CHAPTER: 2

REVIEW OF THE PREVIOUS LITERATURE

- Introduction
- History of Education in Modern India
  A Sociological Interpretation.
- Social Change and Educational Policy
- The Last Hundred Years of National Education.
- A Thought over Indian Education.
- Nationalism and Indian Education
- Indian Educational Reforms in Cultural Perspective.
- Comments.
2.1 INTRODUCTION:

Various books on history of Indian education have been written and the condition of Indian education at different times can be known through the study of these books. As the objective of these books is limited, they give us an idea of the facts as they were but not the 'why' of them. These books do not show the factors which were responsible for bringing about particular changes. However, some books on history of education do make some reference to socio-political influence but it is not their objective.

Recently, some studies on education have been made from a socio-political perspective. The undermentioned six works are worth reviewing.

The first is a chapter included in the book, 'Sociological Foundations of Education in Contemporary India'. The authors of the book are Dr. S.P. Ruhela and Dr. F.C. Vyas and it has been published by Sharpat Rai & Sons, Delhi, in 1970. The title of the chapter under review is 'History of Education in Modern India: A Sociological Interpretation'.

The second study is a paper prepared by Dr. A.R. Desai and included in the book 'Papers in the Sociology of India'. The title of the chapter under review is 'Social Change and Educational Policy'. The book is
edited by M.S. Gore, I.P. Desai and Shuma Chitnis and has been published by ICERT, New Delhi in 1967.

The third is a chapter of a Gujarati book - Raja Rammohan Naithi Gandhiji (From Raja Rammohan Roy to Gandhiji). The title of the chapter is - Last Hundred years of Education of the Nation. The author is M.P. Desai and it has been published by the Gujarat Vidyapeeth, Ahmedabad, in 1957.

The fourth is a chapter of a Gujarati book - Shikshan Chintan. The title is 'A Thought on Indian Education'. The author and publisher is Chandrakshai V. Bhatt, Ahmedabad. The book was published in 1953.

The fifth is a book - Nationalism and Indian Education. The author is C.G. Dikshit and it has been published by Sterling Publishers (I) Ltd., Jullundur, in 1966.

The sixth is a book - Indian Educational Reforms in Cultural Perspective. The author is T.R. Thomas and it has been published by S. Chand & Co., New Delhi, in 1970.

2.2 HISTORY OF EDUCATION IN MODERN INDIA: A SOCIOLOGICAL INTERPRETATION:

In this chapter the authors have narrated in short the early efforts of Christian missionaries. Then they have reviewed the contributions of Raja Rammohan Roy, Ishwar Chandra Vidyasagar and Heshab Chandra Sen. After
this they have traced the educational policy of the East Indi Com-
pany. The authors show the factors which caused the East Indi Com-
pany to frame the aims of education. They say, 'what Mccaulley and his colleagues wished to manufac-
ture was completely westernized Indians'. According to the au-
thors the East Indi Company did not take into considera-
tion the needs and demands of the country. The authors then give the factors which led to nationalism and describe how the forces of nationalism came into conflict with the policy of the government.

Throwing light on the socio-religious movements, the authors have narrated the educational contribution of Swami Vivekananda.

Commenting on the educational policy under the Crown, the authors says:

"The all-round awakening of the people necessi-
tated reform in the educational field with the object of increasing facilities. But the cast-iron bureaucracy was afraid of the new forces. It lacked the ability to turn these new forces of national awakening into useful and profitable channels. The Government thought it fit to strangle the new forces. If education, they thought, was restricted to those who could pay higher fees, it would be possible to create a class of loyal followers".
The authors have, further, narrated the position of national education in India after 1900.

The study contains only a few pages. It is not possible to discuss the socio-political condition and its influence in detail in such a short study. Even the position of education has not been discussed from all angles. The authors have discussed the educational contributions of Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Neshab Chandra Sen, Swami Dayakanand and Swami Vivekanand but they have not discussed the part played by the Prarthana Samaj and the Theosophical Movement. Muslim education has not been touched at all.

2.3 SOCIAL CHANGE AND EDUCATIONAL POLICY:

A part of this paper discusses the socio-political influence on Indian education during the British period.

According to Dr. Desai, due to the foreign rule the social structure of the Indian society was dislocated and the process of modernization began. The author then describes how administrative machinery was found to be necessary and how the development of transport, commerce and industry required personnel equipped with certain modern skills, techniques and acquisitive values which introduced a new concept of status based on wealth and position in the bureaucracy and gave education new prestige.
The author is of the opinion that though the British rulers promoted modernization of the Indian economy, they obstructed free and rapid industrialisation. The author says that the economy was changed and that private property as means of production, production for market, money as the medium of exchange and profit as the dominant motif of economic activities were the innate characteristics of the new economy which demanded a new type of education to provide the skills, techniques, knowledge and reorientation of values to enable individuals and groups to carry on new functions.

Narrating the educational policy during the British Colonial period, the author gives the following aims of the British system of education:

1) To train Indians with a view to staffing the vast politico-administrative machinery.

2) To train and educate people to acquire skills and assimilate values arising out of the new capitalist economic system.

3) To win over the confidence of the upper classes of society.

4) To inculcate new values among the Indian people with a view to 'civilize' them in the spirit of western liberal Christian concepts.
Discussing the content of education the author says that the curricula were framed to suit the new political, administrative and economic requirements and that in addition to the three 'R's, some rudimentary knowledge of geography, measurements, history and some allied subjects was necessary for participation in the newly emerging policies administrative set up in which the educated man-power was absorbed. The author further notes that in secondary and higher education, the fundamental emphasis was put on training students for proficiency in the English language.

In this short review of the educational condition during the British period Dr. Desai has stressed the political influence on education. He does not touch many social factors which affected Indian education. The author does not make any reference of socio-religious movements.

2.4 THE LAST HUNDRED YEARS OF NATIONAL EDUCATION:

In this article the author first discusses the concept of national education. Then reviewing the efforts of the East India Company, the author states that the East India Company was not interested in education of the people but its attention was drawn to it by the humanitarians of England of that time. Further he reviews the educational contribution of Raja Rammohan Roy and then he describes
how 'Governmental education' began in India.

The author notes the impact of the British rule as given below:

1) The administration of the new rulers destroyed the village organisations.

2) The Feudal-army system of the Moghuls and Marathas was destroyed. This brought about unemployment and the unemployment brought about pressure on land.

3) Because of the commercial policy of the British, the industries of the country were destroyed.

The author further discusses the educational impact of the above shown changes. He notes the main characteristics of the new education.

1. Curriculum sanctioned by the Government.
2. The policy of grant-in-aid.
3. Control by the Government.

The author criticises the new education and states that the new education did not become a part of life. It was like 'an extra cream'. The author is of the opinion that the new education destroyed the old learning and brought about intellectual slavery.

In this short article the author has given a glimpse of modern Indian education in socio-political perspective.
2.5 A THOUGHT OVER INDIAN EDUCATION:

In this article the author first gives the glimpse of the ancient Indian culture and describes the conflict between the Aryans and the non-Aryans and in this context describes the education of the Aryans and asserts that the non-Aryans had no right of receiving education. Further he describes how Indian education developed with the society.

The author then describes some schools and universities. He then, reviews the impact of the growth of Vedicism on education and the contribution of the Kalanda University. Then he traces the state of education in the Middle Age which is known as the Dark Age. He also describes the part played by the Moghul emperors.

The author then describes the attack by the British on various fields of Indian life and the changes that took place in the Indian society. The author is rather harsh towards the British and states that their aims were to loot the people and make them slaves. But on the other hand he also admits that the British brought with them the scientific outlook and so when they were required to introduce education they could not help introducing new subjects.

The author then gives the biography of Raja Damodaran Roy and describes the part played by him in awakening the contemporary society.
The author then describes the situation that led Rabindranath to establish 'the Shanti Niketan'. He also makes reference to Gandhiji and his Roshab Ashram.

The author is rather harsh towards the British and so does not take into consideration the good effect of the new education. Moreover, the author is not to the point in his narrative. It is true that Raja Rammohan Roy played an important part in the development of Indian education but details of his biography were not necessary. Moreover, there is no link in the narrative. After narrating the part played by Raja Rammohan Roy, the author immediately narrates the educational thought of Rabindranath Tagore.

2.6 NATIONALISM AND INDIAN EDUCATION:

The aim of this book is to survey the contribution of national movement to Indian education. The contributions of the following leading national movements have been assessed in the book.

1) The Brahm Samaj.
2) The two off-shoots of the Brahm Samaj i.e. The Brahm Samaj of India and the Prarthana Samaj.
3) The Arya Samaj.
4) The Theosophical Movement.
5) The Ram Krishna Mission Movement.
6) The national movement among the Muslims, and
7) The Indian National Congress Movement.
The author reviews the influence of nationalism on educational aims, curricula, educational organization and methodology. Explaining the concept of national education, the author says:

"A system of national education is an all-round index of the life and character of the people to whom it belongs, it reflects their past, present and future, both in perceptible and imperceptible forms".

According to the author, nationalism has passed through the following stages:

1) The religious-cum-cultural stage which covers the entire nineteenth century and is represented by five major movements, viz. The Brahmo Samaj, the Prarthana Samaj, the Arya Samaj, the Theosophical Movement, and the Ram Krishna Mission Movement.

2) The political stage which dominates the first half of the twentieth century.

Giving the educational background, the author states that in the beginning of the 19th century, the current of indigenous education was at a low ebb. The author believes that political invasions and the weakening of the authority of the Central Government were responsible for this condition. However, he further states:
"It is, however, not a travesty of truth to say that the state of education in India, even at this period, was higher than that existing in most of the European Countries then".

About the educational activities of the East India Company, the author says:

"The East India Company during the period of 1600 to 1765, remained a purely trading body—its main concern lay in promoting business and commerce between India and England. It did not, therefore, evince any clear or direct interest in the education of Indians. Whatever educational work the Company did during this period was by way of its proselytizing activities within its own territories".

Reviewing the role of the socio-religious movements in the field of education, the author describes the contribution of Raja Rammohan Roy and states that all the educational activities of that period were due to the initiative or at least zealous support of Raja Rammohan Roy.

Reviewing the contribution of the two off-shoots of the Brahma Samaj, the author throws light on the efforts of Keshub Chandra Sen and Mahadeo Govind Ranade.

The author describes how Keshub abhorred the idea of his country-men playing the role of a 'sedulous ape' to the West and how his insistence on moral instruction
and use of Vernaculars affirm his nationalistic viewpoint. The author considers Keshab to be the first Indian to start educational institutions for women and institutions for technical education. The author also describes his effort for mass education.

Discussing the contribution of the Prarthana Samaj, the author gives an account of the part played by Mahadeo Govind Ranade. He describes him as "a pious well-wisher of his country", "a round the clock worker in the field of national welfare". About his educational ideas the author says:

"A well-planned and judiciously conceived system of education, he thought, was therefore, the most urgent need of the hour, for without it, the people could not be freed from the shackles of stereotyped and unhealthy social dogmas and customs which sapped the creative and vital elements of their life".

The author, then reviews the efforts made by Ranade to purge the then prevalent examination system and syllabus of their chronic defects.

Assessing the educational contribution of the Arya Samaj, the author gives its unique features and also points out certain defects. Among its good features the author includes the following:
moral aim of education.
(2) Democratic concept of education.
(3) Advocacy of women's education.

The criticism against the Gurukul system are as under:

(1) The system is said to be reactionary.
(2) The system is described as unrealistic.
(3) The Gurukul attitude is said to be unnatural.
(4) It is said to be pedagogically unsound for it overemphasized the role of the teacher.

According to the author, the work of the Theosophical Society is open to two criticisms. Firstly the approach of the Theosophists to Indian education was denominational in value. Secondly the concept of National Education propounded by the society was essentially narrow.

The author gives the following characteristics of the educational contribution of the Theosophical Movement.

1. True to its humanitarian spirit, the society rendered laudable services for the education of the untouchables.
2. It provided a happy corrective to the unbalanced and one-sided education.
3. It wedded religion to education.
4. It stressed the importance of the mother-tongue which had been badly neglected.

5. It made efforts for promoting the study of Sanskrit.

About the educational work done by the Ram Krishna Movement, the author is of the opinion that the Mission was guided by one fundamental consideration, that is, India has to advance on the material front without losing her grip on her spiritual heritage. The author shows the following characteristics of the Ram Krishna Mission institutions:

1. They are of all types and grades covering the entire educational field.

2. Personal contact between the teacher and the taught is deep.

3. They accept the latest education trends in the field of educational organization.

4. They make education a tool of social service and community welfare.

5. In the field of women's education, the movement has remained loyal to the traditional ideals of Indian womanhood.

Throwing light on the socio-religious movements among the Muslims, the author describes the frustration and degradation of the Muslim community and the part played by Sir Syed Ahmed Khan for upgrading the Muslim community.
He then describes the educational contribution of the Aligarh Movement and also of the Jamia-Milia.

In the ninth chapter the author describes the genesis and the principles of the Indian National Congress. Reviewing the educational contribution made by the Indian National Congress, the author gives the following features of the educational contribution of the Congress:

1. It quickened the movement of national education and made it popular.
2. It made efforts for the expansion of primary education.
3. The Congress ministries adopted modern Indian languages as media of instruction.
4. It also made a beginning of the adult-education movement.
5. It stressed vocational and technical education.

Till now in the history of Indian education the part played by the national movement has been neglected. In this book the author reviews all the national movements from the beginning of the 19th century to 1947 and traces their impact on education. The growth of Indian nationalism took place under peculiar circumstances. The Western contact was responsible for the growth of nationalism and this nationalism came into conflict with
British imperialism. The author has not reviewed the growth and conflict of nationalism.

2.7 **INDIAN EDUCATIONAL REFORMS IN CULTURAL PERSPECTIVE:**

The aim of this book is to interpret selected educational reforms in cultural perspective. The author undertook two reforms for the study. Basic Education at the elementary level and Higher Secondary Multipurpose pattern at the secondary level.

In the second chapter the author reviews Indian Culture. According to the author, a study of Indian culture is difficult because of the diversity of the land and because of its long history.

The author discusses certain selected areas like family, caste, religion and art. He has taken into consideration the flow of culture from its beginning in the pre-historic age to the present time.

In the third chapter the author reviews Indian education. Reviewing the ancient Indian education the author says that the educational system of that age helped in the preservation of the cultural heritage of the country. He discusses how the caste system influenced education and how the Buddhists attached more importance to education of the masses.
The author then reviews education during the Muslim period and discusses how the arrival of Muslims in India introduced new elements like the Persian art and the Arabic language into Indian culture.

The author then reviews the Western education and discusses the part played by the Christian missionaries and the Government.

In the next chapter the author reviews Basic Education. He gives the main features of Basic education and comes to the conclusion that the reforms are not working out well in the schools of India. The author gives the following reasons for the failure of Basic Education.

1. Parents, teachers and administrators do not favour this new system.

2. The new scheme does not bring about all the expected results either in schools or in the society.

3. The kind of society that Basic education anticipates is not acceptable to many people in the country.

In the fifth chapter the author reviews the Multi-purpose schools. He defines the Multipurpose Higher Secondary School as a school that offers at least three groups of elements out of the seven proposed.

The author concludes as under:
Like Basic education Multipurpose schools do not fulfill all the expectations they have aroused.

2. Many of the recommendations are not put into effective practice.

In the sixth chapter the author reviews the impact of these two reforms in Kerala State. He first discusses the peculiarity of Kerala where Christians form a big religious group.

The author discusses how the reform was introduced by the Government in 1930's and 1940's. He is of the opinion that the people who were responsible for education in Kerala did not give much attention to this reform but after independence the State Government insisted on Basic education. The author gives the following reasons for the failure of Basic education in Kerala.

1. The scheme was introduced in Kerala without necessary modifications i.e. not keeping in view the socio-economic conditions.

2. Teachers were scarcely interested in the new scheme.

3. The people criticized it as they could not see enough learning taking place while the craft was being learnt.

Regarding the reforms at the secondary stage, the author finds that it made provision for solving some of the practical problems of the state.
The aim of the author is to review the two educational reforms of the modern age. For this, educational background of the modern India was necessary but the author has narrated the educational history right from the ancient times. The author has tried to interpret a part of history of Indian education in a cultural perspective.

2.8 COMMENTS:

Of the abovementioned six works, first two are small articles and the last two are books. Among the articles the first three discuss modern education from socio-political perspectives. The fourth article tries to throw light on Indian education from ancient times to the modern age.

The above mentioned articles contain only a few pages and it is not possible to trace the socio-political influence on education. They give just a glimpse of it.

The fifth work studies the impact of nationalism on education. Nationalism is one of the components of the socio-political influence.

The sixth work studies two educational reforms of the 20th Century in a cultural perspective. Like nationalism culture also is a component of the socio-political condition. Moreover the study is restricted to two reforms only.