphasised. The method made sure that instructors had a lot of information and good morals even if there weren't any official training facilities.

Monastic institutions like viharas and universities were established during the Buddhist era, which led to a more organised system of teacher education. Instructors needed to be well-versed in their subjects, but they also needed to be disciplined and have strong moral principles. While the importance of the teacher-student interaction did not diminish, the focus shifted to more organised learning and intellectual growth. Students' capacity for critical thinking was fostered via the use of instructional strategies such as class discussion, debate, questioning, and logical reasoning. The formalisation of teacher training and the broadening of education's focus beyond religious teaching both occurred during this time.

The Muslim educational system established madrasas and maktabas in the Middle Ages. During this time, acquiring a deep understanding of several subjects—particularly those pertaining to religion, language, and philosophy—was crucial to a teacher's preparation. Teachers were highly regarded academics who passed on their expertise to students via class debates, memorisation, and lectures. The formation of competent teachers was helped by the focus on research and intellectual rigour, even if there were still few official teacher training facilities. Additionally, the system promoted the use of tried-and-true methods of instruction to pass on information from one generation to the next.

The modern era, and the British Empire in particular, saw profound shifts in India's approach to teacher training. The first institutions dedicated to formally educating teachers, called normal schools, were founded. Methods of instruction, lesson preparation, and classroom management were all part of the systematic training programs established by these schools. The significance of qualified educators was highlighted by educational commissions and regulations, which led to the introduction of certification criteria. The present system of professional teacher education had its origins during this time, which was characterised by a shift from more conventional, experience-based forms of preparation.

II. HISTORY OF TEACHER EDUCATION IN INDIA

Throughout history, the educational system has evolved, and the teacher preparation program is no exception. It starts to take shape and evolve in response to societal demands, both locally and globally. Two distinct eras define the evolution of India's teacher preparation system. Beginning with the ancient educational system and continuing until India gained its freedom, the first half of the book focuses on teacher education in pre-independent India. Following India's declaration of independence, the second section examines the evolution of the country's teacher preparation programs (Historical Development of Teacher Education in India, n.d.). The knowledge and competence of the nation's educators determine the rate of economic growth. They are the ones who play a crucial role in advancing not only people, but also communities and nations. Teaching is seen as the most principled profession because of this very reason.

From what we can gather from its past, teacher preparation programs have always included a wide range of official and informal experiences designed to prepare future educators to carry out their jobs effectively in classrooms and other educational settings. According to the Historical Development of Teacher Education in India (n.d.), those who work in this field are able to hone their talents to the point where they can carry out their responsibilities with precision and efficiency. The practice of training future educators has been around since antiquity, when students would stay in the home of their respected teacher, or "Gurudee," while they pursued their education. As if they were his own children, the Guru attended to the needs of his followers. Conversely, the students at the Gurukul (school) were just as devout as their father and followed all of the teacher's orders to the letter.

III. PREPARATION OF TEACHERS IN THE PRE-INDEPENDENCE INDIA

The Rig, Yajur, Sama, and Artharva Vedas as well as the Shiksha, Chandas, Vyakarna, Nirukta, Kalpa, and Jyothisha Vedangas formed the backbone of ancient Indian education (Chapter II, n.d.). The system of Gurukul was prevalent throughout the ancient era, in place of the legitimate educational institutions that had not yet been established. An integral part of the Gurukul system was the bond between instructor and student. The personalised approach to teaching was another notable aspect of the curriculum. Religious education was given the primary focus. Educators shaped their pupils' character and character development went beyond only imparting factual information and technical abilities. When it came to providing instruction in the actual world, the pupils were well-prepared. In order to raise pupils' level of awareness, instructors often resort to verbal explanations. The pupils used memorisation strategies to have a firm grasp of the material. They grasped the ideas and had them committed to memory according to the instructors' lesson plans.

Teachers' actual classroom practices in terms of teaching-learning approaches and instructional strategies formed the backbone of their professional development. Teachers used a variety of strategies, one of which was oral explanation, but they also included other approaches. Other approaches included storytelling, debates, and discussions (Chapter II, n.d.). Doing good things and refraining from harming others were considered paramount. In order for the students to fully grasp the idea, the professors would tell them tales. As a result, in some instances, the disciples began teaching others and continued to use the techniques their instructors had taught them. Other methods for mastering the art of instruction included the use of imitation and repetition. These strategies made it easier for students to become instructors.

In the past, when instructors were out of the classroom, the more intelligent and perceptive pupils would step up to the plate. Students were allowed to hone their abilities as educators as they pursued their degrees. Teachers who believe their pupils are intelligent, perceptive, and talented are better able to organise and execute their lessons. Afterwards, they have full faith in these students to teach the class when they aren't there. In order to achieve this goal, it is essential that students cultivate a genuine curiosity, focus, and drive to learn. In addition to gaining academic knowledge, students at the Gurukul also learned practical skills such as managing household chores, caring for cattle, gathering wood from woods, and more. The pupils were also expected to help prepare meals as they were eating at the residence of their professors. In this way, the adherents were properly educated in all areas of life, including religion, ethics, home management, environmental protection, health care, and other academic subjects.

The Upanishad Period

The guru or instructor at the time of the Upanishads was a paragon of virtue, a wellspring of wisdom, and a sanctuary for the spiritual seeker. Talents for innovation and creativity were required for the hiring and training of the educators. The Rig Veda states that when the instructor was chosen, they were educated and trained well. Instructors have to be well-versed in the course material. They had widespread esteem and admiration from their fellow citizens. The Upanishad era was characterised by professors giving each pupil their undivided attention. The instructor and the pupils developed a close bond throughout this time. Once the instructor decided to take on the student, it was their moral obligation to make sure he learned and grew as a student to their satisfaction. Additionally, the student was allowed to choose his or her own instructor (Teacher Education in Pre-Independence India, n.d.).

Due to the delayed development of writing, information was transmitted verbally throughout this time. It was believed that explanations were a crucial part of education. The approaches used by instructors were absorbed by their students, who in turn passed them on to subsequent generations of educators. Effective educators developed their own pedagogical stances and gave pupils real-world examples to help them understand the material. In ancient India, there were five phases to determine the significance of a religious truth: listening, understanding, reasoning leading to generalisation, confirmation from a friend or teacher, and application (Teacher Education in Pre-Independence India, n.d.).

The Buddhist Period

The responsibilities of educators shifted over this time. Teachers were able to expand their knowledge base due to the expansion of information in many academic areas. The educators were compelled to become well-versed in a wide range of subjects. Though religious education was prioritised, secular studies were also deemed vital. Takshila and Nalanda were the Buddhist era's premier educational institutions (Chapter II, n.d.). It was during this time that the modern system of teacher preparation began to take shape. The importance of teacher education started to grow during this time.

One significant aspect of Buddhism's monastic structure was the need that all novices, upon admission, be placed under the supervision and instruction of a preceptor (Upajjhaya). The follower would be very respectful and careful while selecting the Upajjhaya. The Upajjhaya had a duty to fulfil towards the Saddhiviharika, the novice. To his followers, he has a responsibility to provide spiritual guidance and to encourage religious education. Questions were put up, instruction was given, and encouragement was used as a technique of implementation. The responsibility of attending to the needs of the disciples was entrusted to the instructors. Various forms of oral recitation, explanation, debate, discussion, question-and-answer, storytelling, and parable were used as instructional tools. In monastic schools and vihars, the hetu-vidya approach was used to develop the intellect of the students. According to Teacher Education in Pre-Independence India (n.d.), the addition of logic as a topic helped with the development of students' intelligence and public speaking skills.

The Medieval Period

Islamic nations placed a premium on education. Everyone showed appreciation for those who work as teachers. Libraries, madrasas (colleges), and schools (maktabas) were all established by Mohammedan kings. The maktabas served as classrooms where pupils were taught reading, writing, and arithmetic in addition to the Koran, which they were required to recite. Although Persian was the official language of education, learning Arabic was considered mandatory. Madrasas taught a wide range of disciplines, including science, law, literature, logic, religion, and rhetoric. Scholars were hired to teach at the madrasas. The majority of people saw the approach of teacher preparation as a continuation of the previous ways of teaching. In their absence, teachers were sometimes entrusted with the task of instructing exceptionally bright and intelligent children. Teachers were held in high esteem by everyone in society, not only their pupils (Teacher Education in Pre-Independence India, n.d.). Moving through the lesson plans and topics was a common approach of teaching. Teachers conveyed information and helped pupils grasp things orally. The majority of classes used a lecture format. With the overarching goal of enhancing their knowledge and skills, the pupils were encouraged to study literature. Practical assessments and assignments were organised for scientific and medical courses. Religion, philosophy, logic, and politics were among the many disciplines that made use of analytical and inductive approaches to instruction. There was no formal teacher education program in place, but educators in pre-independence India were well-versed in their roles and the best practices for education (Teacher Education in Pre-Independence India, n.d.).

The Modern Period

European missionaries began the academics and then created the teacher training institutes in India before the British authorities arrived. Near Calcutta, in Serampur, Danish missionaries set up a school to educate teachers. Dr. Andrew Bell laid the groundwork for the teacher training program in Madras with the monitorial system experiment. Its English name was the Bell-Lancaster system, and it was widely utilised there. In his Minute from December 13, 1823, Sir Munro offered some suggestions for the professional development of educators. He advocated for a higher stipend and separate curricula for Hindu and Muslim educators. With funding and oversight from the British government, Madras's first normal school opened its doors to students in June 1826. At first, it was used to train educators to work in district schools. The presidential college evolved from this regular school in due time. According to Teacher Education in Pre-Independence India (n.d.), a normal school was established in Bombay in 1847 at the Elphinstone Institution, and a similar institution was established in Calcutta the following year.

IV. BRITISH EDUCATION SYSTEM BEFORE INDEPENDENT INDIA

Education for future educators in India has its roots in the early days of the Indian subcontinent, when European missionaries arrived. Scholars were established and institutions for teacher education were established by European missionaries in India before to the advent of the British. In 1716, Ziegenbalg and his colleagues in Tranquebar, Denmark, established the first institution for training teachers. Ziegenbalg was an inspiring leader in this endeavour. William Carey founded a regular school in Serampur, West Bengal, in 1802, typically for the basic or primary classes.

The letter that appeared in the first volume of the East India Company's publications in 1832 makes this quite clear. There were educational institutes in India that were unlike any in the West. The fact that India taught European countries a new system of tuition at the turn of the nineteenth century demonstrates that her educational system was ahead of the curve. This was brought to the attention of the court of directors in a letter to the governor general in council in Bengal dated June 3, 1814, but very few Indians paid attention to it. It should be noted that the Christian nations of the west adopted the technique of reciprocal tuition from India, which has been used by Indian school teachers for countless years. A Scot named Dr. Andrew Bell was the one who first brought it to the UK. The Bell-Lankaster method, which was used as a foundation for teacher education in England for a while, was based on this monitorial system.

The British government oversaw the establishment of the first normal school in Madras in June 1826 and provided funding for it. Initially, it was designed to train educators to work in district schools. Over time, this ordinary school evolved into what is now known as the Presidency College. In 1847, Bombay's Elphinstone Institution opened its doors to a normal school, and in 1849, Calcutta followed suit.

On June 13, 1834, during the fierce Oriental and accidental conflict, Lord Macaulay arrived in India as a law member of the council of government -General. Among his most notable contributions to the Minutes of India Education were the following: the suggestion that the Code be prepared in English; the emphasis that the medium of teaching should be English; and the definition of "literature" as English literature rather than Sanskrit, Arabic, or Persian literature. The British wanted to know where education in India really stood, so they polled the population. Only the cities of Madras, Bombay, and Bengal were surveyed. Every town had its own elementary school, children were required to adhere to a strict schedule, instructors were underpaid and poorly trained, and physical punishment was used when necessary.

For all the methods and means it proposed for the improvement of Indian education, Researcher was the first Milestone. "The Intellectual Charter of India" or "Wood Despatch" were two frequent names for it, as Sir Charles Wood served as president of the East India Company's Board of Control at the time. In its 1854 education dispatch, Wood emphasised the importance of teacher education, writing that it "desired" to see master's degree programs and training institutions established in every Indian presidency. The grant-in-aid regulations stipulated that schools employing instructors with a certificate of teacher training would be eligible for a wage award. The training of educators was greatly accelerated by these measures. In his vision for the presidency's educational institutions, Mr. Charles Hay Cameron envisioned a university in Bengal modelled after the one in London. In terms of higher education, this institution became the national standard. The Legislative Act, which sanctioned the establishment of universities at Calcutta, Bombay, and Madras, was passed later in 1857, the year of the Indian Revolution and the last year of the East India Company's existence. This established the legacy of the British in the Indian education system.

The second watershed moment in Indian education came with the establishment of the Indian Education Commission in 1882. Throughout its history, it has made insightful recommendations that have improved education. It was the intention of the Indian University Commission (1892) to consolidate and improve upon the preexisting framework. Almost every facet of schooling was

addressed by it. In order to train secondary school teachers throughout the nation, the Commission prioritised the opening of many normal schools. It was also suggested that all secondary schools, whether public or private, should implement a test measuring knowledge of both theory and practice of teaching. Only those who passed the test should be hired as instructors. The first school to specialise in secondary education teacher preparation was the Government Normal School, Madras, which opened in 1886 in Madras.

An Indian researcher was appointed governor general. Nationalism was sweeping the country at the time. Social reformers who were both capable and selfless were calling for a national education system. They believed that the preservation of language, literature, culture, and civilisation could only be achieved by a national education system. The Government of India Resolution of 1904 took teacher education one step farther. In order to improve the quality of teacher education in the nation, the following guidelines were established.

V. CONCLUSION

Culture, religion, and colonialism have all had a role in shaping India's teacher education system over the years. From the revered Gurukul system of ancient India to the Buddhist period's structured monastic institutions and the mediaeval era's academic traditions, the foundations of teacher training have always been a commitment to knowledge, discipline, and moral and spiritual guidance. Even though there were no formal frameworks in place, the early systems were successful in emphasising the need of developing strong character, ethical behaviour, and strong ties between teachers and students. Teacher training was more regimented and institutionalised as the modern era progressed, mostly as a result of British influence. The transition toward formal teacher preparation was distinguished by the construction of training institutes, the adoption of organised curriculum, and a focus on professional credentials. This shift set the stage for what is now known as India's system of teacher education. As a whole, the historical evolution shows that good teacher education is critical to national advancement because of the enormous impact that teachers have on students, communities, and the country's destiny.

REFERENCES

1. Asogwa, V. C. (2013). Entrepreneurial competencies in goat production for enhancing the income of teachers of agriculture in secondary schools in Enugu State, Nigeria. *International Journal of Advanced and Innovative Research*, 2(10), 143–156.
2. Bakar, R. (2018). The influence of professional teachers on Padang vocational school students' achievement. *Kasetsart Journal of Social Sciences*, 39(1), 67–72. <https://doi.org/10.1016/j.kjss.2017.12.017>.
3. Blanton, L. P., Boveda, M., Munoz, L. R., & Pugach, M. C. (2017). The affordances and constraints of special education initial teacher licensure policy for teacher preparation. *Teacher Education and Special Education*, 40(1), 77–91. <https://doi.org/10.1177/0888406416665448>.
4. Borghi, S., Mainardes, E., & Silva, É. (2016). Expectations of higher education students: A comparison between the perception of student and teachers. *Tertiary Education and Management*, 22(2), 171–188. <https://doi.org/10.1080/13583883.2016.1188326>.

5. Brookhart, S. M., & Freeman, D. J. (1992). Characteristics of entering teacher candidates. *Review of Educational Research*, 62(1), 37–60. <https://doi.org/10.3102/00346543062001037>.
6. Canals, L., & Al-Rawashdeh, A. (2019). Teacher training and teachers' attitudes towards educational technology in the deployment of online English language courses in Jordan. *Computer Assisted Language Learning*, 32(7), 639–664. <https://doi.org/10.1080/09588221.2018.1531033>.
7. Chen, C. H., & Tsai, C. C. (2021). In-service teachers' conceptions of mobile technology-integrated instruction: Tendency towards student-centered learning. *Computers & Education*, 170(2), 104224. <https://doi.org/10.1016/j.compedu.2021.104224>.
8. Costa, S., Pirchio, S., Shevchuk, A., & Glock, S. (2023). Does teachers' ethnic bias stress them out? The role of teachers' implicit attitudes toward and expectations of ethnic minority students in teachers' burnout. *International Journal of Intercultural Relations*, 93(2), 101757. <https://doi.org/10.1016/j.ijintrel.2022.101757>.
9. Darling-Hammond, L., & Baratz-Snowden, J. (2007). A good teacher in every classroom: Preparing the highly qualified teachers our children deserve. *Educational Horizons*, 85(2), 111–132.
10. Donahue-Keegan, D., Villegas-Reimers, E., & Cressey, J. M. (2019). Integrating social-emotional learning and culturally responsive teaching in teacher education preparation programs. *Teacher Education Quarterly*, 46(4), 150–168.
11. Evashkovsky, M., & Osipova, A. V. (2023). Understanding novice special education teachers' and paraeducators' mentorship relationships: A comparative case study. *The Journal of Special Education Apprenticeship*, 12(1), 4.
12. Guberman, A., & Mcdossi, O. (2019). Israeli teacher educators' perceptions of their professional development paths in teaching, research, and institutional leadership. *European Journal of Teacher Education*, 42(4), 507–522. <https://doi.org/10.1080/02619768.2019.1628214>.
13. Heineke, A. J., & Vera, E. M. (2022). Beyond language and academics: Investigating teachers' preparation to promote the social-emotional well-being of emergent bilingual learners. *Journal of Teacher Education*, 73(2), 145–158. <https://doi.org/10.1177/00224871211009087>.
14. Horn, I. S., & Little, J. W. (2010). Attending to problems of practice: Routines and resources for professional learning in teachers' workplace interactions. *American Educational Research Journal*, 47(1), 181–217. <https://doi.org/10.3102/0002831209345158>.
15. Junaidi, J. M., & Rosadi, K. I. (2022). Determining the quality of educators and teacher work productivity: Competency and soft skill analysis. *Dinasti International Journal of Education Management and Social Science*, 3(6), 867–880. <https://doi.org/10.31933/dijemss.v3i6.1607>.