

## CHAPTER - 2

### BACKGROUND OF THE STUDY

#### 2.0 Introduction

In the infancy of humanity education was unconscious. In trying to get food, shelter and safety man originally learnt to observe nature, to use it to his ends and to save himself from its destructive forces. Experience was the next means of training. The younger generation learnt from the elders what was wholesome and what was harmful, how to enjoy pleasures and to keep away from pain. The inventions of fire and language were also great steps in the advancement of his worldly welfare, of a settled life of his idea of social relations. Humanity learnt to rise above his brutal instincts first in the family under the power of the patriarch, later in the village under the rule of the headman and again in the society under the bonds of customs and law. In this chapter a historical background of the educational systems in India and Jordan will be given to highlight the factors affecting the educational system during the different periods in both the countries.

A national system of education is a living thing. The outcome of forgotten struggles and difficulties and of battles long ago. Education is a development - a product of evolution of society. The long sea-cost and land routes attracted the foreigners and who indirectly affected language, literature and education of the Indian nation. Affluence of varied culture has affected the system of education in India time and again. To understand the current status of education one must study the background which deeply affected the education of any country. As some historian has remarked "the present is the chain between the past and future", the investigator himself being a foreign

student conducted study of the background of the land and people of both countries to understand the present education system.

## **2.1 Development of Education in India**

### **2.1.1 Historical Setting**

The historical setting is presented in four parts, namely, Ancient, Middle, British Period and Period after Independence (Current developments)

#### **2.1.1.1 Ancient period : socio-political and cultural life (3000 B.C. - 200 B.C.)**

The Indus Valley civilization flourished between 3000 B.C. and 1500 B.C., and its centers were in planned cities. Elaborate systems of drainage and public baths were a conspicuous feature of municipal life there. It is found that the Indus valley as well as the Euphrates - Tigris valley bear ample testimony to the material prosperity of the Indus people and the close trade relations between the two regions.

The Aryans invaded India in successive waves as part of the great migrations that spread from the Mangolian steppes in the east to the eastern shores and of the mediterranean in the west. It is not known when the first Aryan invasion of India took place. One view assigns the Aryan settlement in the land of the Sapta Sindhu to the middle of the Second millennium B.C. This was roughly the age of the Rig Veda.

The Rig Veda State was normally headed by a Rajan (king) who ruled with the help of popular tribal bodies.

Aryan expansion over north India (up to modern Bengal) seems to have been completed by 1000 B.C. The later Vedas and the Upanishads and the Vedantas belong to this period.

Around 518 B.C., Emperor Darius annexed parts of the Indus valley, and his Indian Satrapy was famous for its riches and other resources. The Persian imperial army which invaded Greece in 480 B.C. Contained a contingent from the Indian Satrapy.

While the Persian held in the Indus Valley was weakening, Magadha under the Nandas was growing in power and expanding westwards. In 326 B.C. Alexander the Great invaded India.

Chandragupta Maurya, who had supplanted the Nandas in Magadha, was the leader of a new national movement. He not only made himself master of northern India and forced Seleucus Nictor to surrender (c.305 B.C.) the province of Kapul, Herat, Kandahar and Baluchistan, but possibly extended his empire to the south. Later, his grandson Asoka ruled over the empire.

During the rule of Asoka's weak successors, disruption set in. Provinces in the south as well as in the north revolted and the Greeks, settled in Asia, again invaded India.

#### 2.1.1.2 Education during ancient period

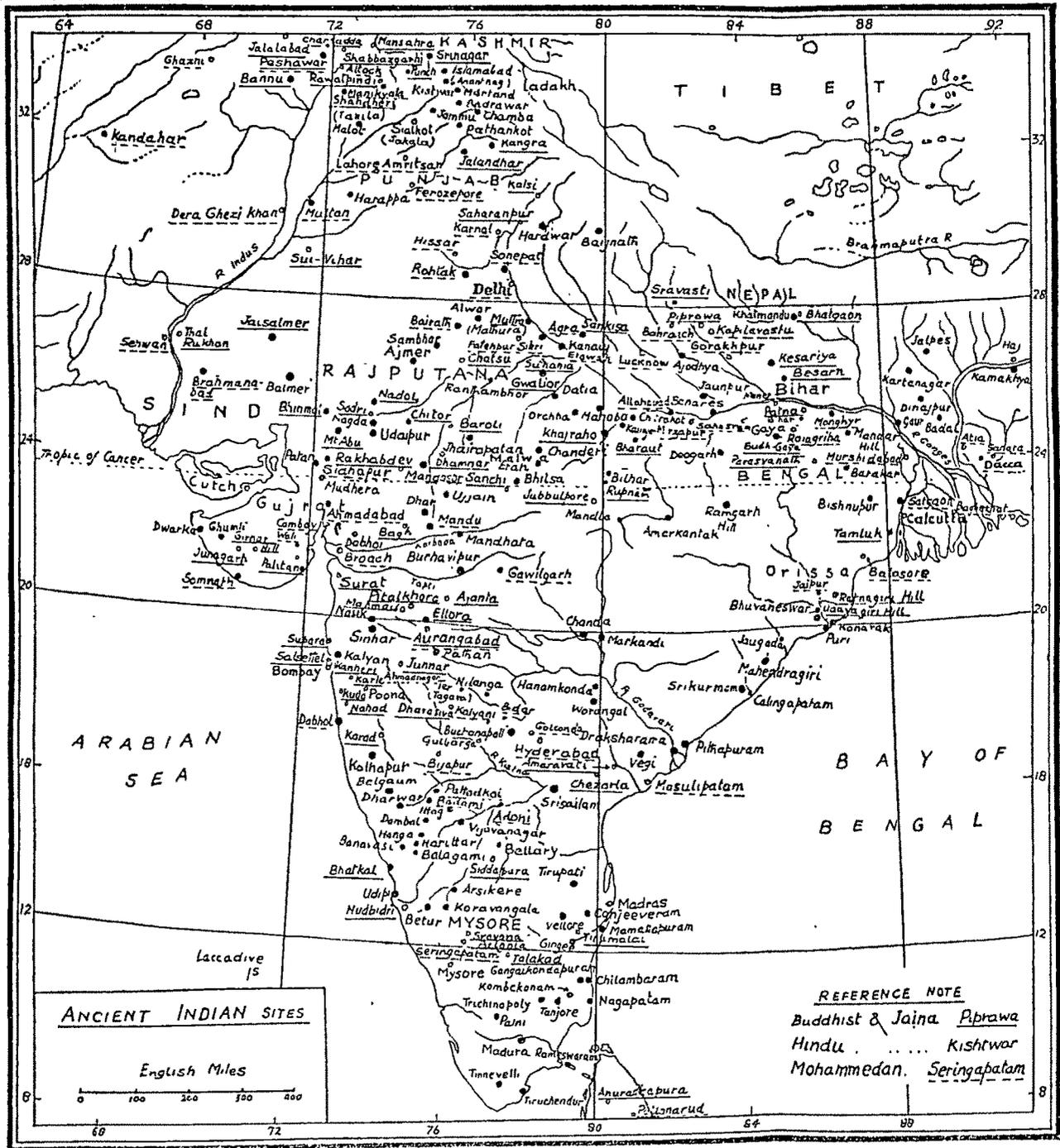
During the ancient period, education was regarded as the most important tool for self-realisation. During this period, there were significant impacts on education. The first of these was the impact of the Aryan Civilization, and the second was the Buddhist

influence. During the beginning of the Aryan period, the education imparted was generally confined to the priestly class, and later it spread to the other two classes - the Kshatriyas and the Vaishyas. As the Upanayana (Thread Ceremony) has a compulsory Sanskara Sacrament for every Aryan, Education was more or less compulsory for every boy of the Brahmans the Kshatriyas and the Vaishyas. Shudras were not allowed to study. The education of boys and girls began with the Upanayana Ceremony which was performed when they reached the age of Seven Years. This introduced them into the home of the preceptor of the Guru. The period of study usually lasted till the age of 16, and not infrequently, till the age of 24, when the student got married and entered "Grihasthashram". The student spent a long period of apprenticeship, living a life of simplicity and hardwork. He had to learn how to pray, to offer sacrifices, and to perform his social and religious duties.

During the Buddhist and Jain period, education took on a different character. One main difference between Aryan and Buddhist education was that the later was not based on Vedic Study and its teachers were not of the priestly class. It was open to all irrespective of caste, creed and sex. Buddhist education and learning centered around monasteries. All education, sacred as well as secular, was in the hands of monks. Some of the monasteries, especially those at Nalanda and Taksasila had acquired an international reputation. The Map No. 2.1 shows the location of Taksasila.

The popularity of Buddhism made the Brahmans improve Hinduism, and very soon, it absorbed the best elements of this faith. Buddhist almost disappeared from India with the advent of the Mohammedans.

Map No. 2.1 Location of Takasila



Source : K.M. Munshi (1954)

The education during this period aimed at the like areas : the acquisition of knowledge, the inculcation of social duties and religious rites and above all the formation of character.

Education in ancient period was not merely concerned with the instruction of the young nor even with the formation of habit and the development of will - power. It sought to build up the whole being of the individual and to enable him to lead the best and the highest kind of life possible for him in the circumstances in which he was placed. Thus the young was prepared by the education he received for his practical duties in life.

#### 2.1.2.1 Middle period : socio-political and cultural life (200 B.C. - 1600 A.D.)

For nearly 300 years (200 B.C. - 100 A.D.) North - Western India was the scene of incursions, more in the nature of racial movements than military expeditions. The Greeks, the Syethians, the Parthians Settled in and around Kambaja - Gandhara, Conquered, and the Youch - Chis in turn invaded, Conquered, and settled in and around kambaja - Gandhara, soon to be converted to the Indian way of life.

It was during this period that christianity first reached India. The first Christian missionary probably came to north - western India in the 1<sup>st</sup> Century A.D.

In the 4<sup>th</sup> Century A.D. the Guptas of Pataliputra and Prayag unified a large part of northern India and led successful expeditions to the south.

The greatest of the chinese traveller - pilgrims was Hiuen-Tsang who travelled in different parts of India between 629 - 645 A.D. At that time, Harsha was the chief

potentate in North India and Pulakesi II of Chalukya was the most powerful king of the south.

From the middle of the 7<sup>th</sup> Century, that is, roughly at the time of the passing away of Harsh and Pulakesi, there was no central power for nearly a hundred years either in the North nor in the South.

From the second half of 8<sup>th</sup> Century A.D., new Kshatriya Dynasties - the Rajput clans - appeared on the scene. They gradually spread all over North India and the parts of the Deccan Plateau.

The Arabs invaded Sind in 711 A.D. Multan was captured in 713 A.D. Further progress of the invader was cut short by the Pratiharas and the Guhilot of Chittor.

The second wave of Muslim invasion started through the Hindukush more than 250 years later and led to the establishment of Muslim rule in north India. The two important figures in these invasions were Mahmud Ghazni and Muhammad Ghor.

Nearly two hundred years after Mahmud Ghazni came Muhammad Ghor and he took full advantage of the disunity among the Rajput princes. In 1192 A.D. Muhammad Ghor assisted by Qutb-ud-Din, defeated the Rajput Cavalry of Thanesar and took in turn Ajmer, Delhi, Banaras and Gwalior and overran almost the whole of the Gangetic Valley up to Bengal. After his death in 1206 A.D. Qutb-ud-Din took over the leadership of the invaders and became the first Muslim ruler in India.

The first Mongol invasion of India was led by Chingiz Khan (1221 A.D.) in search of a political fugitive. In 1398 A.D. Timur invaded India after overrunning Central

Asia. In 1226. Babar, who traced his descent from Timur on his father's side and Chingiz on his mother's side, invaded India.

The Turks and Afghans who came with Muhammad Ghori and his successors settled down in north India with Delhi as their Centre. The rulers, known as the Sultans, were mostly Turks, but the last of them, at the beginning of the 16<sup>th</sup> Century, were Pathans.

#### 2.1.2.2 Education during middle period

During middle period from 200 B.C. to 500 A.D. the education aimed to help one to earn his living and become a responsible citizen. Rules of discipline stressed daily prayers, proper courtesy, good habits and manners, celibacy, plain living and high thinking. During the period 500 A.D. to 1200 A.D. the rise of the corporate institutions for higher studies was most noteworthy. Buddhist monasteries developed into universities. Hindu temple colleges were started in South India. There was a new educational atmosphere in these corporate institutions with scores of teachers and hundreds of students living together and studying diverse subjects.

While some of those Hindu Centres of learning in the east and south continued their work throughout this period, the Muslim rulers also encouraged the establishment of educational institutions. There were two types of institutions - the Maqtabas and Madrassahs. The maqtabas, which corresponded to the Hindu i.e. Pathshalas, were generally attached to the mosque, and functioned with the primary objective of teaching boys and girls to read and write, and particularly to read the Holy Quran. The Madrassah, which corresponded to the Hindu Tol or Pathshala was an institution of higher learning

which prepared a highly selective group of men for the professions like Priesthood, Law, Medicine, etc.

Under the Tughlaq dynasty, Muslim education seems to have made considerable progress. The Mohammedan historian Ferishta said that Feroze had built no less than 30 colleges with mosques attached. Under this sovereign, considerable advance seems to have been made in the education of the Mohammedans.

During the period of Akbar, education made great progress as this monarch was deeply interested in the work of spreading education and learning. During his period residential colleges were started for postgraduate studies in different arts and sciences. Advanced studies were made in various branches of learning like Mathematics, Geometry, Astronomy, Physics, Philosophy, History, Grammar, Literature, etc.

During the reign of Aurangzeb, Hindu education received a set back. But after Aurangzeb, a popular system of education survived and both Hindu and Muslim institutions flourished side by side.

During this period education attached much importance to the acquisition and extension of knowledge which is considered the only way to the realisation of truth. Education was not the concern of the state but of individual patrons.

The nature of primary education and the methods of teaching were essentially the same as of the present. From the writing of alphabet to sentence making, every thing is similar to that which exists now. The aim of education was to equip the students with all that was absolutely necessary for their moral and mental development.

### 2.1.3.1 British period : socio-political and cultural Life (1600 A.D - 1947 A.D.)

The Marathas, however, made another attempt to establish their imperial rule under Mahadaji Sindhia (1794 A.D.) but failed, however, went to a body of foreign traders, namely, the British East India Company, which was found in 1600 A.D in India with a purpose of trading.

At the end of the Napoleonic wars (1815 A.D. -1820 A.D.) the French settlements in India were confined to Mahe, Karaikal, Pondicherry, Yanam and Chandernagore, while the British held Bengal, Bihar and Orissa, a part of modern Uttar Pradesh, the Madras Presidency and the Bombay Presidency were under their direct control with varying degree of Suzerainty over large parts of the country, the Sind was held in 1843 A.D and by 1850 A.D Punjab was annexed. Lower Burma, Nagpur and Dudh were annexed shortly after Baluchistan in 1878 A.D.

### 2.1.3.2 Education during british period

From the early decades of British rule, deliberate attempts were made to introduce and propagate the British educational system in India.

Between 1765 A.D. to 1813 A.D., education was ignored. The East India Company was a mere trading body. It had no interest in the education of the people, whose languages were neither understood nor appreciated. No proposal excited more alarm than one involving any real or supposed interference in the social, cultural and religious institutions of the country.

In 1813 A.D. position of the company changed greatly it was on a sounder and surer footing. Its power was consolidated and suzerainty was established. It could safely try its hand at cultural imperialism and indulged in the effort to import a new religion and a new culture from the west. During this period, the important feature of public opinion was the increasing popularity of English as medium of higher education in preference to Urdu, Hindi and Sanskrit. Thus, Hindu college was established for the education of children of the upper and middle classes of the Indian society in European Sciences and English Literature. The great object of the British Government would henceforth be the promotion of European literature and Science through the medium of English. It clearly showed that education was imparted with the limited object of preparing pupils to join the services, this was the recommendation of the Charter act of 1813 A.D.

The establishment of universities in the year 1857 A.D. as recommended by Wood's Dispatch (1854 A.D) had far reaching consequences, especially on the content, range and scope of secondary education.

During the period 1882-1902 A.D as the result of Hunter Commission (1882 A.D), there was a considerable expansion in the field of secondary education, partly, due to the enthusiasm of private enterprise and partly due to the system of grants-in-aid. The commission also recommended that primary education should be the main function of the state.

By the turn of the century, the national movement for freedom gained momentum. At this period, education was taken as a major issue by Indian leader.

Nationalist leaders vehemently opposed the control of Indian education by foreigners. The then, existing system of education was planned to develop loyalty to British rule. The leader pleaded that education should develop the national character.

The main interest of British people coming to India was trade and missionaries came with them to spread Christianity and western education, which had completely affected the quality of education.

Education during this period, was aimed to establish an institution to acquaint the English employees with local customs and languages. They just trained the employees and were not opened to public.

#### 2.1.4.1 Socio-political and cultural life after independence (1947 A.D. - 1997 A.D.)

On August, 15, 1947 the dominions of India and Pakistan came into being. The British as paramount power, also withdrew from the so called Indian states. By January 1 1950, mainly through a process of negotiations, carried on under the leadership of late Sardar Vallabhai Patel, all the 552 princely states contiguous to the territory of India, were integrated into the Indian Union and their governments were democratised.

The work of constitution - preparation having been completed by November 1949, the new constitution came into force on January 26, 1950. The first general elections under the new constitution, based on universal adult franchise, were held between October, 1951 and February, 1952.

#### 2.1.4.2 Education after independence

Education is an integral part of the country's development process and thus has been accorded a high - priority. Concerted efforts since independence have seen a four fold increase in the total number of literates. The number of schools has also more than doubled with more than four-time rise in the number of pupils. Universities went up by more than ten times. With quantitative expansion of educational facilities, there is now a greater emphasis on qualitative improvement.

The movement for compulsory education began in India under the leadership of the Late Shri Gopal Krishna Gokhle in 1910, and by 1930 almost every state had placed a law for compulsory education on its statute book. Prior to 1947 the national leaders demanded that the British Government should fix a definite date by which universal and compulsory education would be provided in the country. But the British Government never accepted the idea.

Ultimately when the country became free, the Article 45 of the constitution prescribed a time limit and directed that free and compulsory education should be provided for children up to 14 years, within ten years from the date on which the constitution came into force, i.e. by 1960. But till to-day that target remained a distant goal (Mukerji, 1964).

The post independence period is marked by the appointment of a series of commission and committees to review the position of activities in different spheres of national life at different times. The general policies about growth of education had been

laid down in the post-war Educational Development Plan of 1944 but no emphasis was laid on higher education which was considered as the backbone of national development. For this purpose the University Education Commission was appointed in 1948 A.D. The recommendations of this commission were for improving the standard of university education.

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After independence, three important bodies examined the problems of secondary education viz, Tarachand Committee (1948), suggested that secondary schools should be of the multipurpose type though unipurpose schools were not to be discouraged. It also urged on the necessity of appointing a commission for inquiring into the problems of secondary education. University Education Commission (1948-1949) suggested that the standard of admission to the university courses should correspond to that of the present intermediate examination. And secondary education commission popularly known as Mudaliar Commission (1952-1953) realised the importance of Secondary Education in the growth of the country. The commission recommended for improving and expansion the quality of secondary education. (Mukerji, 1964)

In spite of much valuable thinking and considerable implementation of educational idea during the fifteen years that followed the attainment of independence, the nation could not develop a system of education which could meet the needs of the newly born democratic state. The government of India in 1964 considered the urgency of surveying and examining the entire field of education. The Education Commission (1964-1966) was charged with the responsibilities of examining the entire field of educational development and of advising the Government on the national policies of a fresh educational reconstruction. The report that the Commission submitted on June, 28,

1966 had been the most comprehensive piece of work of education published so far. It contained recommendations on all aspects of education. It covered education at all levels from the pre-primary to the higher.

The National Policy on Education (1986) aimed to promote national progress, a sense of common citizenship and culture, and to strengthen national integration. Since the adoption of the 1986 policy, there has been considerable expansion in educational facilities all over the country at all levels. The overall aim was to eradicate illiteracy in the age group 15-35 and achieve universal elementary education in the age group 6-14 (N.P.E. 1986). The policy underlined the need for removal of disparity and equalising educational opportunities, broadening the educational base to reach the hitherto uncovered area, improvement of quality, nurturance of excellence and modernisation of techniques and processes adopted at different levels of education.

Most of the directives of National Policy on Education (NPE 1986) - Programme of Action (POA 1992), have been operationalised by the union and states, as a result, the number of primary schools has increased, Non formal education has become an accepted alternative channel for children who can't attend full-time schools, revising the entire school syllabus and many such things related to the primary education (POA 1992).

Education at present is not so much examination - oriented. Examination is not the be all and end all of education. The craze for degrees and diplomas is comparatively little. The main objective of education is self improvement.

### 2.1.5 India : Land and Boundaries

India is one of the oldest civilization with a kaleidoscopic variety and rich cultural heritage. It has achieved multifaceted socio-economic progress during the last 50 years of its independence. India has become self-sufficient in agricultural production and now considered as the tenth industrialised country in the world and the sixth nation to have gone into outer space to conquer nature for the benefit of the people. It covers an area of 3287263 Sq. Km. extending from the snow - covered Himlayan heights to tropical rain forests of the south. As seventh largest country in the world, India is well - marked off from the rest of Asia by mountains and the sea, which gives the country a distinct geographical entity. Bounded by the great Himalayas in the north, it stretches south - wards and the tropic of cancer, tapers off into the Indian Ocean between the Bay of Bengal on east and the Arabian sea on the west. Map 2.2 shows the boundaries of India.

The countries which have a common border with India are Afghanistan and Pakistan to north west, China and Nepal to north east, Myanmar to east and Bangladesh to east of West Bengal. Sri Lanka is separated from India by a narrow channel of sea formed by the Palk Strait and Gulf of Mannar.

The main land comprises of four regions, namely, the great mountain zone, plains of the Ganga and the Indus, the desert region and the southern Peninsula.

The Himalayas comprise of three almost parallel ranges interspersed with large plateaus and valleys, some of which, like Kashmir and Kullu Valleys, which are fertile, extensive and of great scenic beauty.

The Plains of the Ganga and the Indus , about 2,400 Km. long and 240 to 320 Km. broad, are formed by basins of three distinct river systems the Indus, the Ganga and the Brahmaputra.

The desert region can be divided into two parts - the great desert and the little desert. The great desert extends from the edge of the Rann of Kachchh beyond the Luni river north - ward in Gujarat. The little desert extends from the Luni between Jaisalmer and Jodhpur upto the northern wastes in Rajasthan.

The Peninsular Plateau is marked-off from the plains of the Ganga and the Indus by a mass of mountains and hill ranges varying from 460 to 1,220 meters in height.

#### **2.1.6 Population**

Indian's population, as on 1 March, 1991 stood at 846.30 million (439.23 million males and 407.07 million females). This includes the projected population of 7.72 million of Jammu and Kashmir. The second largest country, India is the home of 16 per cent of the world population. The country, however, accounts for 2.42 per cent of the total world area. (India 1995)

#### **2.1.7 Religions**

Two thirds of Indian population belong to the Hindu community ; about one quarter are Muslims, and six per cent are of tribal origin. It observed that "one - twentieth fall within the christian on a religious basis. The remainder can be regarded as in greater or less degree of assimilation towards the Hindu majority".

Hinduism is a way of life and not a religion in the ordinary sense of the word. There is no creed accepted by every Hindu and there is no work possessing the same authority for all Hindus as the Quran for Muslims and the Bible for Christians.

#### **2.1.8 Polity Structure of India**

India, a union of states, is a Sovereign Socialist Secular Democratic Republic with a parliamentary system of Government. The Republic is governed in terms of constitutions, which was adopted by constituent assembly on 26 November, 1949 and came into force on 26, January, 1950.

The constitution which envisages parliamentary form of government is federal in structure with unitary features. President of India is constitutional head of executive of the union.

The constitution distributes legislative power between parliament and state legislatures and provides for vesting of residual powers in parliament. Power to amend the constitution also vests in parliament.

The constitution has provision for independence of judiciary, Controller and Auditor - General, Public Service Commission and Chief Election Commissioner.

India Comprises of 25 States and Seven Union Territories. States are listed below :

Andhra Pradesh, Assam, Arunachal Pradesh, Bihar, Goa, Gujarat, Haryana, Himachal Pradesh, Jammu and Kashmir, Karnataka, Kerala, Madhya Pradesh,

Maharashtra, Manipur, Meghalaya, Mizoram, Nagaland, Orissa, Punjab, Rajasthan, Sikkim, Tamil nadu, Tripura, Utar Pradesh and West Bengal. Union territoris are : Andaman and Nicobar, Chandigarh, Dadra and Nagar Haveli, Daman and Diu, Delhi, Lakshadweep and Pondicherry. (See map No.2.2). Map No. 2.3 is State of Gujarat and it shows the location of Baroda City (Vadodara) where the present study is conducted.

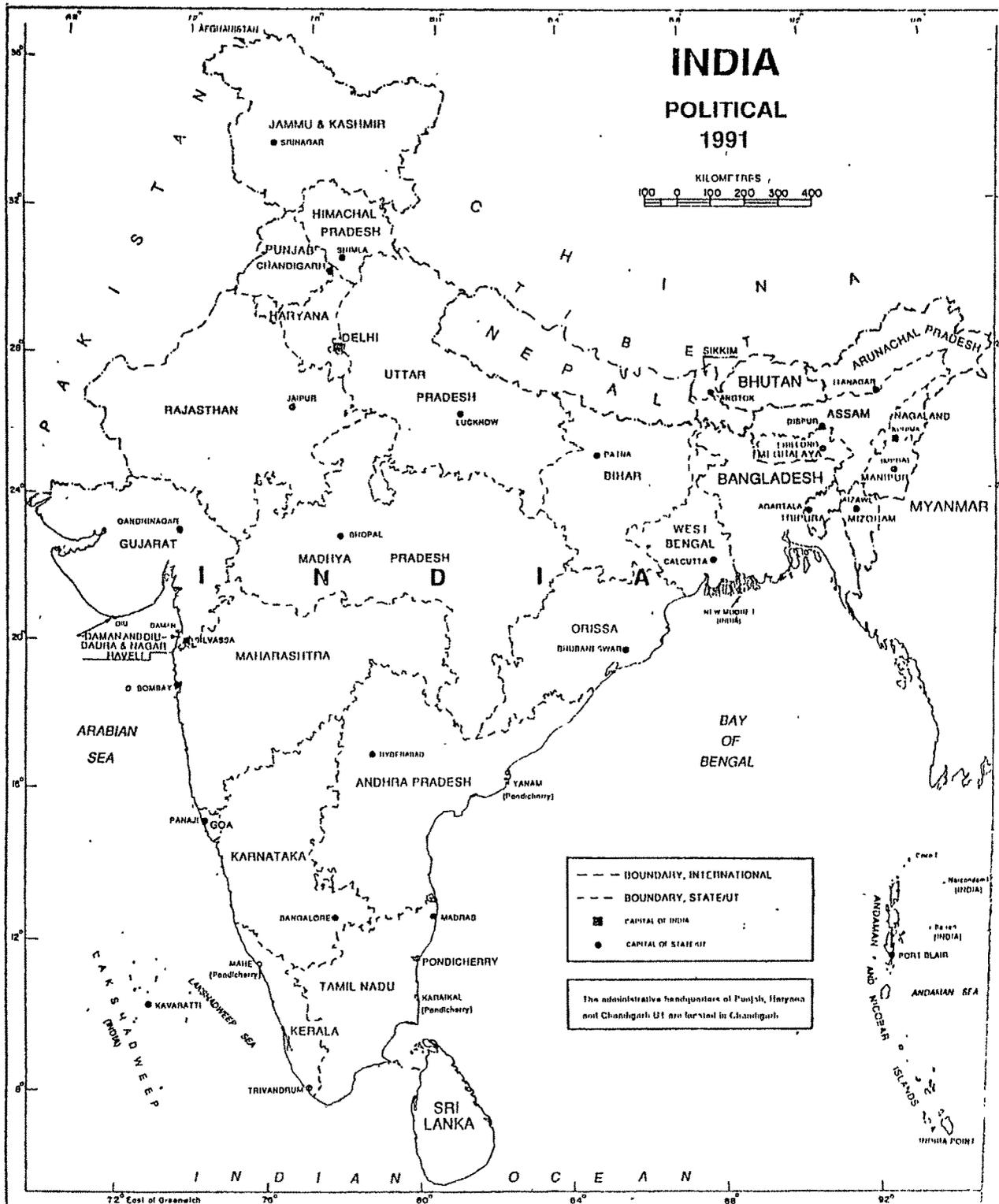
#### 2.1.9 Social Structure in India

India's social structure is a unique blend of diverse religions, cultures and racial groups. Historically, India has been a hospitable land to numerous immigrants and invaders from distant parts of Asia and Europe. The cultural patterns of these alien settlers have, over the past many centuries, been interwoven with the native culture to produce India's glorious cultural heritage.

The uniqueness of Indian social structure lies in its unity amidst diversity. The population of India is racially diverse combining elements of six main racial types, viz. the Nagrito, the Proto - Australoid, the Mongoloid, the Mediterranean, the Western Brachycephals and the Nordic. All the great religions of the world, viz, the Hindus, the Muslims, the Christians, etc. are found here. There are 15 major literary languages, apart from numerous other languages and dialects. There is striking diversity between various communities and groups in Kinship and marriage rites, customs, inheritance and modes of living.

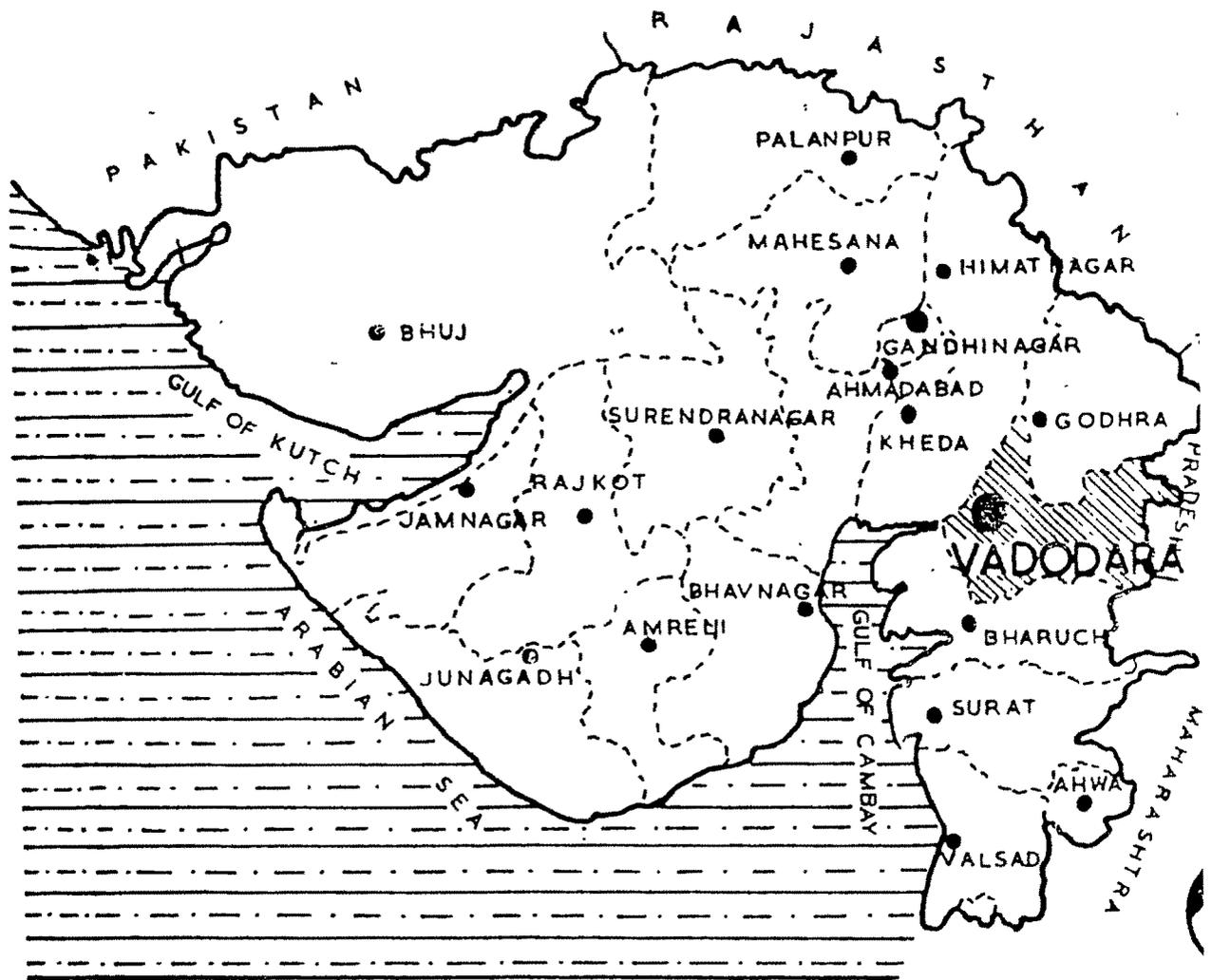
The caste system; a system of hierarchical social organization that was evolved and practiced by our ancestors almost from beginnings of the early civilization, forms the

Map No. 2.2 States and boundaries of India



Source : Usha Nayar, Universal Primary Education of Rural Girls in India (1993)

Map No. 2.3 State of Gujarat and the Location of Baroda city



Source : VUDA Atlas (1993)

basic foundation of India's social structure. The institution of caste determined a person's place in life from the day he was born, he inherited his occupation from his father and, in turn passed it on to his descendants. No matter, how intelligent and gifted he might had been, he could never rise above the caste into which he was born. The Indian Society was divided into numerous castes and subcastes, each having its distinctive place in social hierarchy, but at the same time, castes of a region form part of a single social framework, What is significant about the caste system is that castes are found not only among the Hindus who are more rigid in preserving and practicing this system, but this system also exists to some extent among the Indian Muslims, Christians, Sikhs, Jains and Jews. However, the constitution of India is laying emphasis on equality, justice and brotherhood irrespective of cast, colour and creed. Article 16, ensuring social equality states that there shall be equality of opportunity for all citizens in matters related to employment or appointment to any office under the state and also that no citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them be illegible for, or discriminated against in respect of any employment or office under the state.

From the above mentioned discussion, it can be concluded that the situation in India in this regard, has started showing some improvement since 1947. This is primarily due to various reasons. As a result of constitutional provisions, facilities are given to lower caste with regard to admission in educational institutions, freeships, scholarships and other educational facilities as well as reservation in employment. The rational behind all these, equity measures was that the society which is pluralistic in nature and suffering from caste discrimination will illuminately achieve the goal of equity through education of people in large number.

## **2.2 Development of Education in Jordan**

### **2.2.1 Historical Setting**

The historical setting is presented in four parts namely : Ancient, Middle, British period and forward period after independence and Current developments.

#### **2.2.1.1 Ancient period socio-political and cultural life (333 B.C. - 636 A.D.)**

According to the early history of Jordan in Biblical times, the area of Transjordan was roughly covered by the small states of Gilead, Ammon, Moab, and Edom. Echoes of Ammon sound in the name of the present capital Amman. During the period prior to the Greek conquest the area was successively dominated by Assyrians, Chaldeans, and Persians. The Seleucids, successors of Alexander the Great, who conquered the area from 333 B.C. to 332 B.C. firmly controlled the northern part of the area, but the south was at times occupied by the Ptolemies of Egypt. One of the Later, Philadelphus (285-246 B.C.), beautified Rabbath Ammon and renamed it Philadelphia, but its ancient semantic name reasserted itself in modern Amman. Philadelphia was one of the league of ten Greek - speaking cities the so-called Decapolis.

Gerasa, another of the ten cities, is the present - day Jarash, whose Roman ruins attract tourists from all over the world. The Roman period was ushered in with the conquest of the region by Pompey in 64 B.C. to 63 B.C. In the last pre-Christian centuries the Arab Nabataeans, whose capital was the rockhewn caravan city of Petra, achieved prosperity and power and extended their empire northward to Damascus and eastward to the Euphrates, with spheres of influence on the Sinai Peninsula and in

northern Arabia. The multicoloured ruins of Petra are among the archaeological beauty spots of this part of the world. Nabataean ascendancy in the area was destroyed by the Romans in 106 A.D.

The Qudea and the Ghassanids also settled in Jordan at a very early date - certainly long before the advent of Islam.

After the conversion of the emperor Constantine into christianity in 313 A.D., there was an end to the persecution of Christianity and the new faith spread widely in the area. The people in the area accepted christianity and they built a number of churches and monastories - at Hubras, Umm Al Jimal, Amman, Jerash and Qilwa, those were built after Constantines time.

#### 2.2.1.2 Education during the ancient period

The education during this period is unknown due to unavailability of authentic sources of information.

#### 2.2.2.1 Middle period : socio-political and cultural life (636 A.D. - 1916 A.D.)

After the coming of Arab Muslims in 636 A.D., the Islam spreaded all over the area, and it became a muslim area up to the present date.

#### 2.2.2.2 Education during middle period

Since the Islam had come to the area almost entirely in the Islamic tradition with its emphasis on classical and religious learning, the curriculum of elementary schools was based on memorization of the Quran, with secondary emphasis placed on reading

and writing. Such higher education as existed was concerned largely with Islamic theology and mastery of classical Arabic.

Islam attaches much importance to the acquisition and extension of knowledge. The education that provided religious instruction and knowledge of reading and writing was deemed enough for their children.

During mid nineteenth century, a secular system of public education was established throughout the Ottoman Empire.

#### 2.2.3.1 British period : socio-political and cultural life (1916 A.D. - 1946 A.D.)

In 1916 A.D., East Jordan was invaded by British people. The East Jordan Emirate's constituted in 1923 A.D. and it remained under the British rule up to 1946 A.D. when Jordan got its independence.

#### 2.2.3.2 Education during British Period

With the establishment of the Emirate of Transjordan in 1921, and the British Mandate in 1922, a small public school system began to develop under British influence. The traditional village schools, the Kuttab, had almost disappeared but the original pattern of rote learning persisted in secular education, and experimental methods borrowed from the west.

#### 2.2.4.1 Socio-political and cultural life after independence (1946 A.D. - 1997 A.D.)

On March 1946, Britain in the treaty of London, recognized Transjordan as independent state and on May 25, 1946, the state became fully independent. The

Hashmite Kingdom of Jordan was constituted in 1949. In 1948, by the support of British people, Jewish occupied a part of Palistine. The remaining part of Palistine called West Bank of Jordan, has been united with East Bank of Jordan by the formal act of union of the East and West Banks which took place on April 24, 1950. The West and the East Banks are separated by the river Jordan, which empties into the salt waters of the Dead sea. The West Bank with its towns have been influenced by western style of life and education under the British rule. The East Bank, until world war I a feebly administered part of the Turkish province, Syria, has for centuries been an isolated zone of marginal agriculture and nomadic pastoralism. The sedentary patterns and the modern influence which make possible the idea of nationality and necessitate the development of complex political institutions have only begun to touch Jordan's original East Bank population that is approximately one third of the total population at that time.

In 1987, the union of East and West Banks came to an end, when the palistinian recognized as the only representative of West Bank. East Bank after that is known as Jordan.

#### 2.2.4.2 Education after independence

Education is an important part for the country's development, and it has been given a high concern to achieve a high quality to meet the challenges of emerging area of science and technology. Since independence of the country, the literates has been increased very rapidly. The total number of schools in 1952-1953 was 958, while in 1995-1996 it became 4,224 schools, and the total number of students in 1952-1953 was 17,777 while in 1995-96 the total number of students became 1,289, 955, it was equal to

30% of the total population of the country. With quantitative and qualitative expansion of educational facilities and the ratio of students per teacher being 1-20, the Government has put an effort to eradicate illiteracy in the country upto the age group of 15 and above. The illiteracy rate in 1995 was 30% while in 1961, it was 67.6% (ALRA'I 1996).

The central policy measures in Jordan in the field of education recommends that education is free and compulsory up to the tenth standard.

The idea of free and compulsory education was first put forward in as early as 1939, it was meant up to fourth standard in rural areas, and up to fifth standard in Urban areas. By the year 1952 A.D., it became compulsory up to sixth standard in both areas. In 1964 A.D., the idea of free and compulsory education was extended up to ninth standard (Ministry of discipline and education 1977), and later on, in 1990, it became free up to tenth standard (Risalat Almaulim 1994).

Education now gives more importance to the acquisition and extension of knowledge. It concentrated on self improvement and on the quality more than on the quantity.

#### **2.2.5 Socio-Political and Cultural Pattern in Jordan**

Jordan, as an independent political entity, was the product of events which followed world wars I and II. Not until after the latter the country acquired its present boundaries, population, and full independence. For four hundred years before that, the present territory of Jordan was tenuously held and tightly administered province of the Ottoman Empire. Earlier it had been a vaguely defined southern district of Syria under a

successive rule of Greeks, Romans and Arabs. With no natural boundaries to set it off from the territory around it, Jordan never stood alone, nor did it occur to its few townsmen, isolated villager, and scattered nomads to think of themselves as 'Jordanians'.

The rule of a central government and the external pressure converging on the new state were only beginning to create the conditions for the social interaction that would have made Jordan a nation as well as a state when it joined the Arab Federation.

Jordan shares in a general scheme of social life which imparts a degree of cultural unity to the Arab. Obvious among the unifying factors that make it possible to speak of an "Arab World" are the Muslim religion and the Arabic language. The Muslim religion, for all the local and regional differences in the specific of its content and in the intensity of its meaning for its adherents, provides a framework within which men tend to identify themselves as one group. For Jordanians and most other Arabs, this broadly integrating feature of Islam has in some degree worked to retard the development of the kind of national separateness implied by recently drawn political boundaries.

Arabic in its written form provides a common medium of communication in the area despite differences among spoken dialects. Moreover, classical Arabic, the language of the Quran and of the whole Islamic literary tradition, has acquired a deeply felt social value which gives intensity to a general sense of Arab identity.

In Jordan the vast majority is Muslim and Arabic - speaking; there is no serious problem of ethnic minorities to divide the country.

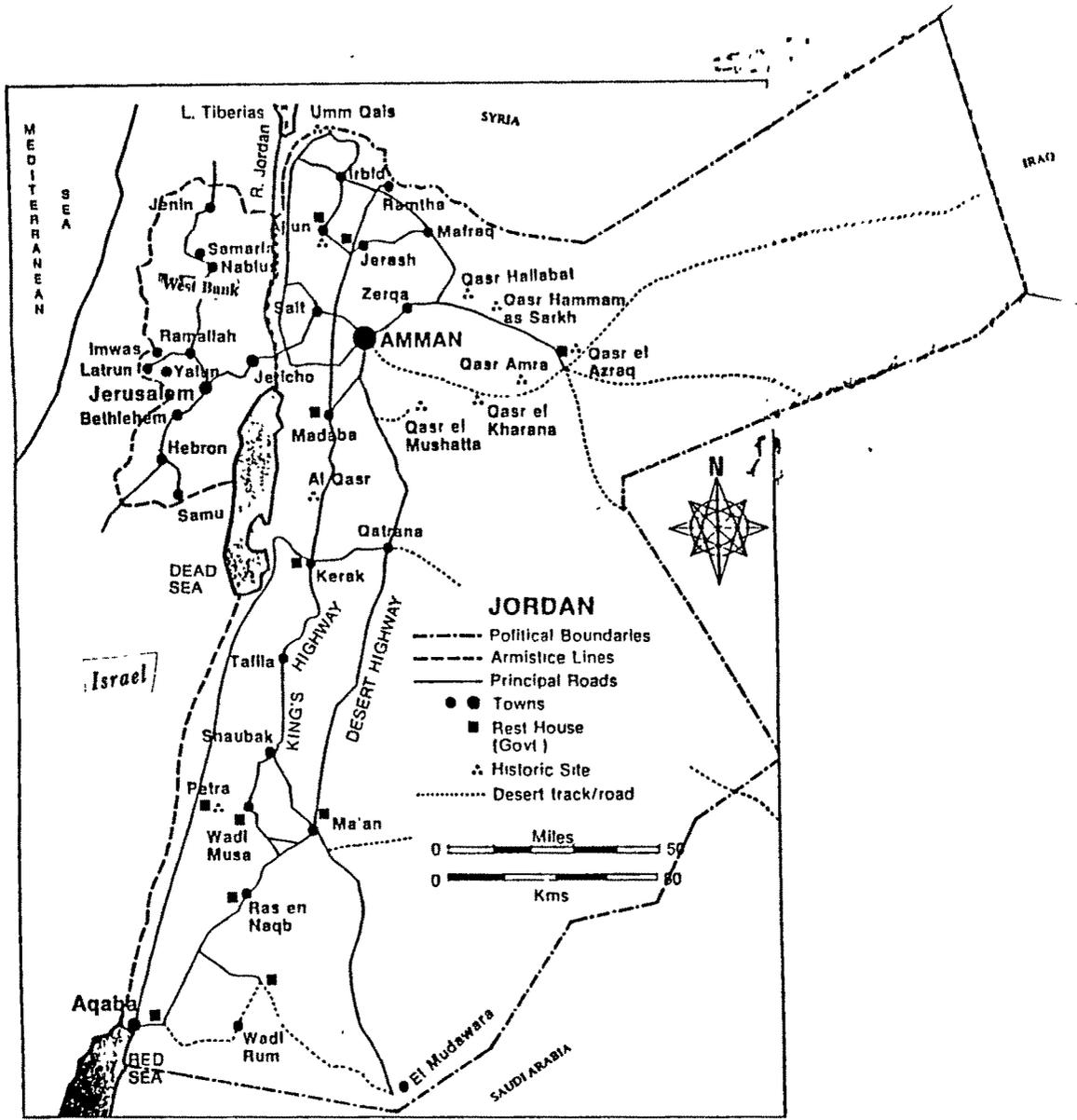
The traditional Arab family is not merely a unit in which children are born, raised, and prepared for life in the larger community. Constructed on the principles of descent in the male line and the authority of the eldest male, it unites several generations in a tightly cohesive group, whose members throughout life cooperate in securing a living, look to each other for aid and protection, and accept the discipline imposed by the family head. Kin ties do not end with this extended family, but reach out in a widening ring of real or fictitious relationship through the lineage or clan, composed of a number of extended families and in the case of the Bedouins, to the tribe. It is these concentric circles of kinship - operating with varying degrees of strength in the town, the village and the desert that still give the Jordanian his primary identity, and not some civic concept of national citizenship.

#### **2.2.6 Jordan : Land and Boundaries**

The name Jordan is derived from the Hebrew Yourdan (in Arabic Urdunn), meaning “descender”. The river Jordan aptly named; issuing from its source in Syria at an altitude of 1,000 feet, it flows south through lake Hula and lake Tiberias (Sea of Galilee) to the Dead Sea over a course of about 200 miles; for two third of the way the river is below sea level.

The area of Jordan is approximately 37,000 square miles. Lying between latitudes 29 and 33 degree north and roughly bisected by 37 degree meridian of longitude, Jordan has only one point of access to the sea at the small, Red sea port of Aquba.

Map No. 2.4 Main cities and boundaries of Jordan



Source : Jordan, ASTA Travels News (1983-84)

To the east and south the Jordanian desert merges imperceptibly into Iraq and Saudi Arabia; the northern (Syrian) boundary is demarcated in its western half because of the relatively high concentration of population in the border area, but to the east the border with Syria is open desert country. The torturous 350 miles border with Israel is marked with barbed wire and heavily patrolled. Map. No. 2.4 shows the location of Jordan and the main cities along with Irbid city from where the investigator collected the data.

The dominant topographical feature of Jordan is its division by the depression of the Jordan River into distinct eastern and western zones. The depression itself, some 65 miles in length and 3 to 14 miles in width, is the hottest and most forbidding area in the Fertile crescent.

Jordan comprises of 12 districts namely, Amman (the capital of Jordan), Irbid, Al-Zerka, Balqa, Al-karak, Jarash, Ajlun, Almafraqa, Madapa, Maan, Altapheela and Aqaba.

### **2.2.7 Population**

The population of Jordan in January 1996 was estimated at about 4,100,000 (ALRA'1 1996).

### **2.2.8 Social Structure in Jordan**

The three fundamental divisions of Jordanian society, and of middle eastern society in general, are the Bedouin tribe, the Village agriculturalist and the Townsmen.

These represent distinctly different ways of life within the society and they have often functioned with apparent independence. But the town in particular and the Bedouin tribe to a lesser extent have been dependent on the food production of village; and although each of these units may be for its members an essentially (closed) society in varying degrees of physical proximity, economic drives, and political motives have caused them to interact.

For the villager, interaction frequently meant exploitation at the hands of both townsmen and nomads. The town in addition to being the source of supply of items which the subsistence economy of the village can not produce sugar, salt, metal tools, and cloths is also the seat of governmental authority, of the handling merchant and money lender. The tax collector, and the absentee landlord. The nomad, for his part, may have come to the village to trade.

Sharing a contempt for the villager, townsmen, and nomad have been no less contemptuous of each other. Historically, urban power has confronted Bedouin mobile striking force.

New source of wealth and new political patterns are altering the traditional order in Jordan, but town, village and nomadic tribe still constitute the three main sectors of life. Numerically, the village population is dominant, but the activity of the towns is strongly influencing the country as a whole. The nomadic minority, however, still retains considerable political power, and it displays most markedly the characteristic form of kinship organization, less elaborately present in town and village. The way in which

these three sectors change and interact rests on the outcome of the effort of the new Arab states like Jordan to remold the old Arab culture into national form.

### **2.3 Conclusion**

The History of India and Jordan has been passed through four stages. The education in India during the ancient period i.e. was affected by the culture and religion of the people who invaded India, the purpose of education was to perform social and religious duties, and enable the individual to lead the best kind of life during this period in India. While in Jordan, education was unknown during the first period. The education in India during middle period, in the early part of the period was developed in two phases, education in institutions of higher studies like universities and colleges were started. Later on, the education was affected by Islamic theology besides Hindu education. During this period, education was developed, higher studies improved, advance studies in various branches of learning were improved. The aims of education during this period were related to life and to help one to earn his living. While in Jordan, the education was totally affected by Islamic theology and mastery of Arabic language. The aim of education was to enable the individual to read and write especially to read the holy Quran.

In the British period, India was under the rule of British colony, almost for 300 years while Jordan remained under the British rule for 24 years before getting independence. The education in India was almost totally affected during this period by the Educational theory of the west. The schools in Jordan started during this period only, but in India educational institutions were started since the ancient period.

India and Jordan got their independence almost at the same time (India in 1947 and Jordan in 1946). Education in both countries developed very rapidly after independence. The number of schools in both countries increased to accommodate all the children. As discussed in chapter-I. Education now seems to be very similar in curriculum, structure and objectives. From the study of the socio cultural and educational development in India and Jordan, thus, the present education in both countries have passed through many stages before reaching the present status, which more or less has been based on British origin in both the countries. The problems faced for bringing quality of education remain the primary aim of education at all levels. The background study gave the investigator the insight into the present system of education and related aspects. The next chapter is designed on the basis of review of related literature and researches keeping in view the variables of the present study.