CHAPTER NO-I

EMERGENCE OF THE STUDY

1.1 EDUCATION IN PRE-INDEPENDENCE PERIOD

There is no country where the love of learning had so early an origin. From the simple beginning of poetic flights of the Vedic age there has been an uninterrupted succession of teachers and scholar. The laws of Manu and other Dharma Shastras record regulations of studies. Famous seats of learning were Taxila and Ujjain in the early century of the Christian era, Ayodhya, Nalanda and Pataliputra during the Gupta period and Benaras, Sringeri and Nadia later on. After the Muslim conquest, many emperors, particularly Akbar, were interested in patronizing of their subject.

The European religious missionaries had started coming to India in the last phase of 15th century A.D. First of these to come was Vasco-De Gama, a Portuguese, who landed at Calicut in the year 1498 A.D. Afterwards other Europeans such as the Dutch, the Danes, the French and the English poured into the country gradually. These races came to India mainly for trade and commerce but in due course of time their downfall was brought about by mutual conflicts and at last only the English survived and established their empire in India.
The advent of European missionaries introduced a new phase in education of the country and developed it appreciably. The fundamental aim of these missionaries was to propagate Christian religion through European mode of education for them; education was not an end in itself but a means to the spread of Christianity. In order to execute this design they established primary schools, studied Indian languages and preached their religion by translating the Bible into indigenous languages. The propagation of religion formed an integral parcel of the duties of the earlier Direction of East India Company. They accordingly, spread education in the earlier stages their rule in India simply to fulfill their religious objectives. Later on, the Company, however, abandoned this policy as suicidal to political interests and adopted, instead, a policy characterized by religious neutrality. At length in the year 1813, the British Parliament made Indian education an important aspect of state duties by attendant responsibilities unequivocally².

The east India Company was a commercial body and as such it was not suppose to educate the people with whom they would trade. East India Company was involved in the education of the people of India; it did not want to take any official responsibility for the education of the people of India as whole. But when the Charter Act was renewed 1813 the Company had to accept the responsibility for the education of the Indian people.
“Education in India under the British government”, says Arthur Howell, “was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing”. The East India Company in the beginning was not at all interested in education, for at that time in England there was not state system of education and any state interference was resented. In India, there were seats of Sanskrit and Arabic learning. There were 12,498 indigenous schools in the Madras Presidency in 1882 and about one lakh in Bengal in 1835. The earliest efforts to introduce any form of education beyond the indigenous system came from missionaries and private society. In a Despatch of 1659, the Court of Directors had declared their earnest desire to propagate the Gospels in all possible ways. In 1659 the Court of Dierctors in their desire to spread Christianity allowed missionaries to come to India by embarking on the Company’s ships. In 1698, the British Parliament introduced the missionary clause in the Company’s Charter under which ministers of religion were to be maintained in the factories of the Company.

Thus the missionaries came to India and started Charity schools for making after the education of the Christian children, in particular, of the Anglo-Indian children. The Company assisted the school in various ways. But after the Battle of Plassey and the assumption of wider political power by the Company, its officers felt that they must not lend any support to missionary enterprise
towards proselytization. They became conscious of the importance of maintaining strict religious neutrality.

The officials of the Company, however, felt that some attention could be paid to the education of the Indian people by encouraging classical learning in Sanskrit and Arabic on traditional lines. It did not feel any urgent need to teach English or Western knowledge to the Indian people. In 1781, Warren Hastings found the Calcutta Madrassa, the cost was first privately defrayed and later officially reimbursed. In 1792, Jonathan Duncan founded the Benaras Sanskrit College which was maintained by the Govt. Thus though the Company had not yet assumed the responsibility for the education of the people, its individual’s officers here and there applied public funds for maintaining institutions of oriental learning.

But the missionaries were felt helpless by the abrupt change in the attitude of the Company and the loss of its sympathy and support. As the missionaries were powerless to fight in India against such a policy, they and their friend started intensive agitation in England to persuade the legislate against this policy. They wanted from the Company the necessary support to carry out their missionary work.

The foremost among the agitators was Charles Grant, a servant of the Company, afterwards a Director and a member of Parliament in 1792, Grant wrote treatise entitled observations on the state of society among the Asiatic
subjects of Great Britain, particularly with respect to morals; and on the means of improving it⁴.

Charter Act was a written grant of right by the king/queen of England, to the company to conduct trade in India. It was renewed after every twenty years. When it was renewed in 1813, for the first time the Charter Act included a clause regarding education policy to be followed in India.

The clause of 43 of the Charter Act of 1813, read as under, “it shall be lawful for the Governor General in council to direct that out of any surplus which may remain of the rents, revenues and profits arising from the said territorial acquisition……………, a sum of not less than one lac of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of knowledge of the science among the inhabitance of the British territories of India”⁵.

Charles Grant who had been the Chairman of the Board of Directors had been vigorously pleading for the cause of the missionaries to open educational institution and carry on their proselytizing work in India. Warren Hastings opposed vehemently the introduction of western civilization or propagation of Christian faith in India. In spite of such opposition missionaries get success and allowed to preach, to establish churches and discharge all spiritual duties. The anti-missionaries party asserted that East India Company should have a
responsibility of educating the natives. Hence, a clause was added to the Charter of 1813.

The Charter Act of 1813 may be regarded as a turning point in history of Indian education. It was for the first time that the British parliament recognized the importance of educating the Indians and set aside a definite some of money for its encouragement. Till now the Company did not regard itself responsible for educating the Indian people. After 1813, it became its sacred duty to do so. A sufficiently large amount of some hence forth began to be set aside annually for the propagation education. From 1813 to 1857 the Company therefore, open many schools and colleges under it direct control which laid the foundation of the English system of education in India. The Charter Act made it obligatory on the part of the East India Company to spread education in India; it laid the foundation of State System of Education in India.

On the basis of Macaulay’s Minute, 1835, the educational policy of the country had finally been given a definite and stable shape. Hence, the Minute holds pre-eminently a very important place in the history of Indian education.

A brief account of the earliest beginnings of Western Education in India would provide the necessary backdrop to the understanding of educational developments during the British rule. The officials of the East India Company have referred to the existence of the following four types of native education, Viz- instructions provided by scholarly Brahmins to their disciples; the seats of
Sanskrit learning known as ‘Tols’, centres of Islamic learning known as Maktabs and Madrasas; and large number of village schools where indigenous education was imparted⁶.

East India Company seized power from the rulers of Delhi. It continued to perform exactly the same functions as its predecessors. The endowments bestowed by the erstwhile Mughal rulers on educational institution were respected and continued. Its earliest educational efforts were to establish colleges of Sanskrit and Mohammedan learning of the old types. The Calcutta Madrassa was established in 1781 by Warren Hastings (1732 to 1818) the first Governor General of Bengal (1774-85). It is the First Educational institution in India established by the East India Company. The character of the East India Company was placed before the British Parliament for its renewal in 1813. Mr. R. P. Smilh who had worked as Advocate-General at Calcutta under the East India Company prior to his return to England, had become a member of the British Parliament. He proposed that “a lakh of rupees” should be appropriated to the revival and promotion of literature and the encouragement of the learned natives of India and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territorial acquisitions. “It was passed and formed part of the India Bill, 1813. This provision of India Bill, 1813 was interpreted, both in England and in India, to apply chiefly to the revival and encouragement of Hindu and Mohammedan literature. The grant was
understood to be intended primarily, though not inclusively, for that object. The fund was not utilized for ten years.

When Lord Moira (Later Lord Hastings) was the Governor General of Bengal (1813-23), education received a fillip for the first time. Laddy Hastings established a school at Barrackpore Park. She also compiled treatises for the use of scholars. Missionaries like Mr. May, Mr. Carey and his colleagues established a large number of vernacular schools in the neighborhood of Calcutta. These schools received encouragement not only from the public but also from the government. He penned a Minute on Judicial Administration of the Bengal Presidency on 2nd October, 1815. In it he made incidental reference to the sad state of indigenous education in India and emphasized the need for improving it.

The 18th century was coming to a close. The dawn of 19th century constrained Indian intellectuals of high standing to think of a new education better suited to the demands of the new century. The Hindu College, Calcutta established in 1816 was the first window to Western thought and literature for the Indians. Poona College was established in 1821.

The General Committee of Public instruction was constituted on 17th July, 1823 by the acting Governor General Mr. Adam. The first General committee of public Instruction was constituted on 31st July 1823.

A whole-time Inspector of schools and colleges was appointed on 20th June, 1844. The first Director of Public Instruction of the Bengal Presidency was
Mr. William Garden Young, who took over charge on 26\textsuperscript{th} January, 1855. The council of education was abolished with effect from that date. The Calcutta University was established on 24\textsuperscript{th} January, 1857\textsuperscript{11}.

There were deep differences among the administrators and high intellectuals as regards the manner in which the amount of rupees of one lakh, which was earmarked for education in the India Bill of 1813, should be spent. The forceful debate that regard from 1823 to 1835 as regards the best mode of educating the Indians through the indigenous education of the country or the imported and the imposed Western system of education is generally known as the Anglicist- Orientalist Debate.

In the terms of reference of the General committee of Public Instruction dated the 17\textsuperscript{th} July, 1823, it was requested to suggested measures for the better education of the people in useful knowledge, and the arts and sciences of Europe and the improvement of public morals. At this very juncture, a Despatch was received from the East India Company to augment the existing Calcutta Madrisa and the Benaras Hindu College and to establish a Hindu College at Calcutta on the lines of the one Benares. Mr. James Mill, a historian and high officer of the India Office, London rebutted the suggestion made in the Despatch.

Still, the Orientalists held their away and the imperial Government were not prepared to take any risk to antagonize any of the two major communities. So, most of the funds were spent on Oriental Education up to 1833, with a few
exceptions. The mode, the medium and the scope were all-together Oriental in their approach\textsuperscript{12}.

In the meanwhile, there was mounting demand and pronounced pressure to provide more of western education. The General Committee on public instruction was divided in its opinion. The Orientlists led by Mr. H. T. Prinsep, advocated the allocation of all funds to the promotion of indigenous knowledge; and the Anglicists led by Thomas Babington Macaulay supported Western education. Macaulay’s Minute of 1835 totally tilted the scales in favour of western education. In his Minute of 1835, he wrote: ‘We have to educate a people who cannot at present be educated by means of their mother tongue. We must teach them some foreign language’. Macaulay was convinced that English alone can bind the British Empire in India and provide the cementing force to the linguistically divided sub-continent. Lord William Bentinck assented to Macaulay’s Minute and wrote, ‘I give my entire concurrence to the sentiments expressed in the Minutes’. However, his successor in office, Lord Auckland, had great apprehension regarding the introduction of English education and desired a slow and steady approach. The Asiatic societies in Calcutta and London deeply resented Bentinck’s Resolution. The important Resolution of 1835 has its immediate impact. The publication of the oriental texts was stopped forth with. Government withdraws its support to Calcutta Madrasa and Sanskrit College of Banaras. H. T. Prinsep, the forceful advocate
of Orientalists education, bitterly criticized the policy advocated by Macaulay and accorded official sanction by Lord William Bentinck$^{13}$.

1.2 EDUCATION AFTER INDEPENDENCE PERIOD


Besides the above mentioned programmes, Government of India has constituted few more important Commissions and Committees for the overall development of education in India. These may be mentioned in the following ways-

- University Grants Commission’s Report of the Curriculum Development Centre in Education (1990),
• NCTE Committee for Teacher Education Programme through Distance Education Mode (1990),
• Central Advisory Board of Education Committee on Distance Education (1992),
• CABE Committee on Policy, 1992,
• National Policy on Education 1986: Programme of Action 1992,
• National Advisory Committee: Learning Without Burden (1992),
• The National Council for Teacher Education Act, 1993,
• Group to Examine the Feasibility of Implementation of the Recommendations of the National Advisory Committee (1993) -- Prof. Yashpal Committee,
• Committee on B.Ed. Correspondence (1993) -- Prof. Ramlal Parikh Committee,
• University Grants Commission’s Committee on B.Ed. Correspondence, Distance Education Programme (1994),
• Special Orientation Programme for School Teachers (SOPT) (1994-97),
• Committee of National Council for Teacher Education on Different Modes of Education Used for Teacher Preparation in India (1995),
• University Grants Commission’s Committee on B.Ed. Through Correspondence for In-service Teachers (1995) -- Prof. Takwale Committee,
• Planning Commission’s Report on Teacher Education in Five Year Plans (1951-97),
• NCTE Curriculum Framework for Quality Teacher Education (1998),
• National Curriculum Framework for School Education (2000),
• National Curriculum Framework (2005),
• Curriculum Framework for Teacher Education (2006),
• National Curriculum Framework for Teacher Education (2009),
• Panel to Review the functioning of the University Grants Commission (UGC) and the All-India Council for Technical Education (AICTE) (2008), later rechristened as The Committee to Advise on Renovation and Rejuvenation of Higher Education (2009) -- Prof. Yashpal Committee,
• The Right of Children to Free and Compulsory Education Act, 2009,

The latest commission is the National Knowledge Commission (NKC) 2006-09, which is popularly called Sir Sam Pitroda Commission. The National Knowledge Commission is a high-level advisory body to the Prime Minister of India, was set up with the objective of transforming India into a knowledge society. In its endeavor to transform the knowledge landscape of the country, the NKC had reportedly submitted around 300 recommendations on 27 focus areas during its three and a half year term. While the term of the NKC had come to an end, the implementation of NKC’s recommendations is currently underway at the Central and State levels. The report with so many recommendations itself speaks volumes about the need for revamping the entire education system in India. The Report of NKC read with the latest Yashpal Committee Report is likely to renovate, revamp and rejuvenate the
existing system. A National Commission for Higher Education and Research is expected to subsume as many as 13 existing professional councils and regulatory agencies including the University Grants Commission (UGC) and the All India Council for Technical Education (AICTE).

1.3 RATIONALE OF THE STUDY

Hence, it is revealed that the Government of India has constituted a good number of committees, commissions, policies and initiatives have been taken up by the government before and after independence to promote and develop the whole educational scenario of the country. But very few Education Commissions and Committees are successful in the implementation of the recommendations given by those Commissions and Committees. It is worthwhile mention here is that around 100 commissions and committees regarding education have been formed in the country after independence; but still education system in our country is not comparable to any other developed country of the world. Especially the condition of school education is very wretched in the country.

It is also revealed that the majority of the research studies in the field of school education have been attempted to study about the historical development of primary education and secondary education before and after independence in different states of the country. Again it is found by the researcher that few of the study have attempted to study the various problems found in primary and secondary education such as- wastage and stagnation.
problem, then role of different organization or body in the development of primary and secondary education such as contribution of missionaries in the development of education, besides these it is again found that few studies have attempted to find out different stages of development of primary and secondary in different states in particular and India as a whole. For example- growth and development of the primary education in Punjab from 1947 to 1987, Bimlesh (1987), progress in education in Assam 1882 to 1937 by Devi, R. (1972) etc. From these study the researcher could learn about the overview of the historical development of education in India, and could get some inspirations to conduct the present study in particular.

The research reports also revealed that lots of research studies had been carried out in the field of education especially on the history of education more specifically the system of education in India since Independence. But it is a matter of regret that hardly any study has been taken up to examine the success and failure of the recommendations and its implementations in education which persuaded the present researcher to raise the following issue such as- what are the significant contribution of recommendations made by the various commissions and committees on education? How far those recommendations were taken into consideration? What are the socio economic and political conditions for making such recommendation? Why India is still facing the challenges for developing its own education?
To find out the answer of these questions the present study an entitled, "A Study of Educational Policy in India since Independence with Special Reference to School Education" is designed with the following objectives-

1.4 OBJECTIVES OF THE STUDY

1. To study the causes of constituting various Commissions and Committees of school education since independence in India
2. To examine the implementation of various recommendations of the Commissions and Committees with regard to school education in India
3. To study the impact of various Commissions and Committees with regard to school education in India

1.5 OPERATIONAL DEFINITION

School Education refers to the schooling begin at the age of 5+ year and continue up to 16 year of the children i.e. from the class I to class X. In the British period school education was considered from primary education to secondary education. Again sometime, intermediate stages i.e. class XI-XII or higher secondary level also considered under school education.

1.6 DELIMITATION OF THE STUDY

1) The study is delimited mainly on the causes, recommendations and implementations with regard to school education. The emphasis will be given to the recommendation of the commissions and committees since independence.
2) The study is delimited mainly on the school education in India since independence.

1.7 REFERENCES

4. Ibid.
7. Ibid. P. 16.
8. Ibid. P. 16.
10. Ibid. P. 17.
11. Ibid. P. 18.
12. Ibid. P. 18.
13. Ibid. P. 19.