CHAPTER - II

DEFECTS OF THE IMPERIAL SECONDARY EDUCATION SYSTEM AND ANALYSIS OF THE NEED OF THE DAY
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Defects of the Imperial Secondary Education system and analysis of the need of the day

On 15th August, 1947 India became independant. The new national Govt. of India inherited the colonial system of education with the rest of the state machinery. But very soon the defects of the system exposed themselves.

Firstly, the system was developed on the model of the system prevalent in contemporary England. The secondary education was not the exception. The British Government totally neglected the indigenous system of education. Extreme dependence on English model, and the attempt to impose upon India a cheap imitation of all types of schemes and ideas that were evolved in England was a wrong step. England was urban, industrialised and rich, India was rural, agricultural and poor. This contrast in the socio-economic background made England a poor model for India. But the British administrators took it for granted that the English model after a good deal of dilution was all that India needed. This assumption made them neglect the indigenous traditions as well as the patterns of those progressive countries of the world which were closer to India in their socio-economic structure. In fact one cannot help feeling that Indian education was like Cindrella tied to the apron-strings of the educational system of England and that precisely was the tragedy of Indian educational system. It was described as a foreign plant not suited to the Indian soil and therefore showed an unseemly growth. It attempted to make the pupil Indian by birth and English in taste, manners and outlook. What India needed was a proper synthesis between the East and the West. For successful diffusion of science and knowledge of the west in the east synthesis must be brought. Raja Rammohun Roy who was an earnest advocate of the introduction of

1 Syed Nurullah and J. P. Nayak- A History of Education in India. P. 861.
2 M. R. Paranjpe - A source Book of Modern Indian Education P. 5.
western knowledge and science in India emphasised the synthesis between the East and the West. But the Imperial System of education failed to bring about a proper synthesis between the East and the West. Neither the missionaries nor the British officials were interested in bringing this synthesis. The missionaries emphasised on proselytisation and they regarded Christianity and western culture as inseparable allies. Moreover, they did not look reverently on ancient tradition and culture. The British officials did not see the desirability of the step. They believed that "East is East and West is West, and never the twin shall meet". Thus no planned and large scale official attempt was made to bring about a synthesis between the East and the West, rather it followed the English model. So the imperial system was based upon foreign culture to the entire exclusion of indigenous culture and it ignored the culture of the heart and the hand and confined itself simply to the head.

Moreover, the educational policy of the British Govt. from the beginning was to follow the objective of producing English knowing Indians for manning the subordinate government services and clerical jobs. As regards secondary education the picture was the same. Different committees, commissions and reports discussed the problems of secondary education in various ways but the discussion of aims in the context of life as a whole was not encouraged. Though the declared educational policy of the East India Company was the diffusion of the improved arts, science, philosophy and literature of Europe among the Indians the real intention was to train Indians for employment in government departments particularly in clerical cadres. Thus when India needed education which helped all-round development of a complete man the British Government bestowed her with a system of education which aimed at creating clerks. The great philosophers of India like Bankim Chandra Chattopadhyay, Rabindranath Tagore and Swami Vivekananda were very critical about the British Policy of education. According to Bankim Chandra the aim of education is the
harmonious sublimation of the faculties and development of the qualities of humanity.1 Rabindranath Tagore also viewed education as the unfoldment of all the innate potentialities or energies of the individual. Fullest development of the humanity in a child takes place through education. Swami Vivekananda wanted that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet. His famous saying is that education is the manifestation of the perfection already in man. Perfection is already inherent in man, and education is manifestation of the same. Nowhere the educational philosophy of the contemporary thinkers of the country supported the educational policy of the British rulers.

The whole educational environment is regulated by the aim of education. As the aim of education during the British raj was narrow the whole system was full of defects. The curriculum was framed accordingly. It neither helped to develop the inner potentialities of a student nor it prepared a student for life. A set of curriculum was followed upto 1909 when there was the Entrance Examination. The Senate of the university selected subject matter which were uninteresting and unrelated to life.

<table>
<thead>
<tr>
<th>The curriculum of the Entrance Examination</th>
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<tbody>
<tr>
<td>(i) Languages:</td>
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<tr>
<td>(a) English - 100 marks</td>
</tr>
<tr>
<td>(b) Second language - 100 marks</td>
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<tr>
<td>(one among the following languages Greek, Latin, Arabic, Persian, Hebrew, Sanskrit, Bengali, Hindi, Urdu).</td>
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<tr>
<td>(ii) History and Geography - 100 marks</td>
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<tr>
<td>(iii) Mathematics and Natural Philosophy - 100 marks.2</td>
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2 Minutes - Calcutta University, 1857. pp. 86-88.
In 1910 the Entrance Examination was abolished and the Matriculation Examination was introduced. There were some changes in the total marks and subjects included in the curriculum.

<table>
<thead>
<tr>
<th>Curriculum of the Matriculation Examination</th>
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<tbody>
<tr>
<td>1. English - 2 papers - <strong>200</strong></td>
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<tr>
<td>2. Mathematics - 1 paper - <strong>100</strong></td>
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<tr>
<td>3. One of the following languages - <strong>100</strong></td>
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<tr>
<td>(Sanskrit, Pali, Arabic, Persian, Hebrew, Classical Armenian, Greek, Latin, Bengali (for female candidate) - 1 paper.</td>
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<tr>
<td>4. Composition in one of the following vernacular language - <strong>100</strong></td>
</tr>
<tr>
<td>(Bengali, Hindi, Oriya, Assamese, Urdu, Burmese, Modern Armenian) - 1 paper.</td>
</tr>
<tr>
<td>5) and (6) Two out of the following - <strong>200</strong></td>
</tr>
<tr>
<td>(i) Additional Mathematics - 1 paper,</td>
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<tr>
<td>(ii) An additional paper in the classical languages - 1 paper,</td>
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<tr>
<td>(iii) History of India including a short account of the administration of British India and progress of India under the British rule - 1 paper;</td>
</tr>
<tr>
<td>(iv) Outline of general Geography including the elements of Mathematical and Physical Geography with Geography of India in fuller details-1 paper,</td>
</tr>
<tr>
<td>(v) Elementary Mathematics - 1 paper.¹</td>
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¹ Calcutta University calendar (1) 1909 chapter XXX PP. 114-16.
Though the curriculum of the Matriculation Examination was to some extent different from that of the Entrance Examination the basic pattern remained the same. The fact is that the Matriculation Examination was the enlargement of the Entrance Examination. New subjects were added but they had very little practical value in the later life of a student. Another significant point was that the emphasis was on language in the curriculum of both the examinations. In the Matriculation Examination the burden was heavier. The scope of Science teaching was almost very insignificant. Thus the curriculum formulated and presented did not give the students insight into everyday world in which they lived.

The curriculum was again not at all related to productivity. It was of literary variety and too academic. The British Government in India did not want to develop productive skill among the students. Consequently most school learners were qualified for hardly anything else except clerical positions mostly in government services.

Again secondary education during this period had no provision for vocational or prevocational instruction. The students flocked to the secondary schools with the object of passing the Matriculation Examination, which in those days opened the door to service under the government. To the more ambitious success in the examination meant an entrance to the university from where they could get higher posts under government. So an exaggerated importance was given to the Matriculation Examination. But the need of vocational course was not unknown during this period. The Indian Education commission (1882) recommended a bifurcation of the secondary course. It recommended that there should be two divisions — one leading to the Entrance Examination of the universities, the other of a more practical character, intended to fit youths for commercial or non-literary pursuits.1

The alternative course did not become popular. The government itself did not take any step to provide vocational education in secondary schools. In these days the schools conducted by the government were considered to be the model institutions and usually set the standard for private institutions to follow and the government schools made no provision for vocational courses, it was hardly to be wondered if private schools did not do so. The lack of resources was another cause which hindered the development of vocational course. Most of the new schools that came into existence did not have adequate financial resources at the start and hence they usually confined their work to the cause of liberal education leading to the Matriculation Examination because it required least equipment and expenditure. In 1901-02 not less than 23,000 candidates appeared for the Matriculation Examination but the total number of candidates appearing for all the other alternative examinations was only 2,000. Thus the Matriculation Examination dominated the field of secondary education almost exclusively. It made a boy fit for college and unfit for everything else.

Again the curriculum was mechanical, stereotyped and rigidly uniform and did not cater to the different aptitudes of the pupils or to pupils of different aptitudes. The unilateral scheme of studies which concentrated almost entirely on preparing students for entrance to the university was not calculated to bring out the best either in the teacher or in the pupil.

Moreover, the curriculum was very narrow in the sense that there was little scope for co-curricular activities. Outdoor games and other recreational activities were not emphasised. It provided only academic instruction which meant teaching of a certain number of subjects which either gave informations or trained the students in certain skills like reading and writing. Thus the non-cognitive aspects of a
student's personality, his practical aptitudes, his emotions, his appreciation and his tests were largely ignored.

So far as the language policy of the government is considered it gave too much emphasis on the teaching of English. The schools were eager to give the pupils the largest possible opportunities of reading, writing and speaking English so that they might obtain a command over the language itself which was very necessary to supply the company the English speaking "Keranibabu". By 1902 the teaching of English came to be regarded as the "Prime object" of the secondary course. So the conclusion becomes inevitable that the more important object of the secondary course during the period was to spread a knowledge of English and not to spread European knowledge through English.

So far as the medium of instruction was concerned emphasis was again given on English ignoring the fact that English was a foreign language and the environment itself did not help learning the language early. So most of the time of the pupils had to be devoted to overcome the difficulties created by the medium of instruction rather than in mastering the liberal subjects in the curriculum. But the importance of the use of vernacular languages as the medium of teaching-learning was felt. Wood's Despatch; (1854) recommended the use of the English and Vernacular languages of India together as medium for the diffusion of European knowledge. But in actual field Indian languages were neglected as the medium. This neglect of the mother-tongue as medium of instruction was a serious defect. The pupils had knowledge too short to give them mastery over English language which was essential for its successful use as the medium of instruction. Though Wood's Despatch considered the case of vernacular as the medium of instruction the Education Commission of 1882 was silent regarding the use of mother tongue as the medium and evidently favoured the use of English. But
by 1937 almost all the subjects for the Matriculation Examination came to be gradually taught in regional languages. Yet excessive importance on English in Secondary Education was not diminished.

Not only the curriculum the method of teaching was also not scientific. The methods generally practised failed to develop in the students either freedom of thought or initiative in action. It was a matter of common complaint that lessons were imparted in a mechanical way giving information which was reluctantly memorized by the students. Rabindranath Tagore described the school as a factory. Teacher, being the teaching machine is a part of this factory. The factory opens with the running of bell at 10.30. It starts functioning, teacher's oration also starts chattering. The factory closes at 4.00 p.m. The teacher closes his mouth. The students go back home with few pages of machine grinded knowledge.

Moreover, there was no satisfactory measure to train secondary teachers. The need was there and though emphasis was given on the training of the teachers again and again, the progress was not satisfactory. The Despatch of 1854 referred to securing properly qualified teachers and recommended the establishment of training schools in each presidency without delay but only two training institutions were established in Madras and Lahore before the appointment of the Indian Education Commission of 1882. This commission also suggested establishment of more normal schools. In the later period Governor General Lord Curzon also desired that greater attention should be paid to the training of secondary teachers.

1 Rabindranath Tagore — Shiksha Samasya, Rabindrarachanabali, Vol-VI, P- 577.
But inspite of all these recommendations there was no satisfactory measure for the training of teachers during the British period.

Another defect of the secondary education system in this period was that the service condition of the teachers of the secondary schools under private management was indeed very miserable. There was no definite scale of pay for the teachers. The authority paid the teachers at the rate the authority liked. The retirement benefit of the teachers was very nominal. There was no security of service of the teachers. Another feature was the over-bearing and contemptuous attitude of the management towards their teacher employees. Irregular payment and avoiding payment of salaries for vacations were common elements. Thus the economic difficulties of the teachers and lack of social prestige created in them a sense of frustration which affected their average efficiency.

The examination was conducted by the university. Upto 1909 the terminating examination was the Entrance Examination. Candidates above the age of 16 years might appear wherever he was educated. In 1910 Entrance Examination was replaced by the Matriculation Examination. The syllabus was changed. But the rules and regulations of the Matriculation Examination was in many ways the same as the Entrance Examination. Like the Entrance Examination no one shall be admitted to the Matriculation Examination unless he completed the age of 16 years. Ordinarily only students who were educated for at least one school year previous to the date of the Matriculation Examination at a school recognised by the university could appear in the Matriculation Examination. But the private candidate who did not attend any school was also allowed to sit in the examination if he passed a preliminary test arranged by a Government Inspector of schools.
The evaluation process of both the Entrance and the Matriculation Examination aimed at measuring only the knowledge of the student. In a broad sense evaluation is the systematic process of determining the extent to which educational objectives are achieved by the pupil. As regards the objectives of teaching during this period it seemed that emphasis was laid on acquisition of knowledge rather than on the application of knowledge to a new situation. Actually these examinations were a general test of fitness for a course of university studies. Thus secondary education prepared students for college education and never for life.¹

Moreover, even as regards the test of the knowledge acquired by the students the validity and usefulness of the prevailing pattern of examination was questioned. The system was examining by means of mainly essay type questions.² This system of examination by means of essay type question was subjective in nature and nobody could rely it. Beside this the system encouraged cramming so that set passages could be reproduced in a presentable manner and it did not matter very much whether the students really understood what they wrote.

Thus the Indian schools became more reproductive rather than creative and the system simply added to the general deterioration of intellect by making cramming sometimes unintelligent cramming, the only device to attain success. Moreover, for a long period the mode of expression was a foreign language so the examinees lacked the natural mode of expression which also encouraged cramming.

¹ S. N. Mukherjee — History of Education - P- 131.
² Conclusions derived from some Question Papers of the Entrance Examination and the Matriculation Examination. (From Calcutta university calender - 1858-59, P-67, 184-187, 219-222, and 1910 P- 26-28, 41-44, 43-47.)
Lastly it should be mentioned that the British Government developed the examination system in India mainly on the line of the contemporary system in England and they designed it as a bureaucratic tool to control the whole system.

Another striking point to note is that education did not spread among the common masses. After almost a century of acquaintance with modern western education the total educational spread in India was extremely limited in relation to the size of the country of 315 millions.\(^1\) No proper arrangement was made for the education of the backward class or the handicapped. Even the education among women was neglected though several commissions and reports laid importance on it. There was no scope of free or compulsory education in any stage or among any class. Even the British Government did never have any planning about this.

The British Govt. followed the Downward Filtration Theory. The theory was "Educate the middle classes and the lower classes will be instructed and elevated." But the theory was a total failure. The poor people of rural Bengal were deprived of the minimum education.

Moreover, the British rulers adopted the policy of limiting the implementation of its educational programme. They did not consider education as an essential necessity to every Indian, to be provided free of cost and compulsory. To them education was a commodity to be purchased from the market from various suppliers and it would be available to those who could purchase it at a price fixed by various suppliers of the commodity.

The government allowed certain agencies which could enter the market to supply the unique commodity. Such agencies were

\(^1\) A. R. Kamat - Studies in Educational Reform in India (Vol-1) P- 39.
Christian Missionary Institutions, Private Indian Agencies, a group of Europeans. The government adopted a scheme of grant-in-aid comprising various categories of financial grants to meet the deficit or assure a certain monetary security to the agencies which entered into the educational market.

The policy of permitting various types of suppliers of education had significant consequences. It resulted in different conditions and facilities in different educational institutions and gave rise to different conditions of employment and levels of salary for the teaching staff. It also gave rise to different sets of rules governing the conduct of educational institutions with regard to salary, promotion, seniority as well as provisions of amenities for the teaching staff employed in those institutions.

The failure of the British educational system can also be ascribed to the absence of a plan. Most British officials lived and worked for the immediate present. They came to India for a short stay, and hence their whole object was to do something there and then. They wanted to see the quick results of their action. This objective made them unmindful of the past and the future alike and they made their own plan and cared neither to develop a sound policy based on their predecessors' nor they left a plan for their successors. As a result in India the average life of an educational policy was 5 to 10 years. Policies came and went with successive Governor Generals. This Kaleidoscopic background made long range planning impossible and had disastrous consequences on the progress of Indian education. In that situation no national education programme was possible because in developing it a long range programme was needed. Another cause for which a national system of education did not develop during the British rule was that the imperialistic nature of the British prevented it from visualising
India as a respected nation. The missionaries looked upon her as a recruiting ground for Christianity, the company generally regarded her as a field for commerce and profits, the Despatch of 1854 referred to her as the producer of raw materials or the buyer of the finished products of the British industries, Lord Curzon considered her as an eternal field for the civilizing influence of the British administrator and until the end of the World War II, declaration of official policy was characterised by the same blind refusal to visualise India as a nation with her unique and valuable contribution to make to universal culture. There was obviously no room for a national system of education within the four corners of such an imperialistic political philosophy.

Another aspect of the imperialist education was that it insisted on cultivating loyalty to the British and disregard for Indian traditions and culture. According to the British Officers there was never a civilization in India and she did never achieve anything remarkable in the world of thought or discovery or invention or action. Indians are parasites constantly belittled by the foreigners as well as by their own leaders and got no chance of cultivating the necessary qualities of self respect and self confidence.¹

Moreover, the question of social and national integration was not considered. There were two types of institutions as better type of private schools meant for the richer class and government schools for the poorer. Beside this the game of "divide and rule" was played and the education of the two great communities the Hindus and the Muslims was allowed to grow (or was even planned) in isolation from each other.² No planned and vigorous attempts were made to create communal and religious harmony through education.

¹ Lala Lajpat Rai - The Problem of National Education in India PP.- 63-67.
² Syed Nurullah and J. P. Nayak- A History of Education in India. p. 862.
Another weakness of the imperial system was the domination of the university over the secondary schools through the Matriculation Examination. The policy regarding curriculum, examination system, medium of instruction and several other vital problems was chalked out by the "University Fathers". But they had very little of school experience and they always kept administrative needs and requirements of the colleges in the forefront.

Beside this there were also some other defects in the administration. Inspectors were appointed for inspection of the schools. But the inspectors in India like the counterparts in England in those days, were obsessed with the idea of "payment by result" policy. The inherent defect of the policy was that it encouraged a sort of window-dressing and got up show. To a certain extent it also encouraged artificial stimulation of results in the public examination through an elaborate process of cramming, guess papers and other more objectionable devices.

Moreover, the inspectors were treated as the police inspectors who were an agency of the alien administration, often tyrannical and exacting. The result was that a system of hide and seek game between teachers and inspectors was created instead of a free exposition of problems with a view to finding a healthy solution there of. The teacher tried to hide his difficulty and it was the inspector's job to outwit him. The process of this hide and seek game was not hidden from the student, who lost whatever little respect he had either for the system of education or for the teachers or inspecting authorities.
Need of the day

At the end of the British rule in this country if the position of secondary education is judged in its proper historical perspective, it seems reasonable to conclude that the secondary school system suffered from arrested development; it failed to keep pace with the changes -- social and political, economic and industrial which helped in making of modern India, and it also failed to keep abreast of the latest developments in educational theory and practice. Schools were weighed down by the incubus of the Matriculation Examination and fettered by regulations governing "recognition", courses were bookish and theoretical and provided little to attract pupils with a practical turn of mind; the excessive use of English as the medium of instruction placed a severe psychological burden on both pupils and teachers, it stifled individuality, encouraged memorisation and made instruction lifeless and mechanical. Scientific and practical subjects were neglected and inadequate provision was made for outdoor games and other recreational activities. The whole school system was rigid and inelastic and was characterized by a dull and monotonous uniformity. On the whole, India had been well served by expert advice but despite the recommendations of various committees and commissions, little had been done to adopt an outworn system to the conditions of modern life. Indeed it is only a slight exaggeration to say that the Indian High schools with a few notable exceptions was much the same as it was in 1904 and little changed from what it was as far back as 1884.¹ "The destiny of India is now being shaped in her classrooms" - this was not merely a rhetoric in a newly independent country like India. In a world based on science and technology it is education that determines the level of prosperity, welfare and security of the people. On the quality and

¹ H.V. Hampton -- Secondary Education. PP. 30-31
number of persons coming out of our schools and colleges depended the success in the great enterprise of national reconstruction. The principal objective which was to raise the standard of living of our people. In this context it became urgent to identify the changes needed in the existing system of education if it was to play its proper role, and to prepare a programme of educational development based on them.

After achieving freedom India decided to transform itself into a Sovereign Democratic Republic. This means that the educational system must make its contribution to the development of habits, attitudes and qualities of character which will enable its citizens to bear worthily the responsibilities of democratic citizenship and counteract all those tendencies which hindered the emergence of broad, national and secular outlook.

Secondly, though rich in potential resources India was actually a poor country when it became independent. At that time a large majority of its people had to live at an economically subhuman level. One of its urgent problems was to improve productive efficiency, to increase the national wealth and thereby to raise appreciably the standard of living of the people.

Thirdly, as a result of this oppressive and widespread poverty there was a serious lack of educational facilities. The bulk of the people were so obsessed with the problem of making some sort of a living that they were not able to give sufficient attention to cultural pursuits and activities. Hence there was a need for reorienting the educational system in such a way that it would stimulate a cultural renaissance.

From this sketchy analysis of the dominant need of the then situation, it is clear that the aim of secondary education should be formulated with reference to these broad categories such as:
i) the training of character to fit the students to participate creatively as citizens in the emerging democratic social order.

ii) the improvement of their practical and vocational efficiency so that they may play their part in building up the economic prosperity of the country.

iii) the development of their literary, artistic and cultural interests which are necessary for self-expression.

iv) the full development of the human personality without which a living national culture cannot come into being.

Formation of a definite educational policy was the greatest need of the day in 1947. There were numerous internal and external challenges before the newly born free India. A strong national education policy was urgently needed. There was no definite and suitable education policy in India before independence. An educational policy involves some guiding principles, goals and objectives. A statement on national educational policy was made in connection with the Post-war Plan of Educational Development in 1944 but this was far from satisfactory. So the responsibility was transferred to the independent India.

A national policy would help to develop a suitable national system of education which in the words of Mrs. Annie Basant "must be controlled by the Indians, shaped by the Indians, carried on by the Indians. It must hold up Indian ideals, devotion, wisdom and morality." It would include well organised teaching of Indian languages and literatures, philosophy and history. Indian architecture, sculpture, painting, music, dance and drama were to be given due place in the

1 Lala Lajpat Rai - The Problem of National Education in India PP.- 28-29
curriculum of the system. Again national education desired to remove the domination of foreign language and advocated the introduction of vernacular as the medium of instruction in all stages and emphasised its study. Another feature should be inclusion of vocational education in the secondary stage.

Awakening of national consciousness among the new generation was the great need of the day. During the struggle for freedom the effort to develop national consciousness was made outside the educational system. With the attainement of independence the situation changed greatly. The one rallying point, freedom movement, which had kept many diverse elements together ceased to exist and the sentiment of solidarity seemed to be wearing thin. The only enduring solution to the problem was to place responsibility on the educational system and to make it an effective instrument for the purpose. In this regard the greatest part could be played by the secondary education because the vital part of the life of a child i.e. the adolescent stage was spent here.

This sense of national consciousness would develop true patriotism among its citizens. The imperial system aimed at creating loyalty to the British Government. The children of free India should develop a deep love for their own country but in doing so it was necessary to take care that this love did not degenerate into nationalistic chauvinism. True patriotism involves four things:

i) A sincere appreciation of the social and cultural achievements of one's country.

ii) A readiness to recognise its weakness frankly and to work for their eradication.

iii) An earnest resolve to serve it to the best of one's ability and
iv) Harmonizing and subordinating individual interests to broader national interests.

The school must address itself to build up this rich four-fold concept of patriotism through a proper orientation and presentation of the curriculum. It would make the students appreciative and proud of what their country has achieved in literature and science, art and architecture, religion and philosophy, crafts and industries. This feeling could be quickened and made more vital through the organisation and celebration of suitable functions and extracurricular activities. These were to be linked up, however, with a critical appraisal of the total picture of national life and to the extent that such appraisal was within the mental capacity of students at that stage. In this connection the capacity for clear and objective thinking which was commended as a significant educational aim, should be brought into play so that the students could appreciate what was good in his heritage and reject what was unworthy and could also improve the deficiency.

India became free in 1947 and the Indians were the free members of the world community from then. So a sense of world citizenship became important for India. In a very real sense, therefore, patriotism was not enough and it must be supplemented by a lively realisation that all were members of one world, and must be prepared mentally and emotionally to discharge the responsibilities which such membership implied. So an attempt should be made to develop a sense of international understanding through education.

Citizenship in a democracy is a very exacting and challenging responsibility for which every citizen has to be carefully trained. In a democracy an individual must form his own independent judgement on all kinds of complicated social, economic and political issues and,
to a large extent decide his own course of action. The secondary education which would be the end of all formal education for the majority of the citizens must assume the responsibility of providing the necessary training for this purpose. The first requisite of the then India in this connection was to develop the capacity for clear thinking and a receptivity to new ideas. For this purpose games and sports, crafts, social activities and several other co-curricular activities were necessary for inclusion with the curriculum. The scientific method of teaching had to be adopted so that students did not reluctantly memorise the lesson but they got the joy of co-operative achievement. The dead weight on Examination was to be removed so that the teachers could teach independently and the students could think and worked independently. They could develop a sense of judgement and reasoning closely allied to clarity of thought, clearness in speech and in writing. This was not only an important social asset, it was an essential prerequisite for successful living in a democracy which was based not on force but on free discussion, persuasion and peaceful exchange of ideas. To be able to make one's influence felt and to assist in the formation of healthy public opinion an educated person should be able to express himself clearly both in speech and writing.

Education of a free country like India was to initiate the students into the many sided art of living in a community. It was obvious, however, that an individual could not live and develop alone. Both for his own whole-some development and the good of society, it was essential that he should learn to live with others and appreciate the value of co-operation through practical experience and free inter-play with other personalities. No education was worth the name which did not inculcate the qualities necessary for living graciously, harmoniously and efficiently with one's fellow men. Different co-curricular activities
had to be included within the curriculum. It would provide an excellent medium for training the mind and emotions as well as the practical aptitudes of students, promote their physical welfare and inculcate in them social qualities necessary for successful community life. Such activities were necessary to help to develop the total personality of a child which was the basic need of a democratic country.

The main problem before independent India was the dire poverty due to colonial exploitation by the British. So India was in need of economic reconstruction. The main task before the nation in 1947 and onward was to secure rapid economic development. If this was to be successfully accomplished education had to be related to productivity. The existing system was too academic to be of material help in increasing national wealth. So education should be practical and need based. In that case education need to be vocationalised. India needed concentration on increasing the productive or technical and vocational efficiency of her students. That was not merely a matter of creating a new attitude to work or an attitude of appreciation of the dignity of work but a realisation that self-fulfilment and national prosperity were only possible through work. Side by side with the development of the attitude there was need to promote technical skill and efficiency at all stages of education. Trained and efficient personnel to work out schemes of industrial and technological advancement was also to be promoted through education. Before independence education was so academic and theoretical and so divorced from practical work that the educated classes, generally speaking, failed to make enormous contribution to the development of the country's natural resources and added to national wealth. Independent India needed the change. Much greater emphasis was to be given on crafts and productive work in all

1 Tarachand -- Principles of Teaching. P. 226.
schools. In addition to this introduction of diversification of courses was essential at the secondary stage so that a large number of students might take up agricultural, technical, commercial or other practical courses. This would train their varied aptitudes and enabled them either to take up vocational pursuits at the end of the secondary course or to join technical institutions for further training. These measures were expected to result in equipping educated young men psychologically and practically to undertake technical courses in order to raise their general standard of efficiency. It would help to increase national wealth and ultimately improve the general standards of living. Mahatma Gandhi in Wardha Scheme of Basic education recommended a programme to relate education with productivity. He suggested spinning as a productive craft. "If we introduce this (spinning) in our educational institutions we should fulfil three purposes, make education self-supporting, train the bodies of the children as well as their minds, and pave the way for a complete boycott of foreign yarn and cloth. Moreover, the children thus equipped will become self reliant and independent."\(^1\)

A country like India, so rich in soil with abundant natural resources of all kinds, could not produce sufficiently to satisfy even the minimum demand of half of its population, it was a sight for the gods to weep at. India's phenomenal poverty was one of the tragic facts of its life, and it was due to the lack of education. Under the circumstances the first aim of all publicly imparted education in India was to increase the productive capacity of its citizens.\(^2\) This productive work also developed sympathetic attitude of a child towards the society and helped his social development. Rabindranath Tagore also included such

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1 Mahatma Gandhi-- Young India. PP 750-51.  
2 Lala Lajpat Rai -- The problems of National Education in India, PP. 208-9.
work in his educational programme. He wrote in his article named "Siksha Samasya" that if possible every school should have some cultivable land attached to it. Required fruits and vegetables will come from this land, the students will assist in cultivation. For producing milk, butter etc. cows should be reared and the students will actively take part in cattle rearing ("ষয়ি সন্তুষ্ট হয় তবে বিদ্যালয়ের সঙ্গে বাণিজ্য। ফসলের জমি থাকা অবশ্যক। এই জমি হইতে বিদ্যালয়ের প্রয়োজনীয় আহার সর্বশেষ হইবে, জ্বরনা চাষের কাজে সহায়তা করিবে, দুধ, যো প্রচুর্ণ জন্য সোনা ধাকিবে এবং গোপালনে ছাত্রদের যোগ দিতে হইবে।")

Mahatma Gandhi said, "If God is to appear in India, He will have to take the form of a loaf of bread." Thus the country was in short supply of food. The newly independent country was in dire need of food. About forty percent of the population of India lived below the poverty line and they did not get a square meal throughout the day. But the country had no resource to import the quantities of food needed. Self-sufficiency in food thus became not merely a desirable goal but a condition for survival. But there could be no hope of making the country self sufficient in food unless the farmer himself was moved out of his age long conservation through a science based education. So a science based education was the great need of the day. It would make the farmers interested in experimentation and able to adapt techniques that increased yields.

Moreover, there were extreme social inequalities inherent in the social system including the caste system and untouchability. This conspired to result in a very low enrolment, high wastage and stagnation and subsequent lapse into illiteracy. In order to drive away these social inequalities and injustice equalisation of opportunity in the field of

1 Rabindranath Tagore -- Shiksha Samasya, Rabindra Rachanabali, Vol. VI (Bengali), P. 582.
education was to be ensured. Everybody needed equality of opportunity of education irrespective of caste, creed, sex, socio-economic status.

i) The first step in this regard was the formation of a uniform pattern of secondary education throughout the country. It could only be possible through a national system of education.

ii) The next important step towards equalisation of educational opportunity was the introduction of common school system of public education. The "Common School System" mainly indicated four things such as:
   a) All schools be open to all;
   b) Education should depend not on monetary capacity of the parents but on the talent of the children;
   c) No tuition fee will be charged for education provided in public educational institutions;
   d) The educational standard in all categories of institutions should be adequate and uniform.

iii) The third step was the abolition of regional imbalances in respect of educational opportunities. For that purpose the district should be adopted as the basic unit for educational planning and development. At the state level a deliberate policy of equalisation of educational development in the different districts was necessary. At the national level it should be regarded as the responsibilities of the government of India to secure equalisation of educational development in the different states. Special financial assistance needed to be given to the less advanced states.

iv) The fourth step was the discarding of the disparity in respect of educational facilities in urban and rural areas. Educational
standards in urban and rural schools should be uniform. Sufficient number of schools should be set up in the rural areas so that the children of these areas must not be deprived of educational privileges.

v) Another step was to give adequate attention to the education of girls at all stages and in all sectors. Backwardness of woman class was a great problem before the newly independent India. Female literacy was less than 7 percent and only one out of fifty girls of the age group of 6+ to 11 were in school. The percentage was specially low in rural areas. But the education of the girls was a great need of the day. Because the education of the girl is the education of the mother and through her of her children. It is true that during the British rule there was progress in this field but there was short falls with reference to the target. In 1901 the percentage of literacy among women was only 0.8. At the time of Lord Curzon out of 40 women only one was literate. For the education of the girls the country should take special programme such as:

a) the education of women should be regarded as a major programme in education for some years to come.
b) special schemes should be prepared for this purpose and the funds required for them should be provided on a priority basis.
c) formation of a special machinery to look after the education of girls and women.
d) opening of new schools for girls specially in backward and rural areas.

vi) To equalise educational opportunity special arrangement was to be made for the education of the handicapped children-- both
physically and mentally. Their education needed to be organised not merely on humanitarian ground, but also on ground of utility. Proper education generally enabled a handicapped child to overcome largely his handicap and made him a useful citizen. Social justice also demanded the same.

vii) In the way of establishing equalisation of educational opportunities disparity of economic status was a great hindrance. The society was divided into two classes - the rich and the poor. The children from poor families did not have the equal chance as those of the richer one. To remove these disparities, it was desirable to abolish fees progressively, and to distribute free books, school meals and uniforms.

There was also the problem of education of the children of the refugees. India won freedom in 1947 but the country was partitioned into two - India and Pakistan. East Bengal was snatched from Bengal and West Punjab from Punjab. The partition created a striking problem. The main problem was the rehabilitation of millions of refugees from the other side of the border. The government had to make arrangement for their shelter but there was also the question of their education.

The need of modernization at that time could not be minimised. The world was rapidly progressing towards modernization in 1947 when India became independent. India must have a share in it. The most distinctive feature of modernization was a science-based technology but it involved fundamental social and cultural changes which were broadly described as "modernization". The main characteristic of this modernization was the rapid growth of stock of knowledge.

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One of the main task of our Secondary Education was to keep pace with this advancement in knowledge. For this, the trend to receive knowledge passively must cease and it must be actively discovered. It needed a revolution in the existing system of education. This would involve a new approach in objectives and methods of teaching. Changes in the training of teachers was also vitally needed. Unless the teachers were trained in new ways of teaching and learning the students in the schools would not be able to receive the type of education needed for the new society.

There was an imperative need for adopting a dynamic policy to cope with the trend of modernization. An educational system which does not continually renovate itself becomes out-dated and hampers progress because it tends to create a lag between its operative purposes and standards and the new imperatives of development, both in quality and quantity.

The very aim of education was to be viewed differently in the emerging modern society. It was no longer taken as concerned primarily with the imparting of knowledge or the preparation of a finished product, but with the awakening of curiosity, the development of proper interests, attitudes and values and the building up of essential skills and the capacity to think and judge for oneself without which it was not possible to become a responsible member of a democratic society.

Modernization does not mean a refusal to recognize the importance of moral and spiritual values and self-discipline. Modernization must derive its strength from the strength of the spirit. The expanding knowledge and the growing power of modernization should be combined with the strengthening and the deepening sense of social responsibility and a keener appreciation of moral and spiritual
values. While a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous. So proper value orientation should be given to secondary education of the newly independent country.

The adolescent stage of a boy or a girl is spent in the secondary school. In this stage a passion for social justice based on sensitiveness to the social evils and the exploitation which corrupts the grace of life must be kindled in the heart and mind of a child. This social sensitiveness is the ethical basis of good character. Without it efficiency, discipline, cooperation and many other fine qualities can not develop.

The educational planners of newly independent India could not go without keeping an eye on the fact. Moreover India is a country of diversities - diversities of religion, language, social customs. Men of different castes, creed and colour live here. So education of tolerance was very important in the country. For this attempt needed to be made to create an ideal environment, construct a curriculum and adopt a method of teaching which would help to cultivate a spirit of large hearted tolerance, of mutual give and take, of appreciation of ways in which people differ from one another.

Moreover, India was ruled by the British for about two hundred years. So the development of her heritage was neglected because the Britishers were not concerned about this. So after India won freedom it was a great need that the secondary education was to release the sources of creative energy in the students so that they might be able to appreciate their cultural heritage and to cultivate rich interests. They could pursue it in their leisure and so to contribute, in later life, to the development of the national heritage. With this aim in view subjects like art, craft, music, dance etc. demanded its due place in the curriculum of secondary education. As a result the scope of
education would be widened to include many new subjects and activities and the students would be able to enjoy their cultural heritage keenly and help in its enrichment.

Again independent India needed new leaders. The cause of independence gathered so many leaders under the banner of freedom movement. In 1947 the question of freedom was over. But there was a great need of leaders to build the new nation. Secondary education should take part in developing the quality of leadership. It must be remembered that, for a large majority of students it marked the completion of their formal education and therefore it should be viewed primarily as a stage complete in itself with its own end and special purposes. So the special function of the secondary school, in the context, is to train persons who will be able to assume the responsibility of leadership in the social, political, industrial or cultural fields in their own small groups of community or localities. Able bodied citizens are also needed to make democracy successful one. For this purpose inclusion of physical education and co-curricular activities in the curriculum was vital.

A teacher has a very important role in the field of education. Specially in the adolescent stage a teacher should be an ideal before a student. It is the teacher who can influence the development of different qualities among the students and it is also he who can present different subjects in such a method that a student can easily grasp it. But teaching profession in that period did not attract a sufficient number of the right type of men with requisite personal qualities and aptitudes and spirit of devotion to their work. Their economic difficulties and lack of social prestige tended to create in the teachers a sense of frustration. So necessary action was needed to increase their efficiency and give them
a feeling of contentment and a sense of their own worth, without which they would not be able to pull their full weight.

All these needs of the newly independent nation could not be materilized without a national level statutory measure. So these were reflected in the constitution of India which would give a guideline for fulfilment of national aspirations. The next chapter deals with the constitutional provisions in the field of education and its outcome.