



## Role of Creative Art Education in the Holistic Development of Human Beings from the Vedic Period to the Modern Era

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### ABSTRACT

Education has been an integral part of human civilization. From ancient times to the present era, progressive changes are being seen in the education system of India. Since primitive times, when language was not even developed, fine arts have been a powerful medium of self-expression and creativity in human life. Although the language had developed in the Indus period; But in the education system of the Vedic period, language was made exemplary as a powerful medium of study and teaching and this trend has continued continuously since then till the modern education system. When we consider and reflect on the role of education in human development, the relevance of creative arts education in enhancing the overall personality of man seems to be inherent in the ancient education system itself. The main objective of this research paper is to prepare the layers of sequence and progressive development of fine arts education till the modern era.

### KEY WORDS

Gurukul, Tolas, Pathshalas, Chatuspadis, Ancient Universities, Skill-development, Buddhist monasteries.

### INTRODUCTION

Reviewing the glorious ancient Indian educational tradition reveals that ancient texts, travelogues of foreign travellers and other sources reveal innumerable layers of the ancient Indian educational tradition; which also confirms this fact; that since ancient times, people from different countries started coming to India to get education. The fame of its cultural heritage, splendour, religious form, spiritual thinking, philosophical thoughts, artistic creativity,

unique architecture and our original teaching tradition spread to faraway countries. It was such a teaching tradition; which was considered to be the original source of knowledge, human values, rich traditions, practices and development of creative skills and which played an important role in the upliftment of humanity and social harmony.

On the basis of progressive changes taking place in the nature of education, its relevance in the society and comparative analysis of education methods, this study work has been divided into the following four sections:

- i. The education system of Vedic era,
- ii. Contribution of Buddhist monasteries in Indian education system,
- iii. The educational system of the colonial period, and
- iv. Modern employment oriented education system.

## **Problem Statement**

For the holistic development of human beings, the main basis of education should be the development of skills and qualities as well as the upliftment of social, spiritual and moral values. The aim of education should not be focused only on teaching humans the means of livelihood; rather, it should also lead to character and intellectual development of the person. The literacy rate can undoubtedly be increased by adopting the present teaching method; but such teaching method cannot develop the complete personality of the people. This paper is based on the study of comparative differences in various modes of teaching and training adopted in the ancient, medieval and modern era and also includes those changes; So that the existing education system can be adopted to make it more effective and relevant.

## **Historical Perspective**

If ancient Indian education is reviewed in historical perspective then it becomes clear; Traditionally, India has always been a carrier of the oral tradition of imparting education under a somewhat unstructured, but highly advanced “Guru-Shishya Parampara” (teacher-disciple tradition). This system of teaching, adopted centuries ago in the Vedic era, sees every aspect of the Guru’s teachings transmitted orally. With its diverse social and cultural ethos, India seems to unite the community of academicians, philosophers, saints and students in its glorious philosophy in many different ways. In the traditional ethos of the country, formal schooling was deeply rooted in the ‘Guru-Shishya Tradition’. Students were exposed to various subjects like language, culture, arts and crafts, environment, archery, horse riding, chanting etc. and emphasis was laid on memorizing and reciting the teachings in each discipline; because the technology of writing was not yet prevalent. This practice (oral tradition) was not limited only to the field of education but this method of learning was also prevalent in almost every form of creative art.

If we throw light on the various subjects taught in the Vedic period, it becomes clear that at that time various creative disciplines under arts and crafts were also a distinct part of Indian culture.

In India, training in various arts has always been a special academic discipline; in which Government and private institutions have been providing special education in arts. Various religious institutions like Hindu Ashrams, Gurukuls, Muslim Madrassas, Buddhist monasteries etc. have played an important role in the implementation of the educational systems of India’s past and this order remained effective till the colonial period. Over time, schools were established under the Cambridge educational system to promote service to the British Empire. If we make a comparative analysis at the global level, then art education in India has also witnessed various changes over time; As a result, what we see today is a unique blend of Western sensibilities as well as those from across Asia; which is the origin of modern India and its unique art.

## **Declaration of Research Problem**

India’s unique traditional teaching tradition focused on the holistic development of human personality has a very ancient history; which is a confluence of cultural, religious, and artistic creativity of that time. This is

also a form of recognition of our heritage. Since various researches focusing on the Indian education system have been conducted in the past; Therefore, this research work deals with different chronological stages of development of Indian education traditional methods and is based on the historical and progressive development of creative arts along with the contemporary conditions and development of Indian education systems in different time frames.

## Sample Selection

Relevant factual evidence related to this research paper has been collected from various authentic texts, research papers, travelogues, articles, newspapers, paper clips, magazines, journals, museums and art collectors.

## Review of Literature

Many studies have been presented before focusing on various aspects of Indian educational systems from ancient to modern. There is abundant literature available on the evolution and relevance of various Indian teaching methods. The following literature reviews have been conducted to confirm the statement of the problem:

- i. Archer Mildred, *India and British Portraiture, 1770-1825*, published by Oxford University Press, 1979; This study has been done to establish a comparative and historical context of the ancient education traditions developed in India, especially the Gurukul, Ashram, Buddhist, Jain, Muslim and colonial period education methods.
- ii. Mildred Archer, “*India and British Portraiture, 1770-1825*”, published in 1979 by Oxford University Press.; this study is an attempt to comparatively analyse the ancient Indian educational systems and the current teaching methodology.
- iii. R P Gupta, “*Some British and European Painters in India, 1760-1850*”, Published in 1979 by Times of India in its Annual; This study was conducted to assess the educational system based on ancient Indian fundamental and universal development with the influence of western education that came to our traditional and indigenous educational system during the colonial period in India.
- iv. Chintamonikar, Yogesh Chandra Bagal and Mukul Dey “*School of Industrial School of Art 1865, College of Art and Craft 1951 at Calcutta*”, published in 1966 by College of Art Calcutta; this study focuses on the comparative assessment of the changes brought about by the Western educational system in the training of traditional Indian arts during the colonial period.
- v. Articles by various writers on “*Modernism and Bombay Progressive Art Group and Group 1890*” in *Lalit Kala Contemporary* 2, 22 and 31 in 1963, 1978 and 1990 respectively by Central Lalit Kala Akademi, New Delhi.; This study was conducted to assess the chronological development of Indian art education, maintain the originality of the Indian art teaching system and compare them with other art forms.

## Objective of the Study

- i. To enable the student to use the psychological concepts and approaches of Vedic pedagogy for the development of the overall personality of the student.
- ii. To provide practical suggestions and recommendations for effective implementation of the present education system.
- iii. To enhance creativity skills for sustainable development.
- iv. Enriching students’ thinking skills using art education.
- v. To provide advancement and freedom to innovative ideas with creative thinking.

## Hypothesis

1. Historical background and authenticity of Indian educational systems.
2. Comparative study of educational systems that were effective in different time periods.

3. Review of significant Western influence on ancient Indian educational systems.
4. Review of restraint effect on Indian educational system.

## Research Methodology

This research paper is based on descriptive and diagnostic study and secondary sources like books, research papers, research articles, newspapers.

## Research Format

- i. **Type of study:** Descriptive, analytical and comparative.
- ii. **Focus of the study:** This paper is based on a comparative review of the teaching models of India that were dominant in different periods from ancient times to the present time.
- iii. **Study Sample:** Indian educational systems have been progressively development oriented in various periods.

## Observations

This research work throws light on various important facts, its importance, purpose and relevance of teaching methods of different periods related to the study of various teaching formats of India dating back centuries; which has its own importance, the basic foundation of Indian education system is the holistic upliftment of human being, a notable aspect. The results of this study will be presented under the following headings.

## Main Features of Ancient Education Format

India's rich educational tradition, focused on the holistic development of the learner's spiritual, intellectual and practical knowledge, originated in the Vedic period; which is moving forward with uninterrupted and gradual changes. In such a teaching format, emphasis was laid on the development of human values like humility, right-path, self-discipline, self-reliance and respect for others.

## Objectives of Ancient Education

The basic aim of ancient education was to achieve the following goals:

- Physical and cognitive development.
- Religiously and spiritually.
- Emphasis on knowledge and experience.
- Sublimation of instinct.
- Preservation and dissemination of culture.
- Social efficiency promoting happiness.
- Character and personality development.
- Immediate and final answer.

## Importance of Ancient Indian Teaching Format in Human Life

In this teaching tradition, a unique coordination of both formal and informal methods of learning is seen. At that time, homes, monasteries, temples, schools, monasteries, Chatuspadis and Gurukul etc. were the main centers of education. At these centres, budding learners were provided guidance to adopt a holy lifestyle. After primary education, students took education in Viharas (Buddhist monasteries) and universities for higher education. Teaching was often oral, and students memorized what was taught in class; and also used to have group discussions on that topic.

## Significance of Gurukuls or Ashrams

According to the residential arrangement in Gurukuls or Ashrams, the Guru and his disciples used to live together and study and teach; and supported each other in daily life. The basic goal of the said teaching

tradition was to get education based on complete personality development, to learn a disciplined lifestyle and to enrich one's inner potential. The students used to live in Gurukul or Ashram away from their home for years till the completion of their goal. Apart from history, discussion, justice, logic, philosophy etc., while teaching various skill-based subjects, special emphasis was also laid on enriching the inner aspects of the versatile personality along with the external dimensions of the discipline.

All such residential education centers were named after sages. Hundreds of students used to study collectively in these Gurukuls and Ashrams located in the peaceful environment of the forests.

### Significance of Mathas or Viharas

In India, many monasteries and viharas were originally built for Bhikshu and Bhikshudees to meditate, spread Buddhism, seek knowledge, discuss and consult. Over time, many centers of higher learning also developed around such centres; And apart from India, they attracted students from far away countries like China, Korea, Tibet, Burma, Ceylon, Java, Sumatra, Nepal etc. These centers gradually earned their respective reputations at the global level in the form of universities like Nalanda, Takshashila, and Vikramshila etc.

### Role of Viharas & Ancient Universities

Jataka stories related to Buddhism and travelogues of many foreign travellers and many other sources show that in ancient times, many kings and rich sections of the society played an active role in promoting education; As a result many famous higher educational centers came into existence. Among the series of such notable universities, Takshashila, Nalanda, Vallabhi, Vikramshila, Odantapuri, Jagaddala can be mentioned and Buddhist monasteries played an unprecedented role in the development of these universities.

Globally renowned, these centers of higher learning were able to meet the study needs of the learners. A large number of students from India and abroad used to come to study in these centers of higher education. Learners acquired knowledge through mutual discussion and debate with eminent scholars. Apart from this, "Summonses" was also organized by the king from time to time in these higher study centres. Summons basically means an officially called meeting of people; in which scholars from various viharas (monasteries) and universities of the country used to meet and discuss on a given topic and present their views as well as exchange their ideas.

In this section, some of the renowned world class Indian universities of ancient times are being highlighted; which were counted as the best centers of study in the whole world. The following table lists the major subjects taught in some notable ancient universities, their historical background, main characteristics along with their brief descriptions:

1.	Learning Center Patron  Operation Duration  Location  Curriculum	Takshshila University It was an ancient university located in the city of Takshashila. It is believed that this ancient city and university was founded by Bharat, son of Kaikeyi and younger half-brother of Rama. It was founded in the 5th century BC and destroyed by the Huns in the 10th century AD. It was a located on the eastern bank of the Indus River. (In the Gandhara region of ancient India, presently in Rawalpindi, Pakistan) It was a located on the eastern bank of the Indus River. (In the Gandhara region of ancient India, presently in Rawalpindi, Pakistan)
2.	Learning Center Patron: Operation Duration	Nalanda University Kumaragupta 5 <sup>th</sup> century to 12 <sup>th</sup> century. (427 AD to 1197 AD).

	Location	It was located in the ancient kingdom of Magadha. Its ruins can be seen in the north direction, about 11 KM away from Rajgriha district headquarters in the state of Bihar.
	Curriculum	In the early days, it was a famous Buddhist study centre. More than 60 subjects including Vedas, Vedanta, grammar, medicine, fine arts, music, dance etc. were part of the curriculum at this study center of higher education.
3.	Learning Center Patron Operation Duration Location Curriculum	Odantapuri University Gopala-I (founder of the Pala dynasty) was the founder of this university. Mid-8 <sup>th</sup> century to by the end of 11 <sup>th</sup> century. This university came under the ancient Magadha Empire; Whose remains can currently be seen in Bodh Gaya district of Bihar state. It also had its own identity among the major educational centres of ancient India and was considered one of the oldest monasteries of India after Nalanda. This university included the education of Vedic scriptures and even Buddhism along with various popular subjects taught at that time. Over time, this monastery continued to play a leading role in the field of education until it was destroyed by Muhammad bin Bakhtiyar Khilji.
4.	Learning Center Patron Operation Duration Location Curriculum	Vikramshila University Dharmapala (783–820 AD), The ruler of Pala dynasty founded it. Late-8th century to till Around 1203 AD. In ancient times, this center of learning was located in the northern region of the Magadha Empire; Present day remains of its buildings reflect the story of the past of 'Antichak' village of Bhagalpur district in Bihar state. This educational institution was originally the main center of the Vajrayana sect of Buddhism. Tantric gurus (propagators) were working here; and in this university, apart from Tantra Vidya, other formal subjects like logic, Vedas, astronomy, urban development, law, grammar, philosophy along with fine arts were also taught. It was destroyed by the army of 'Muhammad bin Bakhtiyar Khilji' in 1203.
5.	Learning Center Patron Operation Duration Location Curriculum	Jagaddala University In its early period, it was originally a Buddhist monastery of the Vajrayana sect of Buddhism; Which was established by King Rampal of Pal dynasty. 1084 AD to 1207 AD and center of learning was destroyed by Muslim marauders in 1207 AD. If we unveil the past of this educational center, at that time it was established in a place called 'Varendra' under the Pala Empire, but its current geographical location is delimited by the borders of Bangladesh. The teaching of Vajrayana sect of Buddhism and Sanskrit was the specialization of this learning centre; But apart from this, most of the subjects taught in other contemporary universities were also taught here. Some famous Tibetan Buddhist scholars like Vibhuti Chandra, Danasila, Mokshakara Gupta and Subhakara Gupta belonged to this monastery.
6.	Learning Center Patron	Valabhi University This was built by King the Maitraka. He was ruler of Bhattarka.

	Operation Duration	This educational center remained active for about 600 years from the 6 <sup>th</sup> to the 12 <sup>th</sup> century.
	Location	Saurashtra nowadays, known as Vallabhi, & located in the Bhavnagar region of Gujarat.
	Curriculum	It was an important learning center of the Hinayana sect of Buddhism. The main subjects taught here were theology, commerce, agriculture, administration, philosophy, accounting, economics, law, Buddhist philosophy and ethics, political science and Statesmanship, etc.
7.	Learning Center	Pushpagiri University
	Patron	Contemporary with the ancient Indian Nalanda University and coming into existence in the last years of the Christian era, Pushpagiri University was recognized as a major Buddhist center of higher learning. As far as the establishment of this institution is concerned, the available evidence indicates that it was established by Emperor Ashoka.
	Operation Duration	It was a major Buddhist center of higher learning; Which maintained its identity from the 2 <sup>nd</sup> century BC to the 11 <sup>th</sup> century.
	Location	This university was located in the Kalinga region of ancient India; Which demarcates the Cuttack and Jajpur districts of the present Odisha state. This educational center was situated on top of 'Langudi hill' which comes under Jajpur district of Odisha state.
	Curriculum	This university is also known as 'Pushpagiri Mahavihara', and was one of the most prominent centers of higher education in ancient times, along with the universities of Takshashila, Nalanda and Vikramshila. The subjects taught at this Buddhist learning center included Mahayana Buddhism, Vedas, Vedanta, Sanskrit, logic, grammar, Ayurveda, surgery, Samkhya, eighteen crafts (sippa), warfare and archery, besides military education, astronomy, agriculture, Commerce, politics, etc. were prominent.
8.	Learning Center	Vallabhi University
	Patron	This educational center was built by King Bhattarka of Maitraka dynasty; who ruled Saurashtra, in the capital of his kingdom 'Vallabhi'.
	Operation Duration	This major center of Hinayana Buddhist learning was a major center of study from 600 AD to 1400 AD; Although it was destroyed by Arab warriors in the eighth century, and it was later rebuilt and thus there is evidences of its operation till the 14 <sup>th</sup> century.
	Location	In ancient times, this educational center was established in Vallabhi of Saurashtra, the region of Maitraka dynasty and currently it is situated under Bhavnagar district of Gujarat state of India.
	Curriculum	This center of learning was a nurturer of Buddhism; But here along with the principles and philosophy of Buddhism, Brahmanical science was also taught. Apart from religious science, its curriculum also included various subjects like ethics (political science, statesmanship), negotiation (business, agriculture), administration, law, economics, literature, medical science, bookkeeping, grammar etc.

9.	<p>Learning Center Patron</p> <p>Operation Duration</p> <p>Location</p> <p>Curriculum</p>	<p>Mithila University</p> <p>This ancient center of learning was established as the seat of Brahmins as a result of philosophical conferences held in the court of Seeradhwaaja Janak, king of Mithila; Later the seat was converted into Mithila University around the 12<sup>th</sup> century BCE.</p> <p>The Brahmin chair established during the reign of King Janak later took the form of a university and continued its existence till the 12th century AD; However, the Arabs caused considerable damage to it in the eighth century.</p> <p>The university is in Darbhanga town, Mithila region, Bihar State.</p> <p>This was a center of the 'Brahmanical system' of education. It has been recorded there taught various subjects, including literature, and fine arts, Vedas, science subjects, Nyaya Shastra, and more. Nyaya and Tarka Shastra gained the main prominence at this University. This was a major center of the Brahmanical education system; and the education system here was very strict. The utmost priority was given to the development of qualities like peace (sant), self-control (danta), self-sacrifice (uprata) and patience (titiksha) among the learners here. Education in jurisprudence and logical sciences was its main identity; Whose fame spread far and wide. Apart from the main teaching subjects like Jurisprudence and Logical Sciences, literature, fine arts, Vedas, science subjects, and many other subjects were also taught there.</p>
10.	<p>Learning Center Patron</p> <p>Operation Duration</p> <p>Location</p> <p>Curriculum</p>	<p>Somapura University</p> <p>It was a Buddhist monastery; Which was constructed in ancient times by King Dharmapala, the ruler of the Pala dynasty in Bengal.</p> <p>It was counted among the five greatest Mahaviharas (universities) of ancient India; Where teaching work was carried out for about 400 years, from the end of the 8<sup>th</sup> century to the 12<sup>th</sup> century.</p> <p>This was located in Bengal, and now, Somapura Mahavihara in Naogaon District of Bangladesh.</p> <p>This university campus had a traditional Buddhist stupa at its center and the area of its campus was the largest among other Mahaviharas. Here the learners were provided education in subjects related to Hinduism, Buddhism and Jainism. Even today, on the outer walls of this educational center, the remains of relief decorative terracotta panels focusing on inspiring themes of the above mentioned three religions can be seen telling the story of its past.</p>

## Role of Guru in Ancient Teaching Method

Gurus were completely autonomous in the selection of disciples for admission to Gurukuls and Ashrams, determination of the number of disciples and the appropriate curriculum for them, etc. Although knowledge was imparted to the students only according to their interest. Like the current Indian education system, the duration of the teaching session at that time was also not fixed; because when the guru was completely satisfied with the student's performance, so that the teaching of the learner was stopped. The main methods of teaching focused on debate and discussion.

## Community Participation in Ancient Educational System

In ancient times, imparting knowledge was considered a sacred work and tuition fees were not charged for it. This format of free education was prevalent in almost all the ancient universities like Nalanda, Takshashila, Vallabhi, Vikramshila, Jagadala etc. At that time, any kind of contribution for education, directly or indirectly,

was considered the highest form of charity. People from almost every section of the society contributed in this as per their capacity. Financial support for these educational centers basically came from rich businessmen, wealthy parents and the society; Apart from this, some people also donated buildings and some land to universities.

## **Progressive Development of Traditional Indian Education System**

Gurukul, ashram, temple, monastery and school etc. were the main centers of the ancient traditional Indian education system, through which the flow of education continued to progress progressively. In the medieval period, during the period of Muslim rulers, "Maktabas" and "Madrasas" became a part of the education system. The indigenous formal education system proliferated during the pre-colonial period. This educational system basically focused on religious and spiritual education. In this sequence, various types of educational centers emerged like "Tolas" in Bengal, "Pathshalas" in Western India, and "Chatuspadis" in Bihar; Apart from these, similar educational centers were being run in other parts of India also.

The above types of learning centers were operated with local resources and financial assistance received in the form of donations. Some evidence also suggests that villagers in South India also made donations to support educational work.

The ancient traditional Indian teaching method laid emphasis on the development of both internal and external aspects of the learner; So that his holistic development can be done from the point of view of physical, intellectual, spiritual and artistic aspects.

There is a great need to make many changes in the current education system of India in accordance with the ancient education method. This is the reason why now special emphasis is being laid on taking inspiration from the past and connecting the learning process with the outside world along with the school education system.

## **Westernization of Indian Educational System during the Colonial Era**

During the British Raj, the ancient traditional Indian education system was gradually replaced by the Western education system; however, the British approach towards fine arts played an important role in the development of the process of formal training of Indian artists and in this course they established art schools in Madras, Calcutta, Bombay, Lucknow etc. The thinking of the British officials behind opening these art schools in India was that due to lack of scientific understanding of art among Indian artists, they were incapable of creating natural landscapes. Another factor was that the demand for Indian original and unique artefacts among the British was gradually increasing rapidly during the Anglo rule in India; which provided a strong basis for determining the initial policy.

Later, in continuation of the art schools mentioned above, the Art School was established in Lahore (1875) and similarly with the establishment of many other art schools, art education got a strong foundation. These art schools were basically operated under the provincial Government and worked according to the needs and objectives of their founders. By the last decade of the nineteenth century; Separate divisions of fine arts and crafts started being created in these art schools.

The first proper art school was established by Frederick Corbin in Calcutta under the name of "Calcutta Mechanics' Institution and School of Arts" in compliance with the decision taken at a public meeting convened on 26 February 1839. Colonel Godwin, through his lectures on the 'Union of Science, Industry and Arts' in 1854, also advised all youth to undergo training in industrial arts based on the scientific outlook; As a result of which, the "Indian School of Art" was started in Calcutta. The responsibility of looking after this art institute was given to Dr. Frederick Corbin and at that time, in the initial phase of the institute, C. Grant used to give training in drawing there. The main objective of this school was to develop innovative creative creation and originality, to train more and more artists and prepare them as skilled draftsmen, designers and engravers to

provide employment. The school was originally started as a private venture by a group of Indian and English enthusiastic members associated with a body called the 'Industrial Art Society'; which was taken over by the Government in 1864, and this art institution got a new identity as "Government School of Arts and Crafts".

## Findings

The comparative findings from ancient to modern Indian educational systems are as follows:

- i. In the Vedic period, human life was mainly focused on character values, morality and attainment of knowledge.
- ii. There was natural harmony in ancient teaching methods; in which students were acquiring knowledge through self-study.
- iii. This pattern is known as open schools; which was later given practical form by Rabindranath Tagore in 'Santiniketan' school of West Bengal.
- iv. In ancient schools, separate training was given; which used to help the students to lead a satisfied life, but in the modern era it has taken a theoretical form and to learn any art you must have experience which is useful for us.
- v. The increasing influence of technology in the modern era has broken the connection of the young generation with nature and transformed it into mechanical machines.
- vi. In the ancient times; Sanskrit, Pali, Arabic etc. were exemplary languages of study; Whereas in the present time 'English' is becoming the main language of ideological exchange and Indian regional languages are disappearing.
- vii. The ancient oral teaching method is still being followed today; but now its name has been changed and it is being promoted as 'lecture method of teaching'.

## CONCLUSION

The present Indian education system is again moving towards following the distant Vedic era teaching traditions and at that time the education system and Sanskrit literature were very advanced and extensive. The ultimate goal of education at that time was to develop the holistic personality of the student, with special emphasis on his physical, intellectual and character development.

If all the links of gradual flow of long-term Indian educational tradition are formulated, then the conclusion comes that along with education of various subjects, acquiring knowledge of fine arts has also been considered necessary for everyone. Ashrams, Gurukuls, Buddhist monasteries etc. play a significant role in the education of various relevant subjects as well as in the all-round development of arts and handicrafts. After this, from the British period to the present democratic governance system, Government and various non-Government organizations are giving impetus to the systematic development of education.

Social and religious institutions had an important contribution in the ancient Indian educational tradition. Hinduism, Buddhism, Jainism etc. were prominent among such institutions; who had developed their own specific art education training methods through the spread and existence of their ideas. Whereas during the Mughal period, the art form of miniature painting got encouragement and as its extension the Company School came into existence; Which emphasized the embodiment of artistic activities to appeal to Western sensibilities. Ravi Varma was widely criticized for his expression of oil painting in the Western style, but the Bengal School proved its name to be more Indian through its promotion. The school established by Rabindranath Tagore at Santiniketan was the answer to many questions from where, with the emergence of new beginnings and individual activities by many talents, a nationally accepted style of performance in India began and new developments took place.

Based on the above facts, the conclusion is that when the intellectual and holistic upliftment of an individual is envisaged in any nation or society; so, like various basic subjects, training in fine arts and handicrafts

also holds an equally important place in the totality of knowledge. This is the reason; that acquiring knowledge of fine arts seems to be as relevant in the present times as in the past.

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