

Chapter 1 : India – Best of History Web Sites

The history of education began with teaching of traditional elements such as Indian religions, Indian mathematics, Indian logic at early Hindu and Buddhist centres of learning such as ancient Takshashila (in modern-day Pakistan) and Nalanda (in India) before the common era.

On your own, please spend 2 minutes thinking about this question: Why do you think it is so controversial to teach about Euro-American relations with the North American Indian nations from the time of contact through the 19th Century? Pick a partner and share your thinking for 5 minutes. Together, discuss your ideas and ask questions about your thoughts on the topic. Choose which of the two of you will share your ideas with the rest of the class. Notice the phrasing of the website title - "The invasion of America. What is the difference between an invasion and settlement? What does this tell us about why this is a difficult topic to teach? Goal 2 - To debunk several myths that have arisen about North American Indians Over the past several decades, historians have tackled several myths in regard to North American Indians, myths which are essential for good history teachers to debunk. We will examine each of the following myths in some detail: Indians came to North America via a land bridge over the Bering Straits. Ancient North American Indian tribes were primitive, uncivilized heathens. Thanksgiving was the first American holiday. This myth claims that the first American Indians came from Asia to North America between , years ago via a land bridge over the Bering Straits. From a strictly scientific viewpoint, we do not know how ancient human remains might be related to contemporary Indian peoples, nor do we know from whence they came. Today, at least three opposing viewpoints exist - the Bering Strait migration theory, the multiple migration theory, and the indigenous origin creation. Bering Strait Theory - Many American archeologists - and most historians - believe American Indians descended from northern Asians who migrated to North America by crossing over a now-submerged land bridge from Siberia to Alaska somewhere between 11, and 20, years ago. Multiple Migrations Theory - American Indians came to North America via several different routes originating from both east to west and west to east. Indigenous Origin Creation - Most members of Native American communities believe that they are indigenous to the Americas and have been on the continents "since the first day of light. When Columbus landed in Hispaniola in he did not discover this land. Columbus could not discover what another people already knew and owned. Rather than finding a "New World," Columbus established contact with a very old world and initially facilitated the meeting of two ancient cultures - European and Indian. With the arrival of the slave trade, the Spanish facilitated the meeting of three ancient cultures - African, European, and Indian. When the Europeans arrived, they found a virgin wilderness. This myth claims that upon the arrival of Europeans, they found a pristine, virgin wilderness and a people untouched by white civilization. When Europeans arrived, American Indians had already altered their various environments to fit their cultural needs, and their numbers had been dramatically decimated by earlier contact with European disease. Ancient North American Indian tribes were primitive and uncivilized. This myth claims that North American Indian tribes were so primitive that they never attained the agricultural or technological sophistication of other ancient peoples. Thus, when European settlers arrived in the "New World", they encountered bands of primitive, uncivilized, heathen savages. Indeed, when European settlers arrived, between separate tribal societies existed in North America, most of which were highly civilized in terms of their political, economic, social, and spiritual development. Each society had developed the capacity for unified action, had learned how to adapt to their natural environment, had achieved some sense of group identity and ethnic pride, and had created its own system of family and social organization. One of the most developed, civilized, and sophisticated of these societies was Cahokia , pictured below. This myth claims that in order to ensure the survival and progress of the civilized, European, Christian settlers, it was inevitable that the Indians be defeated and conquered. The real obstacles that got in the way of European acceptance of Indian peoples were that they were not Christians and no visible forms of worshipping God; they made no effort to subdue the land and make it profitable; they had no understanding of the importance of private property; and they were not willing to give up their land and submit to English rule. This myth claims that Europeans and local natives met in Plymouth in late for a

thanksgiving that was the first American holiday and, as such, demonstrated the spirit of cooperation between the Euro-Americans and the North American Indians. We only have one account of the so-called Thanksgiving holiday - that of Puritan leader Edward Winslow who wrote the following in December, And although it be not always so plentiful, as it was at this time with us, yet by the goodness of God, we are so farre from want, that we often wish you partakers of our plentie. And although it be not always so plentiful, as it was at this time with us, yet by the goodness of God, we are so far from want, that we often wish you partakers of our plenty. And what should we know? There was no such thing as a "First Thanksgiving. So not only was it not a "thanksgiving," but it also was not a "first! All we know factually about the event is as follows: There was a harvest celebration during which the Pilgrims and the neighboring Indians supplied food from the first bountiful harvest. Sometime during the event, both the Indians and Pilgrims "exercised our Armes" in some show of weaponry. And the "peaceful" relations between the local Indians and the English colonists broke down fairly quickly. Small attacks from both sides were common after By , relations were so strained between the Indians and the colonists that Philip, leader of the Wampanoags, began planning a war. What are the "bottom line" Conclusions about what we should teach? It is unclear how and when American Indians came to be living on the North American continent. Controversy exists between the academic community that supports a migration from Asia theory, and the majority of Native American communities that believe they are indigenous to the land. Instead, he entered an old world that, in some native societies, was as densely populated as Europe, had already been environmentally altered, and was as highly developed as any western nation at the time. The Moundbuilders of Cohokia are an example of such a society. Most lived in settled communities that had the following characteristics of a highly civilized society: American Indians did not comprise a single, unified entity; rather, they consisted of many complex cultures, egalitarian societies, and political systems that had adapted to the natural environment. Because of the sharp contrast between European and American Indian spiritual, cultural, political, and economic values, white settlement was destined to result in great conflict between the new settlers and the indigenous peoples. While such conflict was inevitable, it was not inevitable that Europeans defeat, conquer, and decimate the indigenous peoples in order to ensure European survival and progress. European progress was impeded not because the American Indians were uncivilized and incapable of living harmoniously with European settlers, but because the majority of Europeans were unwilling and incapable of accepting American Indians as political, economic, social, and spiritual equals. The myths about the indigenous peoples of North America have persisted largely because of the desire by the conquering Europeans to justify and rationalize the consequences of their actions. The years between and were a model of what America might have been. They were filled with struggle and compromise between two peoples - a continuous process of give and take. As long as both sides recognized that they needed one another, a precarious peace existed. There was no such thing as the "First Thanksgiving" as celebrated in schools today. All we know factually about the event is that here was a harvest celebration during which the Pilgrims and the neighboring Indians supplied food from the first bountiful harvest and that sometime during the event, both the Indians and Pilgrims "exercised our Armes" in some show of weaponry. There is power in the mythological telling of history! Remember "Lisa the Iconoclast? To discuss colonial and federal Indian policies "Indian Policy: The Colonial Legacy" at [http:](http://)

Although the standard approach to the teaching of Native American history involves the chronicling of Indian-white relations, a commonsense approach to the language and great works of American Indian culture can make an American Indian history course (or portions of a U.S. survey course) more than a largely negative examination of Indian-white.

Universities[edit] India established a dense educational network very largely for males with a Western curriculum based on instruction in English. To further advance their careers many ambitious upper class men with money, including Gandhi , Nehru and Muhammad Ali Jinnah went to England, especially to obtain a legal education at the Inns of Court. By some 60, Indians had matriculated, chiefly in the liberal arts or law. About a third entered public administration, and another third became lawyers. The result was a very well educated professional state bureaucracy. Of the top -level positions, almost all were held by Britons, typically with an Oxbridge degree. Starting with students scattered across 4 universities and 67 colleges in , the system expanded rapidly. More exactly, there never was a "system" under the Raj, as each state acted independently and funded schools for Indians from mostly private sources. By there were 5 universities and colleges, with 18, students almost all male. The curriculum was Western. By most schools were under the control of elected provincial authorities, with little role for the national government. In there were 14 universities and colleges, with 46, students. In 21 universities and colleges were in operation. Universities at first did no teaching or research; they only conducted examinations and gave out degrees. The institution was initially affiliated with the University of Calcutta for examination. The prestigious University of the Punjab , also in Lahore, was the fourth university established by the colonials in South Asia, in the year Muhammadan Anglo-Oriental College , founded in , was the first modern institution of higher education for Muslims in India. By it became The Aligarh Muslim University and was the leading intellectual center of Muslim political activity. After it became a centre of political activism. Before , the faculty and students supported an all-India nationalist movement. However, when the Second World War began political sentiment shifted toward demands for a Muslim separatist movement. The intellectual support it provided proved significant in the success of Jinnah and the Muslim League. Their role was to provide civil engineers for the Indian Public Works Department. Both in Britain and in India, the administration and management of science, technical and engineering education was undertaken by officers from the Royal Engineers and the Indian Army equivalent, commonly referred to as sapper officers. Sankaran Nair , , Minute of dissent, British government restricted indigenous education: Efforts were then made by the Government to confine higher education and secondary education leading to higher education to boys in affluent, circumstances. This again was done not in the interests of sound education but for political reasons. Rules were made calculated to restrict the diffusion of education generally and among the poorer boys in particular. Conditions for recognition for "grants" "stiff and various" were laid down and enforced, and the non-fulfilment of any one of these conditions was liable to be followed by serious consequences. Fees were raised to a degree which considering the circumstances of the classes that resort to schools, were abnormal. When it was objected that the minimum fee would be a great hardship to poor students the answer was "such students had no business to receive that kind of education. Managers of private schools who remitted fees in whole or in part were penalized by reduced grants-in-aid. Many schools were against the high fee but those who accepted it were given grants by British government. Along with fixed fee there was fix timetable , printed books etc. Students had to attend regular classes which was a problem for students belonging to peasant families. These rules had undoubtedly the effect of checking the great expansion of education that would have taken place. This is the real explanation of the very unsatisfactory character of the nature and progress of secondary education and it will never be remedied till we are prepared either to give education to the boys ourselves or to make sufficient grants to the private schools to enable them to be staffed with competent teachers. We are at present not prepared to do either. English education, according to this policy, is to be confined to the well-to-do classes. They, it was believed, would give no trouble to Government. For this purpose, the old system of education under which a pupil could prosecute his studies from the lowest to the highest class was altered. The native elite demanded modern education. The University

of Madras, founded in , became the single most important recruiting ground for generations of ever more highly trained officials. This exclusive and select leadership was almost entirely "clean-caste" and mainly Brahman. It held sway in both the imperial administration and within princely governments to the south. The position of this mandarin class was never seriously challenged until well into the twentieth century. Ellis emphasizes the need to evaluate the education actually experienced by most Indian children, which was outside the classroom. The reason involved historical differences in land taxes. However the rates of attendance and literacy were not nearly as skewed. They were village institutions, maintained by village elders with local funds, where their children from all caste clusters and communities could, if the father wished, receive useful skills. However, the British policies in respect of education and land control adversely affected both the village structure and the village institutions of secular education. The British legal system and the rise of caste consciousness since the second half of the nineteenth century made it worse. Gradually, village as the base of secular identity and solidarity became too weak to create and maintain its own institution by the end of the nineteenth century and the traditional system decayed. Kumar argues the British rule during the 19th century did not take adequate measures to help develop Western science and technology in India and instead focused more on arts and humanities.

Chapter 3 : History – National Indian Education Association

The History of Education: History of education in India () excerpt and text search; Swarup, Ram (). The Hindu view of education. New Delhi. Aditya Prakashan.

Their descendants explored along the west coast of North America. As early as BC, they had covered nearly the entire continent. It is not known when the first people arrived in the Americas. Some archaeologists scientists who study the remains of past human lives believe it might have been about BC. Over thousands of years, as they migrated across the continents, American Indians have developed a wide range of languages, customs, and civilizations. There are as many different tribal nations in the Americas as there are nations in Europe, Asia, or Africa, and there is as much variety among them. Ten thousand years ago, when the Ice Age ended, changes in climate and increasing populations inspired some Native American tribes to experiment with growing different crops. Some became highly skilled farmers. As early as about BC, tribes in Mexico cultivated corn and squash. They raised turkeys, llamas, and guinea pigs for food and they hunted deer and bison. They regularly burned off patches of land to keep it in pasture, so the animals would come to graze. Many tribes on the coasts hunted sea mammals from boats and caught fish, using a variety of efficient methods. After BC, some Native Americans developed states, each governing thousands of people. They established extensive trade routes across the continents. And they used cargo rafts and other boats to ship their goods from one trading point to another. In South America, llamas provided transportation on land. From the present-day region of the mid-western United States to southern Peru in South America, centers of government were marked by enormous mounds of earth. Most of these mounds were flat on top, with palaces and temples built on them. Some were burial sites of honored leaders. American Indian cities were as big as the cities in Europe and Asia at that time. Their fine architecture is still greatly admired. The Europeans brought diseases with them, including smallpox and measles. These unfamiliar diseases spread quickly among Native Americans. They wiped out the populations of many native cities. The Europeans started colonizing the Americas in order to cultivate new farmlands and create new jobs for the growing populations of Europe. To do so, they often fought Native American tribal nations for the land. Several factors gave the Europeans the advantage in these conflicts. First, they had some immunities to their own diseases. Thus they were not as devastated by them as Native Americans were. Native American tribal nations resisted colonization, but eventually, many were forced to surrender their lands. In the regions of present-day southern Canada, the United States, and southern South America, survivors were gathered up and involuntarily moved to specific areas, called reservations. In Mexico, Central America, and northern South America, the native people were forced to live as peasants and laborers, under Spanish rule. In the last few decades, developments in transportation and earth-moving machinery have made it profitable for outsiders to colonize the tropical lowland forests. Now the way of life for those tribal nations, too, is threatened. Today Native American populations across both continents are once again on the rise. Native American leaders are achieving greater political success in fighting for the rights of their peoples. In addition, recent widespread concern over human rights has prompted governments and others to respect Native American cultures and traditions when responding to their needs.

Chapter 4 : An Overview of Native American History | Scholastic

| The history of education in ancient India is fascinating and is recorded and can be tracked to the ancient era. Education in ancient India began around the 3rd century B.C with elements of religious training and impart of traditional knowledge.

In the school year, only There are a multitude of reasons for these statistics. The status of American Indian student achievement has its roots in history. Facilitators and students must be aware of the historical impact on the state of American Indian education today. While there may have been collaboration in some communities, federal policies did not support cooperation on a national level. Federal policies for American Indian cultural assimilation were implemented after policies of extermination and removal were set aside. Indeed, an industry of assimilation was supported with federal and faith-based resources, targeting the children of American Indian nations in particular. One historical occurrence that has had long lasting and far-reaching impact on the education of American Indian people was the formation of the American Indian boarding school. The American Indian boarding school, as an institution of assimilation, was designed to suppress the culture, language, and spirituality of American Indian nations throughout the United States. Such institutions were built and operated throughout the country, controlled by non-American Indian government agents and churches. During the late s and into the mids, boarding school attendance was mandated. Thus, from the age of 5 through 18, American Indian children were removed from their families, for months or years at a time, and placed in the boarding school where a harsh indoctrination occurred. A systematic suppression of American Indian culture occurred during this era, which included the banning of American Indian spiritual practices and the speaking of native language, all of which held severe punitive repercussions. The Indian boarding school served as a means to assimilate American Indian children and to train American Indian students as laborers. For the most part, the level of education and training afforded American Indian students prepared them for menial vocations. As a result, most American Indian students today do not have several generations of professionals, such as doctors, lawyers, or bankers to emulate. Today, it is often the first or second generation of the American Indian professional that is being encountered, not because of cultural inferiority or academic indifference, but because of the lack of a dignified, humane system of education. Indeed, many of the psycho-social ills that persist in American Indian communities today can be traced to the boarding school era and the systematic enforcement of child maltreatment. While not as prevalent, the American Indian boarding school still exists, although attendance is voluntary. Most schools now work closely with surrounding American Indian tribes, employing tribal members as staff and reflecting the culture of American Indian students as part of its educational programming. A summary of additional key events in the history of American Indian contact with the U. Despite these historical factors, American Indian tribes throughout the United States have maintained their culture, language, and spirituality. This chapter in American history is seldom discussed or presented. References National Center for Education Statistics. Department of Education, Author. The University of Minnesota is an equal opportunity educator and employer. Last modified on May 17,

Chapter 5 : Teaching about North American Indians

The Indian Education Act was the landmark legislation establishing a comprehensive approach to meeting the unique needs of American Indian and Alaska Native students. The unique aspects of the original authority have been retained through subsequent legislative reauthorizing statutes, with the.

Bring fact-checked results to the top of your browser search. Indian influences on Asia An account of Indian education during the ancient period would be incomplete without a discussion of the influence of Indian culture on Sri Lanka and Central and Southeast Asia. It was achieved partly through cultural or trade relations and partly through political influence. Khotan , in Central Asia , had a famous Buddhist vihara as early as the 1st century ce. A number of Indian scholars lived there, and many Chinese pilgrims remained there instead of going to India. Indian pandits scholars were also invited to China and Tibet , and many Chinese and Tibetan monks studied in Buddhist viharas in India. The process of Indianization was at its highest in Southeast Asia. Beginning in the 2nd century ce, Hindu rulers reigned in Indochina and in the numerous islands of the East Indian archipelago from Sumatra to New Guinea for a period of 1, years. A greater India was thus established by a general fusion of cultures. Some of the inscriptions of these countries, written in flawless Sanskrit , show the influence of Indian culture. There are references to Indian philosophical ideas, legends , and myths and to Indian astronomical systems and measurements. Hinduism continued to wield its influence on these lands so long as the Hindus ruled in India. This influence ceased by the 15th century ce. Ancient China Ancient Chinese education served the needs of a simple agricultural society with the family as the basic social organization. Oral instruction and teaching by example were the chief methods of education. The molding of character was a primary aim of education. Ethical teachings stressed the importance of human relations and the family as the foundation of society. Filial piety , especially emphasizing respect for the elderly , was considered to be the most important virtue. It was the responsibility of government to provide instruction so that the talented would be able to enter government service and thus perpetuate the moral and ethical foundation of society. Schools for the common people were provided within the feudal states in villages and hamlets and were attended, according to written records, by men and women after their work in the fields. There were elementary and advanced schools for both the ruling classes and the common people. Separate studies for girls were concerned chiefly with homemaking and the feminine virtues that assured the stability of the family system. Mere memory work was condemned. The instability and the perplexing problems of the times challenged scholars to propose various remedies. The absence of central control facilitated independent and creative thinking. Some urged a return to the teachings of the sages of old, while others sought better conditions by radical change. No one school was in the ascendancy. Each major school had its followers and disciples , among whom there was a vigorous program of instruction and intellectual discussion. Most active in the establishment of private schools were Confucius and his disciples, but the Daoists, the Mohists, and the Legalists also maintained teaching institutions. Another form of educational activity was the practice of the contending feudal states of luring to their domain a large number of scholars, partly to serve as a source of ideas for enhancing the prosperity of the state and partly to gain an aura of intellectual respectability in a land where the respect for scholars had already become an established tradition. The age of political instability and social disintegration was, thus, an age of free and creative intellectual activity. Conscious of their importance and responsibility, the scholars developed a tradition of self-respect and fearless criticism. It was this tradition that Confucius had in mind when he said the educated person was not a utensil to be used, and it was this spirit the Confucian philosopher Mencius described when he said that the great man was a man of principles whom riches and position could not corrupt, whom poverty and lowliness could not swerve, whom power and force could not bend. The teachings of the Hundred Schools and the records of the feudal states meant a marked increase in literature and, consequently, in the materials for instruction. The classical age of China, the period of the Dong Zhou, left an intellectual and educational legacy of inestimable value. Its scholars propounded theories of government and of social and individual life that were as influential in China and East Asia as the Greek philosophers of almost contemporary age were in the Western world. The policies of the Qin dynasty

were based on Legalist principles stressing a strong state with a centralized administration. Many of its policies were so different from past practices that they incurred the criticism of scholars, especially those who upheld the examples of the ancient sages. To stop the criticism, the ruler—who called himself the first emperor—acting upon the advice of a Legalist minister, decreed a clean break with the past and a banning of books on history and of classics glorifying past rulers. Numerous books were collected and burned, and hundreds of scholars were put to death. Though condemned for the burning of books and the persecution of scholars, the Qin dynasty laid the foundation for a unified empire and made it possible for the next dynasty to consolidate its power and position at home and abroad. In education, the unification efforts included a reform and simplification of the written script and the adoption of a standardized script intelligible throughout the country. First steps were taken toward uniform textbooks for the primary schools. The invention of the writing brush made of hair, as well as the making of ink, led to the replacement of the clumsy stylus and bamboo slips with writing on silk. Scholarship under the Han

The Han dynasty reversed many of the policies of its short-lived predecessor. The most important change was a shift from Legalism to Confucianism. The banned books were now highly regarded, and the classics became the core of education. An assiduous effort was made to recover the prohibited books and to discover books and manuscripts that scholars had concealed in secret places. Much painstaking work was done in copying and editing, and the textual and interpretative studies of the Han scholars accorded a new importance to the study of the classics. The making of paper further stimulated this revival of learning. Critical examination of old texts resulted in the practice of higher criticism long before it developed in the West. There were historians, philosophers, poets, artists, and other scholars of renown in the Han dynasty. A bibliographer collected and edited ancient texts and designated them as classics. The first dictionary of the Chinese language was written. Since the discovery and interpretation of ancient texts had largely been the work of Confucian scholars, Chinese scholarship from now on became increasingly identified with Confucianism. Most of the Han rulers gave official sanction to Confucianism as a basis of conducting government and state affairs. There was, however, no action to exclude other schools of thought. There were a variety of schools on the national and local levels. Increasing activity in private education continued, and much of the study of the classics and enriched literature was done in private schools. Of considerable influence in the country and abroad was a national university with an enrollment that soared to 30,000. The classics now became the core of the curriculum, but music, rituals, and archery were still included. The tradition of all-round education in the six arts had not vanished.

Chapter 6 : History of education in the Indian subcontinent - Wikipedia

A History of India is a must A History of British India & A History of India An Indian professor teaching Indians about American history but never setting.

Education in ancient civilization[edit] The development of writing[edit] Main article: History of Writing Starting in about B. In Egypt fully developed hieroglyphs were in use at Abydos as early as B. One hieroglyphic script was used on stone monuments, [4] other cursive scripts were used for writing in ink on papyrus , [4] a flexible, paper-like material, made from the stems of reeds that grow in marshes and beside rivers such as the River Nile. The Phoenician writing system was adapted from the Proto-Canaanite script in around the 11th century BC, which in turn borrowed ideas from Egyptian hieroglyphics. This script was adapted by the Greeks. A variant of the early Greek alphabet gave rise to the Etruscan alphabet , and its own descendants, such as the Latin alphabet. Other descendants from the Greek alphabet include the Cyrillic script , used to write Russian , among others. The Phoenician system was also adapted into the Aramaic script , from which the Hebrew script and also that of Arabic are descended. In China , the early oracle bone script has survived on tens of thousands of oracle bones dating from around B. Out of more than written characters in use in China in about BC, as many as are identifiable as the source of later standard Chinese characters. The earliest inscriptions which are identifiably Maya date to the 3rd century B. In Chinese civilization, in school the children were not allowed to scribble. They were not to write slanted or sloppy characters. The Middle East[edit] Further information: In what became Mesopotamia , the early logographic system of cuneiform script took many years to master. Thus only a limited number of individuals were hired as scribes to be trained in its reading and writing. Only royal offspring and sons of the rich and professionals such as scribes, physicians, and temple administrators, were schooled. Later, when a syllabic script became more widespread, more of the Mesopotamian population became literate. Later still in Babylonian times there were libraries in most towns and temples; an old Sumerian proverb averred that "he who would excel in the school of the scribes must rise with the dawn. Vocabularies, grammars, and interlinear translations were compiled for the use of students, as well as commentaries on the older texts and explanations of obscure words and phrases. Massive archives of texts were recovered from the archaeological contexts of Old Babylonian scribal schools, through which literacy was disseminated. The Epic of Gilgamesh , an epic poem from Ancient Mesopotamia is among the earliest known works of literary fiction. Ashurbanipal c. His youthful scholarly pursuits included oil divination, mathematics , reading and writing as well as the usual horsemanship , hunting , chariotry , soldierliness, craftsmanship , and royal decorum. During his reign he collected cuneiform texts from all over Mesopotamia, and especially Babylonia, in the library in Nineveh , the first systematically organized library in the ancient Middle East, [12] which survives in part today. In ancient Egypt , literacy was concentrated among an educated elite of scribes. Only people from certain backgrounds were allowed to train to become scribes, in the service of temple, pharaonic, and military authorities. The rate of literacy in Pharaonic Egypt during most periods from the third to first millennium BC has been estimated at not more than one percent, [13] or between one half of one percent and one percent. In 64 AD the high priest caused schools to be opened. For details of the subjects taught, see History of education in ancient Israel and Judah. Although girls were not provided with formal education in the yeshivah , they were required to know a large part of the subject areas to prepare them to maintain the home after marriage, and to educate the children before the age of seven. Despite this schooling system, it would seem that many children did not learn to read and write, because it has been estimated that "at least ninety percent of the Jewish population of Roman Palestine [in the first centuries AD] could merely write their own name or not write and read at all", [16] or that the literacy rate was about 3 percent. The first separate school was the Nizamiyah school. It was built in Baghdad. The teaches of Quran the holy book of Muslims claims that Muslims should learn to read, write and explore the universe. Thus, education and schooling sprang up in the ancient Muslim societies. It was originally a mosque that was built in There is mention in the Veda of herbal medicines for various conditions or diseases, including fever, cough, baldness, snake bite and others. The Brahmins were given priority even

over Kshatriya as they would dedicate their whole lives to such studies. These texts encouraged an exploratory learning process where teachers and students were co-travellers in a search for truth. The teaching methods used reasoning and questioning. Nothing was labeled as the final answer. Education was free, but students from well-to-do families paid "Gurudakshina," a voluntary contribution after the completion of their studies. Two epic poems formed part of ancient Indian education. The other epic poem, Ramayana, is shorter, although it has 24, verses. It is thought to have been compiled between about BC and AD. The epic explores themes of human existence and the concept of dharma. History of education in China and History of education in Taiwan During the Zhou dynasty BC to BC, there were five national schools in the capital city, Pi Yong an imperial school, located in a central location and four other schools for the aristocrats and nobility, including Shang Xiang. The schools mainly taught the Six Arts: According to the Book of Rites, at age twelve, boys learned arts related to ritual. Girls learned ritual, correct deportment, silk production and weaving. Confucius BC – BC founder of Confucianism, was a Chinese philosopher who made a great impact on later generations of Chinese, and on the curriculum of the Chinese educational system for much of the following years. Later, during the Qin dynasty – BC, a hierarchy of officials was set up to provide central control over the outlying areas of the empire. To enter this hierarchy, both literacy and knowledge of the increasing body of philosophy was required: By the end of the Han dynasty AD the Academy enrolled more than 30, students, boys between the ages of fourteen and seventeen years. However education through this period was a luxury. Theoretically, local government authorities were given the task of selecting talented candidates, then categorizing them into nine grades depending on their abilities. In practice, however, only the rich and powerful would be selected. Education in ancient Greece and Education in ancient Rome In the city-states of ancient Greece, most education was private, except in Sparta. For example, in Athens, during the 5th and 4th century BC, aside from two years military training, the state played little part in schooling. Parents could choose a school offering the subjects they wanted their children to learn, at a monthly fee they could afford. At writing school, the youngest students learned the alphabet by song, then later by copying the shapes of letters with a stylus on a waxed wooden tablet. After some schooling, the sons of poor or middle-class families often learnt a trade by apprenticeship, whether with their father or another tradesman. The richest students continued their education by studying with sophists, from whom they could learn subjects such as rhetoric, mathematics, geography, natural history, politics, and logic. The education system of the wealthy ancient Greeks is also called Paideia. In the subsequent Roman empire, Greek was the primary language of science. Advanced scientific research and teaching was mainly carried on in the Hellenistic side of the Roman empire, in Greek. The education system in the Greek city-state of Sparta was entirely different, designed to create warriors with complete obedience, courage, and physical perfection. At the age of seven, boys were taken away from their homes to live in school dormitories or military barracks. There they were taught sports, endurance and fighting, and little else, with harsh discipline. Most of the population was illiterate. The literacy rate in the 3rd century BC has been estimated as around one percent to two percent. Formal schools were established, which served paying students very little in the way of free public education as we know it can be found. The educator Quintilian recognized the importance of starting education as early as possible, noting that "memory – not only exists even in small children, but is specially retentive at that age". Only the Roman elite would expect a complete formal education. A tradesman or farmer would expect to pick up most of his vocational skills on the job. Higher education in Rome was more of a status symbol than a practical concern. Literacy rates in the Greco-Roman world were seldom more than 20 percent; averaging perhaps not much above 10 percent in the Roman empire, though with wide regional variations, probably never rising above 5 percent in the western provinces. The literate in classical Greece did not much exceed 5 percent of the population. Prior to their formal establishment, many medieval universities were run for hundreds of years as Christian monastic schools Scholae monasticae, in which monks taught classes, and later as cathedral schools; evidence of these immediate forerunners of the later university at many places dates back to the early 6th century. Students in the twelfth-century were very proud of the master whom they studied under. They were not very concerned with telling others the place or region where they received their education. Even now when scholars cite schools with distinctive doctrines, they use group names to describe the school rather than its geographical

location. Those who studied under Robert of Melun were called the Meludinenses. These people did not study in Melun, but in Paris, and were given the group name of their master. Citizens in the twelfth-century became very interested in learning the rare and difficult skills masters could provide. Monasteries were built all over Ireland and these became centres of great learning see Celtic Church. Northumbria was famed as a centre of religious learning and arts. Initially the kingdom was evangelized by monks from the Celtic Church, which led to a flowering of monastic life, and Northumbria played an important role in the formation of Insular art, a unique style combining Anglo-Saxon, Celtic, Byzantine and other elements. After the Synod of Whitby in AD, Roman church practices officially replaced the Celtic ones but the influence of the Anglo-Celtic style continued, the most famous examples of this being the Lindisfarne Gospels. The Venerable Bede wrote his *Historia ecclesiastica gentis Anglorum* Ecclesiastical History of the English People, completed in a Northumbrian monastery, and much of it focuses on the kingdom. Brought into contact with the culture and learning of other countries through his vast conquests, Charlemagne greatly increased the provision of monastic schools and scriptoria centres for book-copying in Francia. Most of the surviving works of classical Latin were copied and preserved by Carolingian scholars. Charlemagne took a serious interest in scholarship, promoting the liberal arts at the court, ordering that his children and grandchildren be well-educated, and even studying himself under the tutelage of Paul the Deacon, from whom he learned grammar, Alcuin, with whom he studied rhetoric, dialect and astronomy he was particularly interested in the movements of the stars, and Einhard, who assisted him in his studies of arithmetic. After the decline of the Carolingian dynasty, the rise of the Saxon Dynasty in Germany was accompanied by the Ottonian Renaissance. Cambridge and many other universities were founded at this time. Cathedral schools and monasteries remained important throughout the Middle Ages; at the Third Lateran Council of the Church mandated that priests provide the opportunity of a free education to their flocks, and the 12th and 13th century renaissance known as the Scholastic Movement was spread through the monasteries. These however ceased to be the sole sources of education in the 11th century when universities, which grew out of the monasticism began to be established in major European cities.

Chapter 7 : History of Indian Education System

Teach your students about the history of Native Americans and present-day Native American cultures with interactive online activities, book resources, games, and art projects.

Chapter 8 : Education - Indian influences on Asia | blog.quintoapp.com

Teaching of American history in Indian universities; report of a conference of heads of university history departments held at Mussoorie, May,

Chapter 9 : Teaching with Historic Places -- Native American Lesson Plans

First, the Indian Reorganization Act of introduced the teaching of Indian history and culture in BIA schools (until then it had been Federal policy to acculturate and assimilate Indian people by eradicating their tribal cultures through a boarding school system).