CHAPTER II

REVIEW OF RELATED LITERATURE
2.0 Introduction

A literature review is an evaluative report of information found in the literature related to our selected area of study. The review should describe, summarise, evaluate and clarify this literature. It should give a theoretical base for the research and help us (the author) determine the nature of the research. Works which are irrelevant should be discarded and those which are peripheral should be looked at critically. In writing the literature review, the main purpose is to convey to the reader what knowledge and ideas have been established on a topic, and what their strengths and weaknesses are. It is not just a descriptive list of the material available, or a set of summaries. The literature review must be defined by a guiding concept for eg., research objective, the problem or issues that are discussed.

2.1 Studies in India

While going through the surveys, the researcher found that quite a few eminent personalities/nationalists/educationists/philosophers put forward their ideas and visions, which were very close to that of Dr. Syama Prasad Mookerjee.

The related works which have been found are the following:

BAKHE, S.M., in his study entitled, ‘Educational Philosophy of Lokamanya Tilak and Swami Vivekananda—a Comparative Study’, (Ph.D. Edu., Sau. U., 1938) showed that Tilak and Vivekananda were interested in education for Indians and gave much serious thought to the subject in the national context. Education was Tilak’s life’s ideal and it was, for both of them, the only agency to solve all human problems. So, it could even be that Sir Asutosh, envisaged a systematic philosophy of education which they could never state formally. Or, they had some ideals on education which reflect their peculiar genius and view of life.

The main aim of education according to Tilak and Swamiji was to enable man to realize the highest in him. The child was a self-entity, dwelling in the physical body and possessing the mind. These faculties were capable of being developed to the maximum tune of perfection. To Tilak and Swamiji the function of education
was to tap and release the vast potential for actualization and fulfilling one’s capabilities and finding a deeper meaning in life. Education was an opportunity for fullest growth. The work of the teacher was to awaken the mind to its powers and use the external world as an instrument to this awakening. So what was of concern to the educator was not environment but endowment—it was the man himself. The teacher’s task was that of serving individuals for their own self-development and benefit in an atmosphere of freedom. In this system, the infinitive ‘to each’ means to cause the child to think by presenting him the problems and to think independently for its solutions. Teaching was a learned profession according to Tilak and Vivekananda.

The researcher concludes that Dr. Mookerjee also expressed his ideas regarding education in the same way. He proclaimed that teachers were the makers of the youth of a country.

ABBASI, A.N.M.S., in the study named, ‘The Educational Thoughts Of Jawaharlal Nehru’,( Ph.D. Edu., Guj. U., 1980) tried to establish that, according to Nehru, the aim of education should be to develop a child for life, to develop human society and to broaden its outlook, to remove rigidities and to help in the growth of economy. The education of little children should be of non-formal type. Technical education should be popularized for the perfect growth of modern India. Agriculture colleges should be fit enough to raise the agricultural prosperity of the country.

Syama Prasad Mookerjee tried to establish the fact that without technical education, the system as a whole could not proceed. He stressed that students very well required a broader outlook in the education system so that it was easier to face the world appropriately.


The study revealed that Tagore’s contribution to education was immense and it was perceptible in all the aspects of education in India and abroad. Tagore, as an
educationist, was a blend of idealism and humanism who wanted the development of a true and total human being.

The researcher came to know the intimate relationship between Tagore and Syama Prasad during the course of the study. Syama Prasad showed high reverence for Tagore and his educational philosophy. Tagore held a high position in the educational endeavour of Syama Prasad regarding the University.

CHAUHAN, B.P.S., in his thesis entitled ‘Education Philosophy of Swami Dayanand’, (Ph.D. Edu., Mee, U., 1981.) expressed that Swami Dayanand was the first among Indians to suggest a national system of education. His concept of education was spiritual, religious, social, and knowledge-oriented. He advocated the need of well-defined curriculum for the teacher and the taught. He believed in a diversified curriculum which included various subjects relating to life and needs of the students.

Syama Prasad Mookerjee can also rightly be said to be a nationalist, especially in the field of education where knowledge was to be given priority. Side by side he opened the teachers’ training institutes to enhance the total orientation of the education system.

RAY, S.S. studied ‘the Educational Ideals of Rabindranath Tagore and their relevance to Contemporary Thoughts and Practices in Education’, (Ph.D. Edu., Visvabharati, 1981.) Some of the major findings were (i) Tagore’s ideal of education for the ultimate human unity. (ii) His concept of education as an instrument of development of mutual cooperation, as well as for the prevention of alienation and segregation. (iii) Tagore’s acceptance of education as a tool of developing national integration and international understanding was quite consistent with the modern thoughts on education (iv) Tagore’s emphasis on the development of social awareness, skillfulness, productive ability and social usefulness through education was relevant to the ideas of Whitehead and Mahatma Gandhi and the recommendations of the Secondary Education Commission and the Indian Education Commission. (v) The relevance of Tagore’s emphasis on the
mother tongue both as the medium of instruction and education for proper apprehension and understanding of the ideas received and the expressions of the same was beyond all questions.

Syama Prasad was highly in agreement with Tagore on all the above issues. He infact introduced the use of mother tongue right from the primary stage to higher stage, when he was the Vice-Chancellor of University of Calcutta.

KALAVATI DEVI’s study on the ‘Thoughts of Some Indian Thinkers during the Post-Renaissance Period’, (Ph.D. Edu., Avadh U., 1982.) was based on the original writings and speeches of the four-thinkers and the researcher tried to synthesize their views and examine them critically. The investigator’s observations were: (i) Pandit Nehru was a liberal-minded person and he believed in the equality of educational opportunity for all. His views were very democratic. During his time there was all round quantitative and qualitative improvement as regards the different aspects of education. However, during his regime there was greater expansion of facilities for the children of the rich than for those of the poor.

(ii) Zakir Husain gave a practical shape to the ideas of Mahatma Gandhi and because of his efforts the basic education was accepted as a part of the national system of education. It was further observed that Zakir Husain tried to connect education with the needs of the country. (iii) Radhakrishnan’s thinking had been influenced by Indian religion and Indian culture. But at the same time, his knowledge about the working of Western institutions had also influenced his way of thinking. Consequently, in his writings there was a synthesis of Indian and Western thinking. (iv) Acharya Vinoba Bhave had been profoundly influenced by the Gandhian philosophy, which he explained and extended. The plan for the Reconstruction of Education as proposed by Vinoba Bhave was very sound, scientific and practical and if it was accepted it could lead to the elimination of most of the evils in our educational system.

Here also, the researcher found a relation of the above with that of Syama Prasad’s idea of nationalistic education based on science and practicability.
PURANDARE, P.G. made a study on ‘Rabindranath Tagore’s Educational Philosophy’,(Ph.D. Phil., Poona U., 1982.) The objective of the study was to make a critical analysis of the ideological contributions of Rabindranath Tagore to the educational practice in India. The main principles of his educational philosophy were freedom and harmony with the natural and human surroundings. He emphasized the vocational education too, through Sriniketan and Santiniketan. Tagore’s views on women’s education was also note-worthy.

As a contemporary, Syama Prasad Mookerjee highly appreciated the ideologies of Tagore. He, therefore, stressed the need of vocational education as well as women’s education to make a full circle of the education system. In fact, he constantly kept in touch with Tagore for the furtherance of his own work concerning the Calcutta University.

In GUPTA, R.P.,’s ‘Study of Educational Thoughts of Swami Vivekananda’, (Ph.D. Edu., Rohilkhand U., 1985.) an investigation was designed to study the educational thoughts of Swami Vivekananda and to examine their usefulness for the reorganization of the educational system. The researcher concluded that (i) Swami Vivekananda laid stress on physical and mental development of students. (ii) Education should be preparation for life. (iii) Education should develop a feeling of nationalism and international understanding. (iv) Education should lead to development of character. (v) Education should be free and compulsory. (vi) Mother-tongue should be the medium of instruction. (vii) Education should make students self-dependent. (viii) There should be no state control over education. (ix) There should be equality of educational opportunity for all. (x) Education should be according to the aptitudes of the students. (xi) Curriculum should include religious education, Vedantic education, physical training, philosophy, geography, history, science, technical subjects, vocational training, art, music, home science, etc. The findings imply: (i) Suitable changes should be made in our school curriculum. (ii) Stress should be laid on Indian culture and the Indian value system. (iii) Education should aim at fulfilling the needs of present-day Indian society. (iv) Stress should be laid on improvement of the place of teachers in the society. (v) Education should be
free and compulsory for all. (vi) There should be separate schools for boys and girls. (vii) Stress should be laid on programmes for adult education.

The study of R.P. Gupta on educational thoughts of Swami Vivekananda revealed that, these thoughts were highly recognized by Syama Prasad as the pathway to a national system of education.


Dr. Zakir Husain always felt the need to reconstruct education in order to meet the social and political aspirations of the people. He perceived a deep and living interrelationship between the school and the society, and, therefore, took into consideration not only the immediate needs of the emerging society, but also drew inspiration from the socio-cultural heritage while developing his educational ideas. He was, however, quite sore at the way the socio-political situation in the country was taking shape for the worse during the first part of the twentieth century, especially when its colonial rulers sought to thwart the wheel of progress in a number of obvious ways, including communal riots, dragging India into world wars, the ‘divide and rule’ policy, etc. Dr. Zakir Husain found the Western system of education narrow and limited in its objectives, thin and anaemic in content, and weak in the context of our national life.

The above work points out that the then political situation craved for a nationalist system of education. Syama Prasad Mookerjee caught the wheel at this very juncture and tried to turn it in the desirable direction with his various reforms in the system of education.

SANAYAL, MEERA studied on ‘The Rama Krishna Mission and its Impact on Contemporary Indian Education’, (Ph.D. Edu., Luc. U., 1986.) The study aimed at bringing out the problems people faced at the time of the appearance of Rama Krishna Paramhans and highlighting his special endowments and his contribution in the field of education. The main findings of the study were: (i) Rama Krishna emphasized that man possessed divine qualities and efforts should be made to
develop these qualities. (ii) Stress should be laid on the dignity of labour. (iii) Stress should be laid on preservation of Indian culture. (iv) School curriculum should develop cognitive, connative and aesthetic abilities. (v) Scientific and technical development should not be neglected. (vi) School curriculum should include knowledge of health and hygiene, general understanding of community as well as social life of the people. (vii) There should be close cooperation between the teachers and the students. (viii) Stress should be laid on both the theoretical and practical aspects of science. (ix) Education should lead to development of sincerity and honesty. (x) Stress should be laid on conversation, story-telling and demonstration as methods of teaching. (xi) Schools should plan activities for constructive work for the welfare of the society. (xii) Rama Krishna laid stress on synthesis of East and West. (xiii) Though basically a religious organization, the Rama Krishna Mission’s social role is equally important. (xiv) In spite of limitations of funds and scarcity of dedicated workers, the Rama Krishna Mission is rendering significant educational services to the country.

Syama Prasad stressed on the preservation of Indian culture, along with western education. Alike the mission, he too gave great emphasis on social and youth welfare. Again, he was the first one to realize the need for practical education side by side with theoretical study.

MISRA, SHIVA SARAN in his ‘Critical Study of Educational Philosophy and Teaching Method of Swami Vivekanand’,( Ph.D. Edu., Avadh U., 1986), showed the main objectives of the study as (i) to study a new education philosophy (Vedant darshan) for giving a sound footing to the present Indian educational system, and (ii) a study to evaluate the usefulness of Swami Vivekananda’s educational thoughts in the changing circumstances. The study revealed: (i) Swamiji had great faith in the Vedas and Upanishadas. He was great supporter of Indian culture and was against the British educational system in India. He directed all his efforts towards propagating the Vedant philosophy in the modern context in India and abroad, and established the Ramkrishna Mission Math and the Vedanta Society. (ii) Swamiji wanted to liberate humanity from suffering and frustration. He also
wanted people to be economically well off. Education was a means for him to fulfil these goals. (iii) Education according to him was not only a collection of various bits of information but was a manifestation of the individual’s inner capacities. (iv) Along with spiritual education, Swamiji emphasized vocational education also. In a broader sense, this was his basis for curriculum design (v) Methods of teaching, according to him included contact, concentration, self-experience, question-answer, etc. These were evaluated in the modern context and were generally found useful. (vi) He advocated the mother-tongue as the medium of instruction at the lower level, but at the higher level other languages could be used. He strongly favoured the study of Sanskrit. He criticized the annual examination system and instead advocated a comprehensive evaluation system. (vii) Institutions established by him were valuable for a democratic set-up. (viii) Strong moral character and a positive attitude towards pupils were essential for teachers. The pupil occupied a significant place in teaching-learning process. Inter-personal relations between a teacher and his pupils were most desirable. He emphasized self-discipline and gave significant suggestions for overcoming various problems in the Indian educational system. (ix) Swamiji’s thoughts had a balance of idealism and pragmatism, and was found to be of great use in the present Indian set-up.

Most of the above mentioned revelations of Swamiji were very similar to that of Syama Prasad’s concept of a national system of education which was essentially democratic.

SHARMA, UMA RANI made a comparison of the educational ideas of Sarvapalli Radhakrishnan and Bertrand Russel. (Ph.D. Edu., Univ.of Allahabad, 1989). The study sought to compare the philosophical and educational ideas of Sarvapalli Radhakrishnan and Bertrand Russel.

The aims of school education for Bertrand Russel were to help the pupil to reveal the mysteries of nature; use his leisure wisely; excel in various vocational skills; earn his livelihood; acquire all the qualities of a good citizen. He pleaded that knowledge should be imparted for intellectual purposes. Sarvapalli Radhakrishnan emphasized moral and spiritual training. Both philosophers stressed the need of
arousing motivation among children. Both philosophers laid stress on games and sports for the healthy development of the body. Radhakrishnan outlined a curriculum for university education. However, Russel did not plan any such curriculum. In the case of teachers, Russel gave higher priority to research. Radhakrishnan, however, felt that teaching was more important. Radhakrishnan was more concerned for women’s education vis-à-vis Russel’s idea in this regard. Technical education should be popularized for the perfect growth of modern India. Agricultural colleges should be fit enough to raise the agricultural prosperity of the country. Students and youths should prepare themselves for the responsible citizenship of tomorrow.

Studying the above abstract, the researcher felt that Syama Prasad Mookerjee tried to establish the fact that without technical education, the system as a whole could not proceed. He stressed that students very well required a broader outlook in the education system so that it was easier to face the world appropriately.

DHAL. P., in the study ‘A comparative study of the educational philosophies of Rabindranath Tagore and Maharshi Aurobindo’, (Ph.D. Edu., Rohilkhand Univ., 1990.) discussed that both Tagore and Aurobindo emphasized ‘truth’, ‘beauty’ and ‘goodness’ as the ideals of education. They stressed that education must develop equally with the body, the feelings and the intellect. Both advocated that the medium of education must be the mother tongue. Education must be based on Indian culture, literature and fine arts and due importance be given to co-curricular activities. Both Tagore and Aurobindo were supporters of women’s education. They emphasized that there should be no differential curricula for boys and girls. Both thinkers supported religious education. They defined religion as love and respect for all mankind. Tagore suggested that education must be achieved through nature. However, Aurobindo opined that books were important for providing systematic knowledge. As regards teaching methods, Aurobindo suggested the “successive method of teaching”. Both felt that the teacher must be a guide for the students. Both preferred self-discipline.
The researcher found that the study of Syama Prasad’s ideas revealed, that he too wanted the medium of education to be the mother tongue and aimed at a systematic knowledge provided by appropriate books.

NAND, VIJAI in’ Educational idea of Dr. Rajendra Prasad and their relevance to modern India’, (Ph.D. Edu., Agra Univ. ,1992) emphasized that the research work concentrates on identification of the educational ideas of Dr. Rajendra Prasad and their importance to the present society. Dr. Rajendra Prasad pleaded for healthy nationalism and preparation of youth to serve and work for the freedom of the country with the ultimate aim of the youth to dedicate themselves to the cause of the country. Dr. Rajendra Prasad’s ideas reflect a deep desire to improve the education system in general and educational standards in particular.

One of Syama Prasad’s main clause in the educational programme was the welfare of the youth. He believed that they were the only ones who could succeed in taking a nation further to the steps of development.

KAUR RAVINDER JEET, 1992, in the thesis ‘A comparative study of the educational philosophies of Sri Aurobindo and Mahatma Gandhi and their relevance to the modern educational system’ has been studied by the researcher. The study compares the educational philosophies of Sri Aurobindo and Mahatma Gandhi and discussed their relevance for the modern education system. The major findings of the thesis include that Sri Aurobindo stressed an integrated curriculum which should include activities, subjects and spiritual experiences, all in a unifying whole. Mahatma Gandhi stressed that all the subjects should be taken from day-to-day materials so that they could be linked with the past and taught in such a way so as to make them useful in the future. Whereas, Sri Aurobindo suggested reading, writing, history, geography, mathematics, music, painting, photography, psychology, as an overall view of modern science and rules of conduct, and recommended English as the medium of instruction. However, Mahatma Gandhi suggested the mother tongue as the medium of instruction. The theories of both of them are relevant in respect of national and international integration, value education, non-formal education for rural and unorganized sector. The educational
philosophies of both have several commonalities in respect of concept of education, aims of education, curriculum, methods of teaching and the role of the teacher, regard to the usage of the mother tongue and the concept of science studies.

DAS BISWAS, YAGNASENI., in the thesis ‘A study on Sir Asutosh Mukhopadhyay and development of Calcutta University,(Ph.D. Edu., C.U., 2006.) expressed on how Sir Asutosh developed the University to a status which found a prestigious place in the country. Another research work titled “A comparative study on educational philosophy of Swami Vivekananda and John Dewey”. was an attempt to compare the educational philosophies of Vivekananda and Dewey and find out how far their educational ideals have found place in National Policy on Education, 1986 (Bharati, D. Vijaya. 1999.) A study on “teeming millions” (Sharma, 1999) in Sixth Survey Reports states the status and aim of education before independence, under colonial rule, and the change in the perspective after independence, till the present century. It stated that education in the country during colonial rule served the administrative purpose. Yagnaseni Das Biswas’s study on Sir Asutosh Mukhopadhyay and development of Calcutta University has thrown light on Sir Asutosh’s great contribution in the field of education. This research is of great relevance to the researcher as it deals with Sir Asutosh’s contribution in the field of education and the University at large.

Here it may be said, that Syama Prasad continued his father’s legacy, and put all his life and effort towards bringing about a national system of education as against the colonial system.

SARKAR, DEBJANI.’s study on Sir Asutosh Mukhopadhyay, Calcutta University and the development of Nationalism in Bengal, (Ph.D. Edu., C.U., 2013.) was found to be related to the present study. Sir Asutosh Mukhopadhyay was undoubtedly the outstanding figure in the history of higher education in India. He grew up in the formative period of Nationalism. He was keen to bring India to the midcurrent of modern intellectual life and combined in rare perfection, reverence for India’s intellectual tradition with a passionate pioneering zeal for modern studies. The greatest work of Sir Asutosh lay in the sphere of University education.
He understood that autonomy and freedom is necessary. So he wanted to make the University of Calcutta free from external control, free from British rule. But he was not in favour of National Education Movement which started in Bengal during his Vice-Chancellorship. He had the realization that a Nation cannot be lifted all of a sudden to a higher plane. He was free from racial, sectarian and provincial narrowness and helped to make the University a truly National Institution in that period. Sir Asutosh ‘The Tiger of Bengal’ as referred by many great people of the time is certainly unforgettable. The ideas infused by him related to University education still hold a permanent place in the University. Sir Asutosh is very much remembered and honoured by the University of Calcutta which is proved on several occasions. A study on Sir Asutosh Mukhopadhyay and Calcutta University during the period of development of Nationalism in Bengal is very relevant with the scope of historical research. The researcher has undergone a thorough analysis of both primary and secondary sources of data while doing the work. In the present study since the historical documents are mostly written materials, the status of the author in the context of the event is ascertained. Sir Asutosh believed that Nationalism might be achieved through education. In fact our debt to Sir Asutosh particularly in respect of expansion of higher education is beyond measure. Bengal as well as India will remember this great person for years to come.

Syama Prasad was the fittest successor to his father, in many ways. He was well groomed in the running of the University of Calcutta. Of course, he differed from his father regarding the national education movement. Syama Prasad brought about several changes in the University in respect of higher education, like his father.

SARKAR, KAVITA. studied on ‘Henry Louis Vivian Derozio- The Revolutionary Educator of Indian Renaissance’, (Ph.D. Edu., C.U., 2013.)

Henry Louis Vivian Derozio was one the most remarkable personalities of the nineteenth century Bengal Renaissance. He played a great role in bringing about a regeneration in Bengal at a time when Indian society was gripped in darkness of ignorance, superstitions, irrational orthodoxy and prejudices. He has a just claim of being the inaugurator of western learning in India. The patriotic tradition initiated
by him in Indian poetry continued to flow throughout the 19th and 20th century. He was successful in imbining his students with a desire of knowledge for truth. In spite of a number of contributions made by Derozio within a very short span of life of 22 years, 8 months and 8 days, his efforts have not being duly acknowledged. A misconception still persists that Derozio and Derozians were a group of errant people, steeped in extreme Anglicism who were indifferent to the needs of their country and lived an intemperate life. The present research work has tried to make an impartial assessment of Derozio and his contributions.

From all these relevant sources the researcher has found out that:

- Derozio was much ahead of his times. The conservative orthodox Hindus out of their own bigotry and prejudices failed to appreciate the progressive ideas initiated by Derozio and he was made a scapegoat in a very unhappy situation.

- Derozio’s concept of education, his method of teaching, his selfless love and devotion for his pupils, his independency of spirit and his zeal for social reforms remains unchallenged. At present when the Education system has driven young minds into unconsciousness where they fail to understand the significance of the past, the realities of the present and the mission of the future, - the teachings of Derozio are highly relevant.

Derozio’s zeal for social reforms matches with that of Syama Prasad Mookerjee. Both of them were highly progressive in their thoughts regarding education. Again, both of them came out of conservatism and showed a great deal of devotion to the pupils.

2.2. Review of books

The book is written by SINHA, DR. DINESH CHANDRA., on Kolikata Bishyabidyalay (1857-2009)’.

The author throws light mainly on the farsightedness of Syama Prasad Mookerjee regarding education and its policy in the Calcutta University. Syama Prasadhas been described as a total patriot and his ardent desire to uphold the welfare of the
Review of Related Literature

youth, in a free country has been discussed. Along with this he tried his utmost to fight unemployment, through proper provision for education and its relation with industrialization at large. In this book, the researcher comes to know about how Syama Prasad tried to foster in the youths, the love for their motherland. The author discusses the various aims of education according to him, such as, the use of mother-tongue, liberal education, teacher facilities, education according to needs of the society, relation of education with the political status, mass education, etc. Syama Prasad declared that western education had broadened the outlook of many, to a great extent. While going through this book, the researcher found that he stood for national education, which encompasses education right from the lower to the highest level. Lastly, he throws light, on how Syama Prasad was so enthusiastic in celebrating the Foundation Day of the Calcutta University for the very first time.

ROY, SRI KALIDAS had written a book named ‘Syama Prasad’.

In this book, the author upheld the illuminating life of Syama Prasad. Most of his work and contribution has been forwarded with ample proof, like, letters, diaries, etc. Here, we see Syama Prasadas a leader, bent on to the service to his motherland. Multifaceted, as he was, the author throws light on him as a student friendly educator, highly intellectual, a protester against the policy of war-fare of the British, his resignation from the Ministry, a savior for the relief-work during the Bengal famine, the sole fighter against Partition of India, supporter of the Bengal Partition, solving the problem of refugee, etc. The researcher comes across other few activities of his, such as,- Syama Prasad’s proposal for mixed economy while he was in the Central Cabinet, his establishing a new party ‘Jansangh’ and lastly, being a martyr, to prevent the further partition of India. The researcher in her work, studies the above facts in the various chapters of the thesis.

ROY, TATHAGATA in ‘The Life and Times of Dr. Syama Prasad Mookerjee- A complete Biography’, had thrown light on the complete life of Dr. Syama Prasad Mookerjee. He is projected as an educationist first, and then a politician, religious and social reformer, and a humanitarian. As an educationist, which he actually was in his first phase of life, had risen to great heights, especially in relation to Calcutta
University. In the last fourteen years of his life, he was forced into politics for his being an ardent nationalist and a true patriot. While choosing to fight against the then political current, he got himself entangled into many controversies. This book, tries to reason out for the same. Dr. Syama Prasad was totally devoid of any religious or communal bias. He, infact was capable of clear thinking and there was no space for hypocrisy. He was extremely courageous, and braved all sorts of adversaries especially in the political situation at that time. The researcher, got an exhaustive information from this book. His activities in the Calcutta University and his contribution in various fields, both educational and political, has been studied and analyzed.

CHATTERJEE, PRASHANTO KUMAR., wrote on Dr. Syama Prasad Mookerjee and Indian Politics, which was published in 2010.

In this book, the author has projected Dr. Mookerjee as a remarkable figure in the pre-independence as well as post-independence Indian political scene. The author stressed on the fact that by bringing together the nationalist forces in Bengal, he was successful in ousting the League Ministry. He challenged the onslaught of the Muslim League and the British Government with his sheer nationalism, realism and patriotism, trying to bring about the unity of the nation. One of his main contribution was his saving half of Punjab and Bengal from being taken to Pakistan, during the partition of India. He laid a very strong foundation of industrial development in India, when he was the Cabinet Minister, after independence. When he resigned in 1950, he formed a party known as Bharatiya Jana Sangh, which is a living memorial of Syama Prasad Mookerjee.

The researcher was enlightened with Syama Prasad’s political career mostly.

BANERJEE, DR. ANIL CHANDRA., had written a book titled, ‘A phase in the life of Dr. Syama Prasad Mookerjee 1937-1946’

The author has used important documents available at the time, specially the Transfer of Power documents. This book is mainly based on the diaries of Dr. Syama Prasad Mookerjee along with the background of his family. The author also
throws light on the role of Sir Asutosh Mukherjee in influencing his son, in many aspects. The time span 1937 to 1946, was the most active period in the political career of Dr. Mookerjee, as he had become an outstanding personality in Indian politics by then. The book deals with a period wherein, he became the minister of Bengal in the Progressive Coalition Ministry, his resignation on the issue of differences in policy with the Governor of Bengal, his role during the World War, Bengal famine etc. Dr. Mookerjee’s idea of nationalism and nationhood becomes clear in his speeches and diaries. On the other hand, he was a farsighted educationalist and an uncompromising leader.

The researcher, likewise, studies this same time line, in her study. Right from his being elected to the Bengal Legislative Assembly, till his being the member of the Constituent Assembly from Bengal, his outstanding educational as well as political contribution has been studied. The fact, that Syama Prasad organized a movement which led to the retention of a portion of Bengal in the Indian Union, has been discussed as well. Finally, the book highlights many of his other political activities, such as, forming the National Democratic Party, in 1952, the forming of the Bharatiya Jan Sangha, his protest in the Parliament regarding the restriction of Fundamental Rights, etc. Finally, we come to know about his detention in Kashmir and his tragic death in 1953.

The researcher went through the, ‘Selected speeches in Bengal Legislative Assembly 1937-1947’, given by Dr. Syama Prasad Mookerjee.

This publication mainly deals with the formative years of his becoming an all time great Parliamentarian. He entered the Bengal Legislative Council In 1929 from the Calcutta University Constituency. He resigned from this post in 1930, only to be re-elected as an independent candidate. From this book, we get to know, how he went against the motion of making separate electorate system, with the dreaded Communal Award. Along with the tussle for power by the Hindus and Muslims alike, the education system became very vulnerable, as the Muslim League was bent upon taking control of the education system in Bengal, as well as to weaken the Calcutta University. At the end, when the Secondary Education Bill was
presented, he could not tolerate this, as he thought this was just a step to communalize education. So, he went ahead to arouse public opinion against the League’s ill intention.

2.3 Conclusion

On the basis of the study of related literature it was found that there is no research or any significant study on Syama Prasad Mookerjee as an educationist or as a nationalist. Hence the researcher felt that this is a new area of research study, though, quite a few Indian philosophers and educationists did nurture similar ideas as that of Syama Prasad’s.
Reference


“If Bengal is again to play her part in the remaking of India, she must produce through her educational institutions, a race of men and women, strong in mind and body, true, resolute and self-reliant.”

- Dr. Syama Prasad Mookerjee