CHAPTER - III

EVOLUTION OF EDUCATIONAL POLICY IN INDIA
The development of education is a continuum, which gathers its past history into a living stream, flowing through the present into the future. It is essential to see the historical background of educational development to understand the present and visualize the future. Hence the present Chapter aims to briefly look at educational developments from the ancient 2nd millennium BC to the modern period.

The development of the education system in India can be broadly divided into three stages

1. Pre British period
2. British period
3. Post Independence period.

While discussing about the pre-British period, a brief attempt has been made to see the evolution of education from the 2nd millennium BC up to the Muslim invasions. Focus is made on the character of education, the role of state (king), religious heads, institutions and people, and its accessibility to the larger community.

Education in Indian Classical Cultures — Ancient Period:

India is one of the ancient civilizations of the world. About the 2nd millennium B.C. the Aryans entered the land and came into conflict with the ‘dasas’. The non-Aryan tribes dominated them in all spheres. In the course of time, this led to the emergence of ‘Chaturvarna’ (four varnas) system in which ‘dasas’ were absorbed as ‘sudras’ or domestic servants. By about 500 B.C. the classes became hardened into castes. This was a typical hierarchical society. In it religion played a vital role. It even influenced education. The study of Vedic literature was indispensable to higher castes.

The stages of instruction were very well defined - up to the age of seven at home, from eight to 16 at school and then at a university. During the first period, the child received primary education at home. Formal schooling, however, began with a ritual known as ‘Upanayana’ or thread ceremony, which was more or less compulsory for the three higher castes (at a later stage it was exclusively confined to the Brahmins). The ceremony marked the beginning of secondary education. Then the boy would stay at the preceptor’s ‘ashrama’ or house. Study at this stage consisted of the recitation of the Vedic mantras’ or hymns and the auxiliary sciences, phonetics, grammar, astronomy, prosody and etymology. The important point to note here was that the character of
education differed according to the needs of the caste. For a boy of the priestly class, there was a definite syllabus of studies. The ‘tryi vidya’ or the knowledge of the ‘vedas’ was obligatory for him. The period of studentship normally extended to 12 years. Those who wanted to continue their studies joined a higher center of learning or a university presided over by a ‘Kulapathi’ (founder of a school of thought). Advanced students would improve their knowledge by taking part in philosophical discussions at a ‘Parishad’ or academy. Some historians speculate that these centers mark the genesis of ‘university education’. Education was not denied to women in principle but normally girls were instructed at home. The method of instruction differed according to the nature of the subject. The first duty of the student was to learn by heart the particular veda of his school. Every word and line of the text had to be learned from the lips of the teachers, and so correct pronunciation was stressed. In the study of such literary subjects as law, logic, rituals and prosody, comprehension played a very important role. The third method was the use of similitudes. They used to tell a fable or story to illustrate some doctrine. This was usually employed in the personal spiritual teaching relating to the ‘Upanishads’, or conclusions or ‘Vedas’. Dialogical method or catechism which was a compendious system of teaching drawn up in the form of questions and answers, or discoursing was the method in higher learning or the teaching of “Sastras” (sciences). Memorization also played a significant role.

The exclusiveness and formalism of the Brahmocratic system by the end of 6th century B.C. and discarding the right of the *Upanayana* to other castes antagonized the other larger sections. This led to the emergence of two new religious orders, Buddhism and Jainism. Mahavira and Buddha did not recognize the supremacy of ‘Vedas’. They imparted education in the common language of the people irrespective of caste, creed or sex. It was a mark of development.

Another important mark of development in the history of education in India, was the establishment of the imperial Nanda dynasty in 413 B.C. Afterwards a stronger Mauryan dynasty, shook the very foundations of the Vedic structure of life, culture and polity. There were changes in the hierarchical structure of society and in its occupational rigidity. This produced changes even in education. Schools were established in growing towns and students were chosen freely, not according to caste, and teachers admitted students of all castes. During this period Takshashila (which was a great centre of learning,) acquired international reputation. This institution included special institutions of law, medicine and military science.
The 500 years from the 4th century A.D. to the close of the 8th, under the Guptas, Harsha, and their successors is a remarkable period in the history of education in India, during which the universities of Nalanda and Valabhi were established and there was significant advancement in the field of Indian sciences, mathematics and astronomy. The other great centers of Buddhist learning in the post Gupta era were Vikramasila, Odantapuri and Jagaddala.

Development prior to Muslim invasions began in the 10th century. Nearly every village had its schoolmaster, who was supported by local contributions. The Hindu schools of learning, known as ‘Pathasalas’ in Western India and ‘Tolos’ in Bengal, were conducted by Brahmin acharyas at their residences. Each imparted instruction in an advanced branch of learning. Larger or smaller establishments, specially endowed by ‘rajas’ and the other donors for the promotion of learning, also grew in number. The usual centers of learning were either some king’s capital such as Kanauj, Dhar, Mithila, or Ujayani, or a holy place, such as Varanasi, Ayodhya, Kanchi or Nasik. In addition to Buddhist Viharas (monasteries), there sprang up Hindu ‘maths’ (monk’s residences) and temple colleges, and ‘agrahara’ villages (where spiritual and pedagogic functions are performed by learned Brahmins) in different parts of the country. It is noticed that the growth of temples in India was an indication of growth of education. This is because religion dominated education. It should be noted that girls were usually educated at home and vocational education was imparted through a system of apprenticeship.

Indian society at the end of the 18th century was essentially a feudal society. It was stratified, hierarchical and inegalitarian. There was a small group of well to do persons at the top consisting of feudal overlords and their dependents and supporters, the higher castes, cultivators of large tracts of good land, traders, merchants, and money lenders. The bulk of the population was underprivileged and poor. Few women could rise to the highest positions in society. The scheduled castes and who were treated as untouchables, and scheduled tribes who were not integrated into the mainstream of the society, turned into the lowliest, the poorest and the most exploited groups. The socio economic background of the society is itself reflected in the educational policy.

The princely governments of the day did not accept any responsibility for the education of the people and all their educational effort was limited to the provision of some financial support to learned persons and institutions of higher learning mainly on
religious considerations. These institutions were administered by a small priestly class, in which some elementary education was also imparted, to the well off sections. The principal means of education was non-formal. It was vocational in character and students generally obtained it working at the family occupation. The girls did not go to schools. They learnt the art of home making, child rearing and participation (where necessary) through an apprenticeship in the family. It was social status that determined an individual’s access to education, as well as its type and extent, rather than vice versa. The objective of the system was not to promote vertical mobility but to educate individuals to their pre determined status in society. J.P. Naik pointed out the elitist nature of education and the nature of its exploitation, while saying that the educational system also made a distinction between intellectuals who did not work with their hands but received formal education and workers who produced wealth with the sweat of their brow but were not supposed to be in need of formal education. This created two classes i.e. the exploiters and the exploited. Unfortunately education became a negation of social justice.

At the beginning of 19th century, the following were two types of indigenous Indian educational institutions- schools of learning’ which more or less can be equated with colleges of modern type. i.e. a) Pathasala of the Hindus and the b) Madrassahs of the Muslims, and elementary schools which were again of two types i.e. a) Persian Schools, b) schools teaching through modern Indian language.

Both the Pathasalas of the Hindus and the Madrassahas of the Muslims, received assistance from rulers, chieftains, and opulent or religious citizens. They were medieval in character, used a classical language (Sanskrit, Arabic or Persian) as the medium of instruction, and imparted thought on traditional lines. Generally these institutions were attached to a temple or mosque. The State had nothing to do with the governance of these institutions. The chief objective of these institutions was to produce ‘Moulvis’ or ‘Pandits’. These institutions were replicas of conservatism, obsolete ideals and methods of instruction. Elementary schools were the main agencies for spreading of mass education namely the three ‘R’ s. These institutions were for fulfilling the mundane requirements of the petty Zamindars, Banias and well to do farmers. A small number of girls of upper classes and children of these communities formed the large majority.

The merits of this system were its adaptability to local environment and the vitality and popularity it had earned, by centuries of existence under a variety of economic
conditions. The narrow curriculum, traditional methods of instruction, exclusion of girls and poor students were some of the defects of these institutions.

The colonial interests of the British shaped the then educational policies of India.

**Education under British Rule:**

As it was mentioned earlier the development of education system during the British period was determined by the needs of the colonial powers. The end of the 18th century and the beginning of the 19th century was the period of consolidation of English capital in Europe and England. Corresponding to this, the emerging intellectual opinion argued for the spread of English language and culture in the colonies. The Utilitarians, Evangelists and liberals from their own standpoint of view, favored the spread of English Education. The debate between the Anglicists and the Orientalists with regard to India was finally clinched with Lord Bentick asking Thomas Babington Macaulay for his opinion. In his famous note of February 2, 1835, Macaulay noted that selective natives must be educated “as interpreters between us and the millions whom we govern; a class of persons Indian in blood and colour, but English in tastes and opinion, in morals and intellect”.

Before the intervention of the British Government, the Christian missionaries spread education. Then the East India Company was compelled to do something for the spread of education. Enlightened Englishmen, enlightened Indian intellectuals, movements like Araya Samaj and Muslim reform movements also worked for the spread of education.

A month after Macaulay’s note, Bentick ruled that “the great object of the British Government was, henceforth, the promotion of European literature and science. All funds appropriated for the purpose of education would be best employed on education alone”. There were at least three important reasons that had significant bearing on the ruling of Bentick. The first was the increasing opinion and the recognition of the fact that the British could derive political benefit from English education. Amongst others who held this opinion, was Charles E. Trevenyan who in 1838, notes that “the spirit of English literature cannot but be favorable to the English connection” and argued that this would stop Indians from treating Britishers as foreigners and make them, “intelligent and zealous co-operators”
Secondly, the framing of the education policy was guided by the practical administrative needs of the colonialists. At the time of passing the 1833 Charter Act, the East India Company was in serious financial difficulties, one method suggested was to cut down expenditures on European employees and instead employ Indians at much lower salaries. The 1833 Charter opened the lower order Civil Service jobs to Indians. But this required English educated clerks. Hence the policy of 1835,

Thirdly, English education was also seen as an important basis for expanding the British market in India by reining English values and tastes. As Macaulay noted “but wearing our broad cloth and working with our cutlery, they should not be too ignorant or too poor to value and buy English manufactures”. Macaulay’s note, Bentick’s ruling and the establishment and growth of English education in India was an expression of the direct needs of the ruling colonial power. The education system in India, a legacy that continues till date, originates not because of any individual opinion but because of the contemporary needs of the Government.

In 1837, English replaced Persian as the official and court language, and in 1844 Hardinge announced preference for English educated Indians in the Civil Service. These two steps effectively sealed any growth of education other than English education.

The pursuance of these needs and the consequent rise in demand for English education, led to the forward of the despatch of Sir Charles Wood in 1854, which was popularly known as “Woods Despatch”. This recommended the setting up of the Universities of Bombay, Calcutta and Madras which were established in 1857. The recommendations reflected the needs of the ruling colonial powers to train a section of upper classes in higher education, and set up the administrative structure for education, which continues till date,

The following five decades saw a rapid expansion of educational institutions. At the turn of the century, confidential and semi confidential circulars were being issued to local authorities to curtail Government grants to universities and colleagues because British officers saw a direct link between English education and rise of the Indian nationalism. Following the murder of an officer at Poona, Lord Hamilton, Secretary of Atate wrote to Lord Curzon, “it is impossible to dissociate their ideas and their hatred of England from the course of education and training through which they have passed”
Consequently, Lord Curzon proceeded to initiate steps for reforming the education system in order to curb the growth of nationalism. The Commission of 1902, under the chairmanship of Sir Thomas Raleigh, and the Act of 1904 recommended various measures curtailing the growth of education and changing the composition of university administrative structure.

The education system, which the British had worked out to consolidate their rule, within four decades, produced results contrary to their expectations. The Curzon reforms reflected the fact that necessary changes had to be made corresponding to the needs of the ruling classes. This is only a brief description of official British educational policy in India. Now a brief mention is made about the efforts of some enlightened men and missionaries, to have a clear picture of the total educational development during this period.

After the establishment of British rule in India, some of the English intellectuals like J. Duncan and William Jones were attracted by Indian literature. The result was the establishment of the Asiatic Society of Bengal in 1784, Sanskrit College in 1791 and the starting of the Bombay branch of the Royal Asiatic Society in November 1804. People like Charles Grant, Lord Minto and some Christian missionaries had endeavored to establish English Schools before 1813. But the efforts of these people were not fruitful. The first attempts made by Europeans to impart education in India were the results of private benevolence and enterprise, and that too not to natives but to Christian children.

There was a lot of political unrest in universities. This was in fact an expression of the rising class the Indian bourgeoisie, and its aspirations. The Indian National Congress at its sessions of 1902, 1903 and 1904 adopted special resolutions condemning the Raleigh Commission. Indians on the senates took up the issue and Surendranath Banerjee and Gopal Krishna Gokhlae led protests in the streets.

The conflict between the contending classes found expression in the field of education. Jamshedji Tata visualized the need for scientific and technical manpower necessary for the development of independent capitalism, worked out a scheme for a research institute which culminated in the establishment of the Indian Institute of Sciences in Bangalore in 1909. The leaders of the Swadeshi movement started the Jadavpur Engineering College in 1907. Prior to this, the Victoria Jubilee Technical School was
established in 1887 and in 1904 an association was formed in Calcutta to send Indians to U.K., U.S.A., and Japan for higher studies in science. In 1906, the British turned down the proposal of the Madras Provincial Government for a Department of Industries and in 1911 rejected a bill moved by Gokhale for free and compulsory education.

The debates in educational policy reflected the clash of interest between the British and Indian bourgeoisie. While the former attempted to restrict education and impose a control with a view to stop students from taking active part in politics, the latter saw the advantages of expansion of higher education as strengthening the national movement and providing the human resources for the development of capitalism in Independent India.

Education since Independence:

After the Sargent Commission, there were no major commissions or reports in the British period. Even the Sargent Commission's Report did not see the light of the day. Following the transfer of power, the Central Advisory Board of Education (CABE) decided to set up two Commissions one to deal with university education and the other to deal with secondary education, recognizing the fact that the requirements of independent India would be different, and hence a restructuring of the system was imminent.

This decision came at a time, when the promises made to the people in the field of education during the freedom struggle, were to be implemented. Free and compulsory education up to the age of 14 was being debated in the Constituent Assembly, which ultimately found expression in the Directive Principles of state policy. That seems to have been worked out was that universal elementary education would be achieved by 1960, and necessary changes in the secondary as well as higher education would have to be made in accordance with the needs of an independent India.

University Education Commission 1948:

The first Commission to be appointed was the University Education Commission in 1948, under the chairmanship of Dr. S. Radhakrishna, to report on Indian University Education and suggest improvements and extensions that would be desirable to suit the present and future requirements of the country.

The Commission, which produced a comprehensive and voluminous report, got for
itself the task of reorienting the education system to face the “great problem, national and social, the acquisition of economic independence, the increase of general prosperity, the attainment of effective democracy, overriding the distinctions of caste and creed, rich and poor, and a rise in the level of culture. For a quick and effective realization of these aims, education is a powerful weapon if it is organized efficiently and in public interest. As we claim to be civilized people, we must regard the higher education of the rising generations as one of our principal concerns”

Implicit in this was the task that was, also repeatedly Mated by Nehru, that the achievement of political independence must be transferred into economic independence.

The essential tasks of this Commission were in correspondence to the class needs i.e., to orient the educational system towards achieving economic independence and attainment of values to ensure an effective democracy.

Towards this end, the report of the Commission discussed the re orientation of higher education in relation to the five basic tenets of our constitution Democracy, Justice, Liberty, Equality, and Fraternity. The idea of the report was to mold “the education system as an ideological support to parliamentary democracy”.

On the question of economic independence, the report noted that, “There is an urgent need of technicians and for such occupations and skills all over the country, which will train a large growing body of ambitious youth for employment as technicians, in various existing industries. We are strongly of the opinion that each province should have a large number of occupational institutes, preferably one in each district, giving training in as many occupations as possible.

Secondary Education Commission (1952):

The recommendations of Dr. Radhakrishnan were reinforced by the Secondary Education Commission appointed in September 1952 with Dr. L.S. Mudiliar as Chairman. The report was submitted to the first Parliament in 1953.

Reflecting the needs of the ruling classes, the report in the chapter, Reorientation of Aims and Objectives, notes that one of the (India’s) most urgent problems is to improve
productive efficiency to increase the national wealth, and thereby to raise appreciably the standard of living of the people. The report went on to recommend the setting up of technical schools, polytechnics, strengthening multi purpose education, central technical institutions etc., in fact the infrastructure that would procure a large technical manpower. Establishment of multi-purpose schools was a major contribution of this Commission.

Education Commission (D.S. Kothari) 1964-66:

After the appointment of Mudiliar Commission, to deal with all aspects and sectors of education and to advise Government on the evolution of a National System of Education for the country, the Education Commission was appointed under the chairmanship of D.S. Kothari. Based on this Commission's report, the National Policy on Education 1968 was formulated.

The Basic Approach:

This Commission reviewed the development of education in India in the modern period and particularly since Independence and came to the conclusion that Indian education needs a drastic reconstruction, almost a revolution, to realize the Constitutional goals and to meet the various problems facing the country in different sectors. This comprehensive reconstruction, said the Commission, has three main aspects

1. Internal transformation
2. Qualitative improvement
3. Expansion of educational facilities

Internal Transformation:

In the opinion of the Commission, "no reform is more important or more urgent than to transform education to endeavor to relate it to the life, needs and aspiration of the people". This is extremely significant because it is only such a transformation that can make education a powerful instrument of social, economic and cultural transformation necessary for the realization of our national goals. It is also urgent and has to be accorded priority over expansion because the greater the expansion of the traditional system of education, the more difficult and costly it becomes, to change its character.

The Commission has emphasized the following ten programmes to bring about this transformation:
1. **Science Education:**

Science Education should be made an integral part of all school education. Its teaching at the University stages should be improved and special emphasis should be laid on the development of scientific research.

2. **Work Experience:**

Work experience should be made an integral part of all general education. It should be oriented to technology, industrialization and the application of science to the production process including agriculture.

3. **Vocational Education:**

Vocational education should be emphasized, particularly at the secondary stage. At the lower secondary stage (age group 11-16) vocational education should ultimately be provided to about 20 percent of the enrollment. At the higher secondary stage (age group 17-18) such enrollment should be increased to 50 percent. In higher education, about one-third of the total enrollment may be in vocation courses. In particular, it is essential to emphasize the development of education and research in agriculture.

4. **The Common School:**

A common school system of Public Education which would provide equality of access to children from all social strata and which would be adequate in quantity and quality was proposed.

5. **Social and National Service:**

Some form of Social Service should be obligatory on students of all ages.

6. **Language Policy:**

In the development of all modern languages as the medium of instruction and for the administration in the respective states. Hindi as both official and link language and English and Russian as library languages. It further said that the three language formula should be modified; only the mother tongue should be compulsory at the lower primary stage, a second language should be added at the higher primary stage either Hindi or English, at the lower secondary stage, all the three languages should be studied mother tongue, Hindi (or a modern Indian Language in Hindi areas) and English; any two of these languages should be compulsory at the higher secondary stage and no language should be compulsory at the University stage.
7. *Promotion of National Unity:*

Curricula should promote National Unity and consciousness and international understanding.

8. *Elasticity and Dynamics:*

It observed rigidity and uniformity in the existing system. It suggested change in curricula, teaching methods and a large programme of in-service education for teachers and educational administrators.

Apart from full time education, part-time and own time educational programmes should be encouraged.

The education system should emphasize the development of fundamental social, moral and spiritual values. There should also be some provision, in a multi-religious, democratic society like that of India, for giving some instruction about the different religions.

9. *Qualitative Improvement:*

The Commission has emphasized the need for dynamic and evolving standards of education. For this purpose the Commission has recommended the adoption of the following measures.

1. *Utilization of Facilities:*

It suggested increasing the number of working days, lengthening the duration of the working day, proper use of vacations and creating a climate of sustained and dedicated work.

2. *Reorganization of Educational structure and Teachers status and Education:*

It recommended the 10+2+3 pattern and recommended substantial improvement in remuneration of teachers particularly at the school stage and the gap in the remuneration of teachers at different stages of education was proposed to be abridged.

3. The Commission recommended drastic changes in curricula, teaching methods and evaluation, with the scope for elasticity and dynamism. It proposed autonomous colleges and experimental schools which would be free from the shackles of external
4. **Selective Development:**

In view of the scarcity of money, material and men it advised the selective development of institutions. At the university stage, about five or six universities should be selected for intensive development, by locating clusters of centers of advanced study in them, and should be helped to reach internationally comparable standards.

**Expansion of Educational Facilities:**

The Education Commission at all stages has recommended expansion of education facilities, but more priority was given for internal transformation and qualitative improvement. The following programmes were recommended:

1. **Adult Literacy:**

A part-time course of about one year’s duration should be conducted for all children in the age group of 1-14 who have not attended school or left it before attaining literacy.

2. **Primary Education:**

Good and effective primary education should be provided to all children. The objective of the educational policy should be to provide five years of such education by 1975 and seven years of such education by 1985:

3. **Secondary and Higher Education:**

This should be expanded on a selective basis and the output of educational institutions should be broadly related to manpower needs or employment opportunities.

It is criticized that the Commission did not give a clear picture of “development”, that is, of the future society we should strive to create in the country, and the steps to be taken to create it. It is further argued that while the Commission did prepare a fairly good blueprint of the national system of education, its report did not highlight the close links between education and society. Nor did it elucidate how the dialectical process of education leads, to a strengthening and perpetuation of status quo, and to social change and development.

The report was in fact a reflection of the social and political expression of the economic crisis of the period. On the one hand it made recommendations that reflected the democratic aspirations of the Indian masses regarding free and compulsory education, increasing financial out-lays for education etc., and on the other recommendations leading to the restriction of higher education.

The Policy Resolution, following the submission of the report, was adopted in 1968.
at the time when the economic crisis arising out of the capitalist path of development was finding sharp political expression. The Education Policy Resolution of 1968 in fact has very little to do with overall recommendations of the Kothari Commission. The following six recommendations of the Commission were picked up by the government and intensive efforts were made to implement them:

1. Use of regional language as medium of instruction at the university stage.
2. Non-formal education.
3. Education for the people i.e., Elementary and Adult Education.
5. 10+2+3 Pattern.
6. Teachers salaries.

The proposals like new priorities in educational development, differential systems of grants in aid, continuance of education as a subject in state list etc., attracted wide attention but were not implemented.

I). Banaras Hindu University Inquiry Committee 1969:

In relation to governance, the government found the Kothari Commission lacking in many respects and appointed this Commission in 1969. The recommendations of this commission regarding the appointment of Vice Chancellors, structure and composition of university grants etc. which gave the state a greater control over the administration of higher education, corresponded to the ruling classes interest and hence was implemented.

The increasing general drive towards authoritarianism in the country, by the ruling class and its government, penetrated even the field of education. Also recognizing the need to effectively control education and educational institutions, one of the major developments carried out was the Constitutional amendment during the Emergency to remove education from the state list and place it in the concurrent list.

The formation of the Janata Government, after the defeat of the Congress in the 1977 elections, saw another attempt at tailoring the educational system with the Draft Education Policy of 1979. This emphasized among other things non-formal education, giving the Gandhian model as the ideological support to its argument. With the early fall of the Janata Party, this education policy was not adopted by the government successfully.

An attempt to study various aspects dealt by the Draft National Policy of Education (1979) is important, since it is the only policy at the cent**, which was framed by a political party other than Congress, even though it survived for a short period.

The Draft National Policy on Education 1979 states that an ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities, and promote their awareness of social and human values, so that they can develop a strong character, live better lives and function as responsible members of the society. It should strengthen values of democracy, secularism and socialism. Education should promote national unity, pride and cultural heritage, and faith in the country’s future. The effort must be to inculcate scientific and moral values and facilitate the pursuit of knowledge.

The impact of Gandhiji’s “Basic Education” was very much there on the Draft National Policy 1979. It talked about moral education and socially useful productive work as part of education. It said that the content of education at all levels needs to be recast so as to make the educational process functional in relation to the felt needs and potentialities of the people”. It should bridge the gulf between educated classes and masses and overcome feelings of superiority, inferiority and alienation.

Regarding elementary education, it proposed universal elementary education up to the age of 14, as laid down in the Directive Principles of the Constitution, to be achieved through formal and non-formal methods. At the elementary stage the curriculum must be capable of catering to the requirements of a wide range of learners and learning circumstances and built around local situations. Incentives such as mid-day meals free textbooks, and uniforms should be provided to poor pupils. Special attention should be given to the education of girls and children of scheduled castes and tribes. It proposed the common school system. The main feature of it was the neighborhood school plan to promote common interests and social integration apart from providing quality education.

Much emphasis was laid on Adult Education, which the policy treated as an integral part of the Revised Minimum Needs Programme (RMNP). It is aimed at not only acquisition of literacy and numeracy, but also functional development and social awareness with a view to cultivating the habit of self-education.

Secondary Education:

It suggested improving the quality of secondary education to enable a student to enter life with self-reliance and confidence. At this stage diversification of education programmes is desirable. Secondary education should be comprehensive both to be
terminal, for those who do not want or cannot proceed for further education, and to have a strong academic foundation for higher studies, for those who show intelligence and aptitude for that education. It suggested earlier foundations of vocationalization of secondary education through socially useful productive work with an accent on practical work becoming an integral component of the elementary school curriculum.

Higher Education:

Higher Education assumed importance in view of its contribution to national development. It preferred relieving pressure on higher education, containing the proliferation of non-viable institutions and establishment of centers for excellence.

Apart form these major aspects, it also dealt with agricultural education, medical education, physical education, three language formula, examinations reform, role of teachers and teachers' education. Though it recognized the importance of financial inputs, it gave more importance to human intellectual contribution and suggested a review every five years to modify in light of past experience. It was more or less an ideological prop to the short-lived Janata regime. Apart from its thrust on Adult Education there was no break through in this policy if it was compared either to the past or present.

If we look into the status of education in the light of the above discussions, it reveals that though much was claimed by policy makers about educational development in the post Independence period, the scenario is far from satisfactory. Indian education system, which is a relic of the colonial past, is characterized by low levels of development and persistence of disparities in the social as well as economic structures. There are disparities between regions, sexes and the fruits of education have not reached the down-trodden. Enrollment and retention of girls and children belonging to the Scheduled Caste and the Scheduled Tribes is not encouraging. The budgetary allocations for education are gradually on the decrease and the achievement of universalization of elementary education has remained a distant dream. The Indian education system is not only quantitatively small but also qualitatively inadequate and dysfunctional! The changes in the world economic order and in technology have necessitated the policy makers to overhaul the present educational system. In this background, the Indian government released a document on educational development “Challenge of Education: A Policy Perspective” in 1985, to discuss the challenges before education and to formulate a new policy that can cope with the challenges.
To assess the development in education in the post Independence period (1947-1985), here an attempt is made to discuss the salient features of what has been accomplished and what remains to be accomplished. (The summary of the document, final policy and comparison is done in the subsequent chapter). The major variables, which have been discussed here, are a) Literacy growth, b) Growth of Institutions by levels c) Enrollment in different educational sectors (See Table 1), d) plan wise Budgetary allocation (See Table 2).

The document “Challenge of Education: A Policy Perspective” says India has made considerable progress in terms of increase in all types of institutions, enrollment, sophistication and diversification of educational programmes. The number of children going to middle, high and secondary classes has increased from 24 lakhs in 1947 to 340 lakhs in 1983, and the country in 1985 has 175,000 schools for these levels as compared to 13,000 in 1947. The number of girls and boys successfully completing the higher secondary stage has risen from 2.37 lakhs in 1960-61 to 8.40 lakhs in 1981-82. According to the document, at the time of Independence there were only 700 colleges and 20 universities with an enrollment of 4 lakhs. In 1985 it has risen to 5,246 colleges and 146 universities with an enrollment of 33.60 lakhs of which 9.76 lakhs are girls.

According to the document itself, we are still far from fulfillment of the goal of universalization of elementary education, which was envisaged in the Constitution to be achieved by the year 1960. One of the principal reasons for this is the high drop-out rate in classes I-VIII which continues to be above 75%. This rate is much higher amongst girls, Scheduled Castes and Scheduled Tribes. It rightly pointed out that effectiveness of enrollment could be judged by examining dropout rates. Low retention and high dropout rate continues to erode the gains from educational expansion. It quotes World Bank estimates about the magnitude of illiteracy in India. “India would have the largest concentration of illiterate population by the year 2000 A.D. The country will have 54.8% of the world’s illiterate population in the age group of 15-19.” An All India Educational Survey of 1978 shows that many primary and middle schools do not have even basic amenities.
Table 1
Sex-Wise enrollment of Scheduled Castes and Scheduled Tribes since 1971

<table>
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<tr>
<th>Particulars</th>
<th>1970-71</th>
<th>1980-81</th>
<th>1983-84</th>
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<td>56</td>
<td>88</td>
<td>103</td>
</tr>
<tr>
<td>Female</td>
<td>23</td>
<td>44</td>
<td>55</td>
</tr>
<tr>
<td>Total</td>
<td>79</td>
<td>132</td>
<td>158</td>
</tr>
<tr>
<td>Scheduled Tribes (Male)</td>
<td>22</td>
<td>37</td>
<td>45</td>
</tr>
<tr>
<td>(Female)</td>
<td>9</td>
<td>17</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>31</td>
<td>54</td>
<td>68</td>
</tr>
<tr>
<td>Grand Total</td>
<td>110</td>
<td>186</td>
<td>226</td>
</tr>
</tbody>
</table>

Source:

Table!
Expenditure on Education in the Five Year Plans

<table>
<thead>
<tr>
<th></th>
<th>Current Price</th>
<th>At constant (1970-71) Prices</th>
<th>Percentage of Total Plan Outlay</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>First Five Year Plan</td>
<td>153</td>
<td>304</td>
<td>7.86</td>
</tr>
<tr>
<td>Second Five Year Plan</td>
<td>273</td>
<td>526</td>
<td>5.83</td>
</tr>
<tr>
<td>Third Five Year Plan</td>
<td>589</td>
<td>966</td>
<td>6.87</td>
</tr>
<tr>
<td>Fourth Five Year Plan</td>
<td>786</td>
<td>764</td>
<td>5.17</td>
</tr>
<tr>
<td>Fifth Five Year Plan</td>
<td>912</td>
<td>585</td>
<td>3.27</td>
</tr>
<tr>
<td>Sixth Five Year Plan</td>
<td>2835*</td>
<td>1047</td>
<td>2.59</td>
</tr>
<tr>
<td>Seventh Five Year Plan</td>
<td>6383</td>
<td>1894</td>
<td>5.55</td>
</tr>
</tbody>
</table>


In so far as primary schools are concerned, 9% had no buildings whatsoever, 41.5% had no blackboards, 72% had no library facilities and about 53% had any playgrounds. In the rural areas 89% of primary, 70% of middle and 27% of secondary and 10% of higher secondary schools had no urinals, and no laboratory facilities.

According to the document itself in absolute terms there were more illiterates in 1981 (437 million) than there were at the time of Independence (300 million). And there is great disparity in the progress made not only between men and women but also between regions. Though the document says that India has made considerable progress in education since Independence, it has, however, not been possible to meet the nation's aspirations from the viewpoint of overall coverage, equitable distribution and quality of education.

In terms of literacy, India is still amongst the most backward countries with literates in 1981 accounting for only 36.2% of the population, and with women, Scheduled Castes, and Scheduled Tribes still at the level of 24.9% and 16.4% respectively. Even within Scheduled Castes and Scheduled Tribes there is a lot of gap between male and female coverage (see table 1). The document rightly mentions that the most important reason for the slow progress has been an acute paucity of resources. The percentage of total plan outlay for education in the first plan was 7.86% and it was reduced to 3.55% in the Seventh Five-Year Plan. (See Table 2).

The above analysis shows that even after 40 years of Independence, India is lagging behind in the field of education. The colonial legacy still dominates the education policy. Education in India, from the beginning has been catering to the needs of the ruling sections of the community. The people's language, their needs and aspirations were never considered. There were attempts to change the education system whenever there was a crisis in the economy. In the ancient, and post Independence periods it received the same type of treatment, which resulted in further inequalities in the society. This is partly a result of the way the policies have been formulated.
NOTES AND REFERENCES

6 Nalanda Monastery enjoyed the revenue of 200 villages. Vallabi probably had more or less an equal number of villages attached to it. See R.S. Sharma Indian Feudalism (300 AD to 1200 AD)
10 Ibid., p. 24.
11 Ibid., pp. 24-25.
12 Ibid., p. 25.
13 Ibid., p. 27.
14 Ibid., p. 101.
17 Ibid., p. 6.
18 Ibid., pp. 6-7.
21 Ibid., pp. 8-9.
Ibid., pp.3-10.


Aparna Basil, *Higher education in Colonial India in Moonis Raza ed., Higher Education in Indian Retrospect and Prospect* (ed)


Ibid.

Ibid.


Ibid.


Ibid.


Ibid. p.11, Sec. 20.

Ibid. p.11, Sec. 19.

Ibid. p.12.

Ibid. p.13.

Ibid. pp. 15-16.

Ibid.p.18.

Ibid.p.20, Sec. 40.

Ibid.pp.23-29.

Ibid.p.28.

Ibid.p.30.

Ibid.p.34.

Ibid.p.35.

Ibid.p.52.

Ibid.p.52.

Ibid.p.74.


Ibid.p.
52 Ibid. p. 60.
53 Ibid. p. 96.
57 Ibid. pp. 2-4.
58 Ibid. pp. 4-5.
59 Ibid. pp. 5-6.
60 Ibid. pp. 7-8.
61 Ibid. pp. 10-12.
62 Ibid. p. 12.
64 Ibid.
65 Ibid. pp. 21-22.
68 Ibid.
69 Ibid.
70 Ibid.