CHAPTER II

HISTORY OF EDUCATIONAL DEVELOPMENT IN INDIA

In the previous chapter the researcher has discussed regarding the term education with its importance and necessity for living a dignified life. In the present chapter, the researcher is going to discuss the evolving concept of educational development in India chronologically in detail.

Life, with or without sorrows, was one of acute suffering and the prospect of having to die innumerable time to do born again was not only dreaded but was also terrible and painful. A way had to be found to escape the cycle of birth and death and this was provided in the form of the knowledge of Absolute and of Atman or Self.

The Absolute was not subject to change but the individual was. It was the individual who died and not the Absolute. And so the individual must merge with the Absolute to escape change, decay and dissolution. Selfishness or Individualism resulted from the pursuit of objective knowledge which connected the mind with the worldly matter. When one was able to stop those activities which connected the mind with worldly matter, one was able to know one’s Atman or Self and thus became a part of Absolute. One then became free from the Samsara or the cycle of birth and death.¹

The Indian history is said to have begun with the Indus Valley Civilisation which existed in the North West India, now mostly in Pakistan, some 3000 years before the beginning of the Christian era with the birth of Jesus Christ. The highly developed state of civilisation among the people of the Indus Valley presupposes an existence

among them a system of education which had probably little to do with the religion of the Indus Valley people.²

Our Education system is the oldest in the world and had some peculiarities which are not found anywhere in the world. Vedic Rishis had spread the knowledge not only in India but they had given the light of the knowledge, acquired by them to the entire world. They brought the humanity into light from the darkness of ignorance and spread the light of knowledge throughout the world.³

Maharshi Manu had declared the importance of Education same thousands of years ago.⁴ There are many references in Manu obligated to make it compulsory upon all to send their children, both male and female to school after the completion of fifth or Eighth years of age. The chronological development of Indian education system from ancient to modern times may be viewed in many stages. They are as follows:

2.1. TYPES OF EDUCATIONAL SYSTEM IN INDIA

Ancient Education in India

- Vedic Period
- Post-Vedic Period (Upanishad Age)
- Brahmanical System
- Buddhist Period

²ibid, p.1
⁴id.
2.2. ANCIENT EDUCATION IN INDIA

(a) Vedic Period

Religion occupied a prominent place in the Vedic period. The ancient Indian
literature is the vehicle of religion. In India the knowledge was gained to attain
Salvation (Moksha).

Dr. R. K. Mukherji says, “Learning in India through the ages has been prized
and pursued not for its own sake, but for the sake and as a part of religion. It was sought
as the means of salvation or self-realisation, as the means of highest end of life, viz.
Mukti or Emancipation”.

The ultimate aim of human society of that age was the achievement of Absolute
(Brahma). It is fully pervaded in the entire visible world. It is said that the worldly
difference of soul and Absolute is based on ignorance and thus, it is false. A man should
engage in Karmopasana i.e. “work of worship” and thus purify his inner senses and gain
the ‘Absolute’. The soul forgets the ‘Absolute’ due to ignorance and illiteracy it thinks itself as one who is neither born or dies and suffers in miseries.

**The Form of Education**

The period of Vedic age is now fully recognised by the scholars as about 1500B.C. to 600 B.C. The literal meaning of ‘Vedas’ is knowledge. The word is derived from ‘sid’ root meaning ‘to know’; thus ‘Veda’ means the knowledge of various types. Vedas are composed in verses but some portion of it’s written in prose. It is said that Vedas were not written in ancient times and they were traditionally inherited by disciples and also by sons from their teachers (Gurus) and fathers.

**The Method of Teaching**

The main aim of education since Vedic age has been that the education is the source of knowledge which shows the real way in the various field of life. The hymns of Rig Veda show that Vedic Education was carried on verbally, but there were two methods of Vedic Education

(i) Firstly, the Rig Vedic hymns were composed, and

(ii) Secondly, they were preserved.

The first was based on the inward meditation, which enabled the formation of the hymns. The Second was based on the outward learning method which enabled the presentation of those hymns. Vedic hymns were the traditional properties of the various families of the Rishis. They were verbally preserved in the families of Vamdeva, Attri, Bharadwaja, Vashistha, etc.

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6ibid, p. 6.
7Supra note 3, p. 2.
The past education is that which liberates man from all bondages, i.e., Sa VidyaYaVimuktaya, such bondages may be worldly or all kinds of evils and ignorance.\(^8\)

**Characteristics of Vedic Education**

The following are the main characteristics of Vedic Education\(^9\)-

i) The Gurukul System which necessitated the stay of the student away from his home at the home of the teacher or in boarding house of established reputation was one of the most important features of Ancient Indian Education.

ii) The students had some duties towards the Gurukul, such as to do the services of the Guru and necessary jobs of the ‘Gurukul’, to keep the ‘Gurukul’ tidy, to go out for alms, to study and gently learnt and attended to the instruction of the Guru’.

iii) In Vedic age, the relation between the Guru and Shishyas was like that of father and son.

iv) The full knowledge of particular subject was aimed at after the general knowledge of various needful subjects.

v) Prominence of religious education in Vedic age by the teachers.

vi) The Vedic education system was mostly psychological.

vii) Equal opportunity to everyone to gain education without any distinction of caste or creed.

Therefore, Vedic Education was very lofty. It aimed at providing full opportunity for development of human qualities.

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\(^9\)Supra note 5, Pp. 11-12.
(b) Post-Vedic Period (Upanishad Age):

Post-Vedic period is generally the period between 1400 B.C. to 600 B.C. i.e. from the end of the Rig Vedic period to the beginning of Buddhism and Jainism. The chief aim of education in Ancient India was to achieve emancipation.\(^{10}\)

In Vedic period austerity and sacrifices had taken prominent place. Later on, with the spread of Vedic culture, the sacrificial rituals dominated and the Brahman priests gained the highest position in Indian society.

The Aim of Education

i) The education enables the realisation of true knowledge and achievement of Absolute.

ii) The education was considered to be a process of inwardly meditation and thinking.

Methods of Teaching

The following three methods existed during this period:

i) Sharvan (learning)

ii) Manan (Meditation)

iii) Nidhisdhyasan (realisation and experience)

Besides this method, there also prevailed the question and answer method in those days. In those days the domination of Brahmans was on the increase in the field of education. No reference is found about the education of ‘Vaishyas’ and ‘Shudras’. The former engaged in cultivation, trade and commerce. The duty of the ‘Shudras’ was to serve the three highest castes.

\(^{10}\)Supra note 1, p. 4.
In Post-Vedic period women were not enjoying the social and educational privileges as they did in Vedic age. Neither they could now freely participate in social formation not could they inherit the family property, but their religious position was quite safe. They used to participate with their husbands in all the rituals and were authorised to gain higher education and spiritual knowledge.

A survey of the education of ‘Upanishad’ age clearly lays down that though like ‘Vedic’ age there was dominance of Austerity and sacrifices, but ‘Yajans’ were more in vogue. The teachers (Guru) were respected more than before. It was during this period that overall development of various branches of education took place like moral education and physical education.\textsuperscript{11}

In short, it may be said that in the post-Vedic Era, an original form of education, in spite of its division into various branches, remained intact.

(c) Brahmanical system

‘Vedas’ are basically divided into two parts, namely: ‘Samhita’ the collection of ‘Mantras’ and Brahmans, in which these ‘Mantras’ have been explained, but their main aim is to give in details of sacrifices.

Aim of Education

In Vedic education too much emphasis had been laid on the religious aspect of education but the Brahmanic education included worldly aspect as well. Self-reliance, self-control, formation of character, individual development, knowledge of social and

\textsuperscript{11}Supra note 5, Pp. 22-23.
civil life and preservation of national culture was accompanied with the physical development in the aim of education.\textsuperscript{12}

\textbf{Method of Teaching}

Oral system existed during this period. In the Vedic period, Mantras of Veda were learnt by heart and oral system of teaching enabled the traditional handling over the vast knowledge from generation to generation. In the absence of organised institutions, individual education system was prevailed. The education was given through discussions, debates and conferences and Sabhas were also organised. The learned teachers threw light on the secrets of the abstract philosophical principles and topics.\textsuperscript{13}

In this age, the students were taught Vyakaran, NyayaShastra, Smriti, Jyotish etc. To make the learning by heart, all the subjects were composed in verses.

\textbf{Characteristics of the Brahmanic Education}

The following were the chief characteristics of the Brahmanic Education:\textsuperscript{14}

i) The main feature of the education was the propagation of religious ideas and principles.

   ii) The ‘Brahmanic’ education system was fully psychological. It was generally opposed to the corporal punishment.

   (iii) The ‘Brahmanic’ education had very well realised the social value of a man. It encouraged the social ideals in the students and gave proper attention towards social service and helpfulness.

\textsuperscript{12}ibid, p. 27.
\textsuperscript{13}Supra note 3, p. 17
\textsuperscript{14}ibid, p. 18.
(iv) Brahmanic education had encouraged the development of the talent of Justice and Capability.

(v) Brahmanic education was very particular about the age of starting education. It started just after the ‘Upanayan’ ritual which was performed between 4 to 9 years of age. After it, the boy was sent to Guru for the study.

Therefore, ‘Brahmanic’ system of education was more or less ideal and well planned and it did succeed in bringing about all-round development of the personality of the educands.

(d) Buddhist Period

‘Buddhism’ was born in India and was started by Gautama Buddha who was an Indian Prince of Sakya Dynasty of Kshattriyas. Buddhism was not a sudden investigation of any thought. It was the natural evolution of Indian like of thinking which was expressed in Religious, philosophical, social and political sphere of the society.

The history of education in Buddha period is inter-related with the history of monasteries and Viharas because there were no independent educational institutions or centres, other than those religious centres. Those centres were highly responsible for the spread of Buddhism in India by 600 B.C. With the emergence of Buddhism as a dominant religion through the support provided by the Mauryan emperor Asoka, the Buddhist centres of learning began to dot the various parts of the Asokan empire.¹⁵

¹⁵Supra note 1, p. 6
‘Buddhism’ had been spread over in India and it developed in the form of ‘Sanghs’. Admission into ‘Sangh’ was mostly based more or less on the rules and regulations observed by ‘Gurukuls’ in the Vedic period. Like the ‘Upanayana’, ‘Pabbja’ or ‘Praverajya’ was performed during this period. It was performed before a student get into the Sangh for education. After admission into the ‘Sangh’ they would remain as a monk.

The age limit fixed for ‘Pabbja’ was eight years. In the Sangh the new monk made his preparation for the Sangh life. He had to take the three vows as indicated below:

i) I go into the shelter of Buddha

ii) I seek the shelter of Dharma

iii) I enter the shelter of Sangh.

After taking the above three vows, he became entitled to enter the ‘Sangh’.16

The methods of Teaching

The main aim of education in Buddhist period was the purity of character. Importance was given to verbal education. The disciples learnt the lessons by heart. Discussion, debates, question-answer method and lecture method were followed during this period.

The medium of Buddhist education was the common language of the people. Fees were collected for education during the Buddhist period. Scholarships were given to the meritorious students.

16Supra note 5, p. 39.
**Characteristics of Buddhist Period of Education**

The following are the main characteristics of Buddhist period of Education\(^\text{17}\):

i) In Buddhist period, there were many such centres, where foreign students used to come for higher studies. Among such centres ‘Takshshila’ was notable.

ii) The minimum age for admission was 16 years because here the students were taken only for higher studies.

iii) In the education centres of Buddhist period, the books were taught and there was art of writing. They were considered as essential media of education.

iv) In Buddhist period, there was not favouritism on the basis of caste and creed. All the students had to lead almost similar and simple life.

v) At that time, students had to go to the isolated place of some monk for higher studies and spent their lives in search of truth and Nirvan.

Therefore, Buddhist education laid the foundation stone of a higher culture and inspired people to lead pure, simple and ideal directed life.

**2.3. EDUCATION IN MEDIEVAL INDIA**

The beginning of the eight century A.D. witnessed a large number of Mohammedan invasions. Muhmud Ghaznavi invaded the country and established a large number of schools and libraries in his own country by the looted wealth. After that when the Muslim rulers established permanent empire in India, they introduced a new system of education.

\(^{17}\)ibid, p. 50.
Consequently, the ancient system of education was greatly changed. In fact, the education of the Muslim period was much inferior to that of the Hindu period. No Muslim ruler except Akbar did commendable works in the field of education.

By the eleventh century A.D., the institutions of higher learning in the Muslim countries, called Madrasah, had developed into various centres. In India, these Madrasahs were founded by Sultans, nobles and their influential ladies.

The main objective of education was to train such ulama or scholar who would become eligible for the civil service as well as performing duties as judge or qadhi.\(^\text{18}\)

**Aim of Education**

The foremost aim of education during the Muslim period was the extension of knowledge and the propagation of Islam. During this period education was imparted for the propagation of Islamic principles, laws and social conventions. Education was based on religion and its aim was to make persons religious minded and achievement of material prosperity.

**Characteristics of Education in Medieval Period**

The following were the important characteristics of the education in Muslim Period.\(^\text{19}\)

i) During the Muslim period education received a great patronage of state. The Muslim rulers established many Maktabs, Madarsas, libraries etc., and patronised many scholars. They also granted scholarships to many students.

ii) The education was compulsory especially for boys.

\(^{18}\)http://www.islamicindia.blogspot.com, last accessed on May 5, 2015, at 9: 40 p.m.

\(^{19}\)Supra note 3, p. 43
iii) There was proper co-ordination between religious values and material or worldly needs and well-being.

iv) During this period the tendency to write history was developed. The tendency was different from the tendency of the Ancient India. It helped preservation of record.

v) In the Muslim period, the teachers did not receive that much respect and hence there arose the problem of indiscipline. Consequently, the system of giving punishment to the students was started.

In order to ensure the maintenance of discipline, the teachers were empowered to give different types of physical punishments.

vi) Although there was pardah system during the Muslim period, yet Islam did not oppose the education of women. The girls were entitled to receive education equal to that of the boy’s up to a definite age, but thereafter their education was stopped.

Therefore, under the Muslim rulers, though education system, a good deal of development of literature took place and great stress was laid on practical utility.

2.4. EDUCATION IN BRITISH INDIA

In the last quarter of the 15th century, the Europeans from different countries had started visiting India in connection with their trade. The Portuguese were the first among the Europeans who came to India. Vasco-Da-Gama discovered the sea route to India and landed in 1498. During the intervening period they began to spread their religion Christianity in the land.
Therefore, they started educational institutions, almost in all the towns of India. East India Company also made the education as a means of publicity of religion. Christian Missionaries played a significant role in spreading education in India.

In 1600 A.D. British East India Company was established. It started trade with India and by spreading its influence in political field also. In order to spread Christianity. Several missionaries came to India and they established institutions for spreading education. East India Company not only established institutions for imparting instructions in English but also established Sanskrit colleges at Madras and Banaras.

Some Educational Policies in British India are as follows

(a) The Charter Act of 1813

The Development of modern system of education in India may be said to have begun with the Charter Act of 1813. The charter Act 1813, therefore, forms a turning point in the history of Indian Education. Within it the education of the Indian people was definitely included within the duties of the Company and thereby laying the foundation of the modern educational system. This Act was the first legislative recognition of the right for education. However, the Charter Act made it obligatory on the part of the East India Company to spread education in India; it laid the foundation of the State system of Education in India. For the first time, the British Parliament included

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in 1813 Charter, a clause under which the Governor-General-in-Council was bound to keep a sum not less than one lakh rupees for education.\(^{23}\)

(b) Maculay Minute

The colonial interests of the British always shaped the then educational policies of India. The Charter was eventually renewed in 1833 for another term of 20 years. It added a Law Member to the Executive Council of the Governor General of Bengal which had hitherto consisted of three members only. The first Law Member to be appointed was Maculay who came to India in 1834 and turned a new page in the history of educational policy in India. Ultimately Maculay in his Minutes of 1835 instituted an education policy in support of British Raj which denigrated Indian languages and knowledge, established the hegemonic influence of English as medium of colonial instruction. English education was also seen as an important basis for expanding the British market in India by harnessing English values and tastes therefore, the Macaulayian system was a systematic effort on the part of the British Government to educate the Upper Classes of India through the medium of English language.\(^{24}\) In 1833, a new charter was issued. It intended at the spread of Indian as well as foreign system of education. In due course of time, the provision of this charter influenced the education in India to a very great extent.

The Missionaries of all countries were given the facility of preaching their religion in India. Education grant was raised to Rs. 1, 00,000 from 10,000. This charter of 1833 occupies a very important place in the history of Indian Education.


\(^{24}\)ibid, Pp. 53 - 54.
(c) Emergence of Filtration Theory

According to this theory, Education is to be filtered to the common people. Drop by drop, the education should go to the common public so that at due time it may take the form of a vast stream which remained watering desert of the society for long time and high class of people should be educated and common people gain influence from them.25

Reasons for adopting Filtration Theory26

- The British rulers needed educated employees to run the commerce and administration.
- The Government did not receive sufficient funds for educating the masses.
- The educated people educated on British lines through English medium would get higher post in Government services and in return they would use their influence in controlling the masses from going against the government rule.
- After educating some people, the responsibility of educating the masses could be left to them.

(d) Wood’s Despatch of 1854

The turning point in the history of education in India, however, came in the time of Dalhousie in 1854. A Parliamentary Committee appointed for the purpose of re-organising educational system in India made his recommendations on the basis of which Sir Charless Wood, the President of the Board of Control, drafted his Despatch of 1854 which for many years remained a guiding star in the field. Therefore, the British

26 Supra note 22, p. 57.
approach to the subject required a change for which he made the following recommendations in his Despatch which is popularly known as the “Woods Despatch of 1854.”

The objective of the Despatch was not only to produce a higher degree of intellectual fitness but raise the moral character and to supply with servants. The function of education was to diffuse European knowledge – arts, philosophy, science and literature. English and vernacular languages of India would be the media for the diffusion of European knowledge. The ultimate purpose of the Despatch was just well guarded attempt to impose Western knowledge and learning and English language on the Indian people.

However, educational policy under the East India Company ended with the Wood’s Despatch of 1854 as because the Company ceased to be a political power in 1858 and the Government of India came directly under the crown.

(e) The Indian Education Commission, 1882

The educational policies during the period of 1854 and 1902 were formulated by two main documents only—The Despatch of 1854 and the Report of the Indian Education Commission 1882.

A landmark in the history of education in India is the report of the Hunter Commission submitted in 1882. There were complaints that Wood’s Despatch of 1854 had not been properly followed. In the circumstances Lord Ripon, the Governor-General, appointed a commission comprised of 22 members with Sir William Hunter a Member of the Viceroy’s Executive Council as its chairman to report on the manner in

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27 ibid, p. 62.
28 Supra note 24, p. 107.
29 Supra note 22, p. 61.
which effect had been given to the principles of the Despatch of 1854. The Hunter Commission was also required to report on “The present state of elementary education and the means by which this can be extended and improved. The progress of the college work and some other aspects of education were also to be reported upon; though the general operation of universities was out of the Commission’s terms of reference.  

The Major Recommendation of the Commission  

- Encouragement and Support to indigenous schools for extending elementary education by declaring elementary education of the masses as the most important priority – area in education to which stringent government efforts should be directed.
- Freedom to the management committees for choosing vernacular language as a medium of instruction depending on the local needs.
- Establishment of Secondary schools by the state, for instruction in English based on the system of grant-in-aid and setting up of primary schools with the support of local people.
- Gradual transfer of all government secondary schools to local native management committees with due consideration of maintenance of standards and quality of education.
- Primary education was seriously lagging behind and it should be strongly encouraged by reserving a part of provincial revenues for the purpose of financing the programmes of development of primary education. The Commission recommended that elementary schools should be handed over to the

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30 Supra note 3, p. 69.
31 Supra note 22, p. 62.
management of municipal councils and district boards and other bodies subject to the inspection and supervision by the government.

Therefore, in pursuance of the recommendation of Indian Education Commission (1882-89), the government considered the ways and means to develop primary education and technical education at high school stage. The progress of education during the period from 1882-83 to 1901-02 was reviewed during the period of Lord Curzon, the then Viceroy of India.

(f) Lord Curzon’s Educational Policy

The existing system of education had been built on Macaulay’s Minute of 1935 and Wood’s Despatch of 1854. Among the defects from which education suffered was the masses of India were not touched by it. As such, in September 1901, Lord Curzon called a conference of the highest government officials at Simla. The Conference adopted 150 resolutions which touched almost every conceivable branch of education. After discussions in this conference, the Universities Commission, under the chairmanship of the Law Member, Sir Thomas Raleigh was appointed in 1902. \(^{32}\)

The purpose of this Commission were \(^{33}\)

- To enquire into the condition and prospects of the Universities in British India.
- To consider and report upon any proposals which have been or may be made for improving their constitution and working.

\(^{32}\) Supra note 3, p. 74.
To recommend to the Governor General in Council such measures as may tend to elevate the standard of University teaching and to promote the advancement of learning.

Although the recommendation of the Indian University Commission (1902) had not been welcomed by the countrymen. On the basis of the recommendations of the Commission, Lord Curzon decided to frame the educational Policy of state and put forward an Education Act on 11 March 1904. This was the law, which for the first time, threw proper light over the defects of Indian Education. But the Indian leaders Sir Pherozeshah Mehtra, Sir S. N. Bannerji and G. K. Gokhale vehemently criticised the Act. It was asserted that his aim was to prevent the Universities from becoming nurseries of nationalism and to keep the masses in the state of illiteracy and backwardness.

(g) Gokhale’s Resolution on Indian Education (1911 and 1913)

Gopal Krishna Gokhale rendered a remarkable service for primary education in India. After 1904 Act, Primary education was gaining a good ground, but it was not at all in conformity to the growing population in India. Only 2.38% boys and 2.07% girls were able to get education. He contacted the Maharaja Sayaji Rao Gaikawad of Baroda, who had in 1906 made primary education free and compulsory within the territories of his state.

34 Supra note 3, p. 76.
The important suggestions contained in his resolution were:

- Primary education should be made free and compulsory in the area where 35% of boys were receiving education.
- This provision should apply to the age group of 6-10 years.
- The cost of compulsory primary education should be shared by the provincial Government and the Local Bodies in the ratio of 2:1.
- A separate Department of education shall be opened under the Central Government to drain up a scheme for the expansion of primary education.
- A Secretary should be appointed to organise, supervise and look after the primary education.

It focussed the attention of the entire country on education.

(g) Hartog Committee Report, 1929

The Government of India Act of 1919 devolved considerable responsibility to the provinces. The Act created “Diarchy” or “Rule of Two” leading to greater representation of elected members. In order to satisfy the Indian people it was felt necessary to appoint a Commission under Simon. At the same time it was also felt necessary to enquire into the education as well. With this aim in view, Simon Commission appointed an Auxiliary Committee under the Chairmanship of one of its members named Sir Philip Hartog to inquire into the conditions of the education in India. Seeing the pitiable condition of the Primary Education in India, Hartog

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35 http://kkhsou.in/main/education/gokhale’s_bill.html, last accessed on December 24, 2018, at 1:10 p.m.
36 Supra note 22, p. 71.
Committee put forward the following recommendations to raise the standard in this field.37

- Primary education should be made compulsory
- There should be qualitative development.
- There should be inspection and control by Government.
- Trained teachers should be appointed.
- Efforts should be made to reduce wastage and stagnation.
- Primary schools should work for rural uplift.
- Curriculum of the primary schools should be made more liberal and scientific.

The main conclusion of the report was that the quantitative increase of education inevitably led to deterioration of quality and lowering of standard. Quality had been gained at the cost of quality and therefore the immediate need was to improve the quality rather than increase the numbers still further.38

(h) Post-War Plan of Educational Development or Sergeant Report, 1944

One of the landmarks in the history of education was the Report of Sergeant Commission on Post-War Education Development in India. John Sergeant was the Educational Advisor to the Government of India. He was deputed to draw up a

37 Supra note 3, p. 84.
memorandum for development of Indian Education in the Post-War Reconstruction period.39

The object of the Plan was to create in India, in a period of not less than forty years, the same standard of educational attainments as had been admitted in England. It is worth mentioning here that this plan was proposed by the British Government in order to counter the attempts made by leaders of the freedom movement to evolve a National System of Education such as Wardha Scheme.40

It recommended41

- Pre-primary education for three to six years age group.
- Fee, Universal and Compulsory elementary education for 6-11 years of age group.
- There should not be any burden to the children with general education.
- The education should be based on some fundamental craft. Adequate technical, commercial and arts education with different curricula.
- Development of adult education and liquidation of adult illiteracy in 20 years.
- Stress on teachers training, physical education, education for the physically and mentally handicapped.

Sargent Pian was one of the most comprehensive schemes of education in British India after the Despatch of 1854.

39 Supra note 3, p. 95.
41 Supra note 22, p. 74.
2.5. EDUCATIONAL POLICIES DURING POST-INDEPENDENCE PERIOD

The attainment of Independence in 1947 ushered a new era in the history of education. The Constituent Assembly realized that entire philosophy of education in India must be revolutionized in consonance with the changing values of Indian society.

Several legal developments and policies were adopted after independence of India. A glimpse to these perspectives provides an insight into the historical journey of transformation of right to education from Directive Principle into a Fundamental Right.

(a) Kher Committee, 1948

The outline of educational development of the country had been laid down in the Report of the CABE known as “Post-War Educational Development in India” published in January 1944. The practical experiences gained since then signified that the recommendations made in the Report required to be modified in the materialistic perspective. As such, it was decided to appoint a committee to examine the existing financial resources and make suggestions to ensure that educational development may not be held up for want of funds.42

A Committee entitled “Committee on the Ways and Means of Financing Education Development in India” was appointed by the Government of India in 1948 under the Chairmanship of Shri B. G. Kher, Chief Minister of Bombay. The Report of the Committee accepted the program of universal, compulsory, and free basic education upto the age group of 6 to 11 years of children within a period of ten years. It recommended that it would be an advantage to associate local bodies with the administration of primary education. It also recommended that in all village panchayats and municipalities, the local body should be required to elect a school committee and to

42ibid, p. 164.
delegate to it the task of supervising the local schools and regular inspection should be carried out by government officer in which local bodies should have no contact over them.43

(b) Radhakrishnan Commission (1948-49)

After independence, it was natural for secondary education and the higher education to grow. In order to cope-up with the growth in number of students, new universities were established. On one hand, the number of students and the Universities was going up, on the other, people at large were not satisfied with the provisions of higher education. As such, the Government of India was appointed in 1948 a University Education Commission under the chairmanship of Dr. Sarvapalli Radha Krishnan with the object to inquire into the requirements of the higher education in India and put forward recommendations for re-organisation of the University Education in the light of the needs of the people of the country and its traditions.44

After through inquiry, the Commission made the following recommendations in 1949.45

- The Commission recommended the establishment of rural Universities.
- The Commission stressed the necessity of increasing considerably the grants for scholarship and stipends so that the poor might not suffer.
- As regards co-education, it would be adopted in the secondary stage and then again in the college stage.
- The colleges were not to be allowed to admit more than one thousand students.
- There were to be no denominational for sectarian religious considerations.

43 https://www.edugyan.in/2017/02/committee-on-relationship-between-state.html, last accessed on 21 December, 2018 at 9:10 a.m.
44 Supra note 5, p.177.
45 Supra note 3, p.101.
The Commission laid considerable stress on improving the standards of the teaching profession. There were to be four classes of teachers, professors, reader, lecturers and instructors.

The Commission has also laid down its recommendations in regard to various professions such as, Agriculture, Medical, Commerce, Legal Education, Engineering and Technology and so on.

(c) Kothari Commission 1964-66

The Central Government appointed in 1965 the Indian Education Commission under the chairmanship of Dr. S. Kothari, Chairman, University Grant Commission with the purpose to advise the government on the national pattern of education and on the general principles and policies for the development of education at all stages from elementary education to higher education.46

The Report of the Educational Commission (1964-66) recommended that Common School System of public education based on neighbourhood schools to fulfil the insistent demand for free and Universal education of the people. The Commission pointed out that the provision of free and Universal education for every child is an educational objective of the higher priority, not only on grounds of social justice and democracy, but also for raising the Competence of the average worker and for increasing national productivity.47

(d) National Policy on Education (NPE), 1968

The National Policy of 1968 marked a significant step in the history of education in Post-Independence India. It aimed to promote national progress, a sense of common citizenship. It also laid stress on the need for a radical reconstruction of the education

46ibid, p. 132.
47Supra note 22, p.173.
system, to improve its quality at all stages.\textsuperscript{48} As this policy document did not discuss the legal status of Free and Compulsory Education in India, the National Policy on Education, 1986 came into existence with the aim of Universalization of Elementary education in two aspects.\textsuperscript{49}

- Universal enrolment and Universal retention of Children up to 14 years of age.
- A substantial improvement in the quality of education.

The National Policy on Education 1986 followed by a revised programme in 1992 stressed the need for Universalization of elementary education and adult literacy but could not able to achieved the target even by end of the century.

However, the Acharya Ramamurti Committee Report, 1990, on the review of the 1986 National Policy for the first time recommended that the right to education should be included as a fundamental right in part III of the Constitution of India as because it is one of the fundamental right of the Indian Citizen for which necessary amendments should be made so that this right would become available for children of India.\textsuperscript{50}

Moreover, 1997, Saikia Committee Report also recommended to amend the Constitution to make the right to free and compulsory elementary education a Fundamental Right and also suggested suitable measures to enforce it.\textsuperscript{51} In 1999, Tapas Majumdar Committee was set up by the NDA Government to look into the financial implications in order to make the right to free and compulsory education upto the age of 14 years a fundamental right. This Committee recommended that even children

\textsuperscript{48} Supra note 5, p.275.
\textsuperscript{49} Supra note 22, p.182.
\textsuperscript{50} ibid, p.184.
\textsuperscript{51} https://www.gktoday.in/gk/right-to-education-in-india last accessed on December 28, 2018 at 8:10 a.m.
belonging to the poorest sections of society must receive education that was comparable in quality with the best.\textsuperscript{52}

Therefore, the introduction of modern education was an event of great historical significance for India. The British Government was, however, the principal agent in introducing modern education in India. It established a network of schools and colleges in India which turned out educated Indians well versed in modern knowledge.\textsuperscript{53} With the introduction of the Western system of education both the meaning and content of education underwent significant changes.

Education is a liberating force and in our age it is also a democratizing force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances. Education enables an individual to proceed towards light from darkness and towards immortality to mortality (Tamasoma Jyotirgamaya, Mrutjorma Amrityamgamaya).\textsuperscript{54} It helps bringing out the best in a person and as a means of self-realisation and self-expression. In brief, it promotes physical, intellectual, social, emotional and spiritual development of children.

Thus, the present chapter covers a detail study about the chronological development of education from ancient to modern times which may be viewed in various stages, ancient education, medieval education, education in British India and education in free India. In the succeeding chapter, the researcher will explain about right to education of every child with reference to Right of Children to Free and Compulsory Education Act, 2009.

\textsuperscript{52}https://www.gktoday.in/gk/tapas-majumdar-committee/ last accessed on December 25, 2018 at 7:45 a.m.
\textsuperscript{53}http://www.historytuition.com, last accessed on May 7, 2015, at 3:19 p.m.
\textsuperscript{54}Supra note 8, p. 1.