CHAPTER FOUR

ANALYSIS OF EDUCATION POLICY OF ETHIOPIA AND INDIA
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4.1 Analysis of Ethiopia Education policy

To deal with the analysis of the education and training policy of Ethiopia from a multicultural education angle, the historical development of religious and modern education in Ethiopia, as a base, is discussed briefly. This discussion has three broad categories:

1. Development and role of religious education in Ethiopia,
2. Development of modern education in Ethiopia, and
3. The education and training policy of Ethiopia, 1994

Therefore, the discussion is presented in a brief manner below.

4.1.1 Religious Education in Ethiopia

The Church and Quaranic education are the most important religious education in the Ethiopian context, through the history of the country. This is simply because the other religions played a limited role in the education history of the country. Therefore, the two major religious education centers, which are by far the most important in the education history of Ethiopia, are going to be discussed as an introduction to modern education in Ethiopia, briefly.

Church Education

According to various sources, Christianity was, supposedly, introduced in Ethiopia from Egypt, in 330 E.C. According to the World Bank (1988:11), the church education has founded a comprehensive system of education that provided for Ethiopian cultural, spiritual, literary, scientific and artistic life.

As argued by Teshome Wagaw (1979:11), church education, primarily, aimed at preparing young men to provide church services, such as deacons and priests. Besides, Church education also served as the main source to provide judges, governors, scribes, treasures and general administrators for the, then, government and society. Besides, it was a system by which the value, history, culture, virtue, etc. of society was transmitted from one generation to the other.

Ethiopian Church education is independent from political influence. The source of this freedom originated from the complete autonomy of the Church from the state, in terms of
education. Because church schools were “run by the church without the intervention of the state”, church education was not politicized (Alemayehu, 1956:101).

With all its merits, however, church education was not able to produce intellectuals with minds of creativity, critical thinking and farsightedness. Supporting this, Mulugeta Wodajo (1959) in Messay (2007:10), points out that the techniques and the contents of the education system were not, particularly, apt to develop the understanding; nor were they liable to cultivate the intellectual faculties of creativity, criticism, and imagination, since the mode of delivery heavily depended upon rote memory. Besides, according to Wagaw (1979:12), “Church schools did not serve the whole nation and so cannot be considered impartial or democratic.” This indicates that church education only provided service for those who followed the Christianity faith. Besides, WeldeMeskel (1999) in Yodit, et al (unknown: 15) argue as follows “In the early stages of educational history in Ethiopia, the Orthodox Church held a significant political and social role. Consequently, the most recognized system of education was offered by the Orthodox Church schools, though it was available in only a few regions of the country and catered to the elite.” However, church education served as a source of human resource for the then governments and as a museum in preserving the history, cultural, spiritual and material heritages of the country.

Quaranic/Islamic/Education

According to Markosis (1994:156), Quaranic education was introduced to Ethiopia during the 7th century. Arab culture and faith were adapted in most of southern and southeast Ethiopia. Ayalew (1989:31) has mentioned that the term ‘Islamic education’, was confined to the centers of faith, due lack of space and finance.

Like the church, the mosques in the Moslem areas in Ethiopia had a parallel function in running Koranic schools, starting from the 7th century. Unlike the church schools, the Koranic schools were financed by the local committees themselves and received no state assistance of any kind (Markokis, 1994). The lack of assistance from the state limited the operation of such schools only to the centers of Islamic faith, where community support was available (Ayalew Shibeshi, 1989:p.31)
4.1.2 Development of ‘Modern’ Education in Ethiopia

According to Tegegne and Tsegaye (1999-2000:25), an education which contains some elements of modern education was introduced into Ethiopia during the Gonderian period, by the Portuguese missionaries, starting from the 16th century. The media of instruction, at that time, were both Amharic and Portuguese languages. However, this religious and secular mixed education system was interrupted from 1632-1769 and this period is known as a period of isolation in Ethiopian history. The second history of modern education was associated with the opening of the Suez Canal, in 1869.

4.1.2.1 Modern Education in Ethiopia during the 20th Century

It is appropriate to trace here the historical development of modern/western education in Ethiopia, to understand how it developed at different periods. Overall, the victory of Adwa (1896) and the foundation of Addis Ababa are taken as a springboard for the new developments in the education sector of the country. This approach could help to show the differences between the education policies of the past three governments and the government in power, as well as the inherent nature of the education policy of the EPRDF government, from a multicultural education perspective.

According to Tegegne and Tsegaye (1999-2000:84-86), the historical development of modern education, from the time of Atse Menilik to the Derge regime, could be classified and discussed by dividing it into five periods briefly follow:

French Influence (1906-1935)

The first modern government financed school opened in 1906, in Addis Ababa, during the regime of Menelik II. Egyptian Coptic teachers were used. Ethiopia had adopted the French system of education. General speaking, the education system, the curriculum and teachers were all imported, except for a few Ethiopian religious moral teachers.

Italian Influence (1936-1941)

During the Italian invasion, all schools closed, the buildings in some cases used for Italian troops and, later, taken over for Italian children. The Italians were interested to build up the youth with education centered on their political ideology. During this period, education for the natives was restricted to elementary schools.
British Influence (1941-1952)

In 1941, Ethiopia regained its independence. The end of the war ushered in a new educational era. The main concentration was the production of teachers and various personnel for the state machinery. This was done mainly with British assistance, during which English became the medium of instruction. The curriculum, the structure and textbooks used were that of British East Africa and students prepared for the London certificate examination (GCE). In 1943, the first secondary school was inaugurated and a teacher-training classroom was opened in Addis Ababa.

American Influence (1952-1974)

The primary, junior, and senior secondary structure was adopted in 1962 and Amharic replaced English as a medium of instruction up to grade six. Attempts to produce the national curriculum and to expand primary education were made.


The Derge regime’s influence began in 1974, after the overthrow of the last Atse in Ethiopia. The education system was under the influence of the socialist countries, particularly, the then USSR and East Germany. During this period, quality education deteriorated in both the quality of teachers and the quality of the curriculum and its materials.

4.1.2.2 The New Education and Training Policy (ETPE) (1994)

Education does not operate in isolation; rather it has to be integrated with research, practice and development to contribute towards an all-rounded development of society (E&TPE, 1994). Education that doesn’t address the social demand of society and helps citizens to develop the capacity to resolve social and personal problems; that doesn’t enable the new generation to reflect their own style of life by taking good experiences from the past and invent their own, has no value. To do this, education has to be coupled with practice and research. This, in turn, requires deep understanding of one’s culture, and work at it. Therefore, students have to learn their own culture and the culture of others, particularly in countries with multiple cultures and languages like Ethiopia. The past education system of the country failed to do so. The new Education and Training Policy of Ethiopia (1994:2) states the status of the education of the country as follows:
“To date, it is known that our country’s education is entangled with complex problems of relevance, quality accessibility and equity. The objectives of education does not take cognizance of the society’s needs and do not adequately indicate future direction, the absence of interrelated contents and mode of presentation that can develop student’s knowledge. Cognitive abilities and behavioral change by level, to adequately enrich problem-solving ability and attitude, are some of the major problem of our education system.”

Therefore, the education system of Ethiopia had on one hand failed, to provide quality education for all citizens, which was relevant to the Ethiopian context and, on the other hand, it was lacked in addressing the question of equity in terms of gender and equal access for the urban and rural people. Supporting this, the US Library of Congress (2003: 70) in Yodit, et al., (unknown: 17) stated “There were school and teacher shortages, a high dropout rate, and low overall attendance rates (about 10% among all school-age children in the country), especially among females, non-Christians, and rural children”. This indicates that the education system of the country discriminated among citizens, based on different conditions. Therefore, the EPRDF (1994:4) led government endorsed a new education and training policy. As the document clearly stated:

“Education, as a very important factor to human development is of a high priority in the overall development endeavour of the government. Hence, it requires an appropriate direction to set a new process in motion and change the alarming situation. For this, a comprehensive education and training policy formulated”.

After the fall of the military regime, in 1991, Ethiopia entered a new chapter in its history. The root causes for the civil war in the country were identified and proper solutions have begun to be placed by the transitional government, in power. Some of the measures could be enumerated as follows: The right of nations and nationalities has been recognized. As a result, Ethiopia has become a Federal Democratic Republic. Accordingly, a New Education and Training Policy has been formulated to disseminate a new education system rooted in the overall economic, social and political development of the country, to address the long overdue needs of the society. To this effect, various steps have been taken as foundation and building blocks of the new system. Among these, establishing a decentralized democratic system, using nationality languages in the respective regions as working languages and media of instruction in the primary schools, could be mentioned (E.T.P.E, 1994).
The new education and training policy of Ethiopia were formulated and endorsed for many reasons. Some of the basic reasons are summarized below:

To change the shocking situation of education which was in practice, to make education play a role in the overall development of the country and to meet the education demand of the country which could help the governments endeavor:

- To formulate clear educational objectives
- To create access of education to all nations and nationalities
- To ensure equity in order to reduce the wide gap which was created since its introducing into the country
- To make the curriculum relevant to the need of the society
- To foster the use of mother-tongue languages in order to reduce the difficulty of students learning in the lower primary schools
- To implement a decentralized system of education
- To upgrade community participation in education
- To make the curriculum career-oriented
- To promote development based training, etc.

- To enable the regional states to manage the educational system including curriculum development for primary school, secondary school and vocational training. This has three important advantages. On one hand, it ensures the decentralization of power in the education system. On the other hand, it gives many opportunities for the regions to include their cultural values in the curriculum of the primary schools. Besides, it empowers the participation of the community in the school affairs. Involvement of the community in the school affairs will enhance students’ learning and the teachers’ teaching capacity.

To sum-up, the education and training policy states “Overall, the education and training policy envisages bringing-up citizen endowed with a human outlook, countrywide responsibility and democratic value, having developed the necessary productive, creative and appreciating capacity, in order to participate fruitfully in development and the utilization of resources and the environment at large.”
Education Structure of Ethiopia

In the Education and Training Policy of Ethiopia (1994), the educational structure constitutes five divisions: basic, general, higher and specialized on a formal and non-formal basis. The educational structure is organized, thus:

A. Kindergarten Education (ages: 4-6 years)

B. Primary Education (Grades 1-8):
   - First cycle: Grades (1-4)
   - Second cycle: Grades (5-8)

C. Secondary Education (Grades 9-12)
   - First cycle termed as General Education : Grades 9-10
   - Second cycle termed as Preparatory: Grades 11-12

D. Higher Education
   - 2-3 years for diploma
   - 3-4 years first degree(Undergraduate)
   - 2-3 years for postgraduate studies
   - PhD

E. Vocational and Technical Training
   - 10+1
   - 10+2
   - 10+3

F. Distance Education

Objectives and Overall Strategies of the Education and Training Policy of Ethiopia

This part is aiming at the analysis of the education and training policy of Ethiopia endorsed in 1994. The analysis of this policy will focuses mainly on issues related to primary school education from multicultural education perspective under the following themes:

- Culture and language related Issues
- Equity in Education
- Mode of transaction
- Curriculum related Issues
- Teacher Related Issues
Culture and Language Related Issues

Culture Related Issues
The first objective of the education and training policy of Ethiopia plainly states that the Education system of the country has to be culture based. The purpose of Education is to serve for developing and enriching children’s inquisitive ability, creativity, critical thinking and interest in aesthetics. Inquisitive ability, creativity and interest in aesthetics, directly or indirectly, are related to culture. Besides, children come to a class having different experiences with them on these four skills. Particularly, these skills are easily distinguishable in aesthetics as a subject and pedagogy. Therefore, this objective gives sufficient room for all accounting these differences in their endeavors. This should be carefully watched in the lower primary schools. This primary education level is a base where mutual understanding and respecting others culture and language starts its foundation. Therefore, education in the lower primary school should be based on the culture of the learners since learning is strongly associated with the culture of the learner.

The fourth general objective of the education and training policy of the country indicates that education will enable citizens to make a distinction between harmful practices from the useful ones, within their culture. The deep understanding of teachers, on the culture of their school context, has an important role for effective implementation, to bring about the desired behavioral change in citizens. Besides, this requires a deep knowledge on the part of the students about what are the cultural practices in their culture and understand what consequences they have from different angles: health, psychological, social, economical, etc. Therefore, the teacher education programs and the curriculum need to be geared towards this end. The new education and training policy of the country clearly states curriculum for primary schools has to be developed at the regional level, in order to address issues of each region, as cultural issues have the potential to be different from one region to another region.

Democratic values are important tools for society’s unity and integrity. The practicing of tolerance, mutual understanding and respect for each other are crucial for this. Therefore, education should work to develop these values on the part of children and enable them to practice it in their interaction. Teachers need to be the most important practitioners to do this in classroom interaction. The Convention on the Rights of the Child (CRC), in its
Article 29, indicates that the education of the child should be geared to "The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin". This is clearly reflected in the constitution in general, and the education and training policy of Ethiopia in particular. Therefore, democratic values have to be related with the cultural values of the learner to be more meaningful and attainable by the learners.

**Language Related Issues**

Language plays an important role on students’ learning and achievements. Banks and Banks (1997:272) explained the role of language on the student’s performance as follows:

Language, as a system of communication, is an indispensable bridge for sharing knowledge, skills, values and attitudes within and across cultures...It has tremendous power as the paramount instrument of cognitive development, and it can open or close the door to academic achievement.

Besides, Rubanguma (2000) in Altaye (2001:9) clearly explains the effect of student’s proficiency on the language used as a media during instruction. According to Rubanguma, the more the students have a good command on the language used as a media of instruction, the more the learners have a chance to be successful in their learning progress. This could be very important, particularly in the lower grades of primary schools. Children understand their environment better, if they learn using their home language. Teaching children using a language, which they do not know is, simply, to complicate the learning environment, rather than make learning easier. This added burden on the learning process of the learners, which, in turn, negatively affects their academic achievement may, eventually, result in dissatisfaction.

For this, and other reasons, the education and training policy of Ethiopia clearly declares the right to use the mother tongue as a media of instruction in the primary schools of the nations, nationalities and peoples of the country, particularly in the lower primary schools.

The education and training policy of Ethiopia also states that a student has to learn one language for domestic communication, i.e. Amharic, and another one for international
communication, i.e., English. Besides, the document gives sufficient room for community to choose the type of language, which could be used as a media of instruction in schools, where their children are learning. This could provide for schools to contextualize their teaching-learning based on culture and give ample opportunity to students to be engaged in their learning process.

The Education and Training Policy of Ethiopia (ETPE) allows variation in the number of subjects taught in the primary school in general, and in the number of language subjects in particular, among regions. For instance, the numbers of subjects taught in the Amhara region are five, where as in the other regional states they are six. This variation could also be observed within a region. For instance, in the Awi and Waghimra zones of Amhara regional State, primary school students are expected to learn six subjects (Amharic, English, mathematics, environmental sciences, Aesthetics and Awi/Himtagna language as an additional subject), whereas children in the remaining part of the Amhara Regional State (except in Oromiya special zone) learn only five subjects. Similarly, in the Irob district of the Tigray regional state (and where the Kunama minority are found) children are expected to learn seven subjects (Amharic, English, mathematics, environmental sciences, aesthetics, Tigrigna language as medium of instruction of the region, and the Saho / Kunama language as an additional subject), whereas schools in the remaining part of the region offer only six subjects. The additional language subjects that the minority children expected to learn has its obvious negative impact on students’ learning. This is simply because, as the number of subjects increase, difficulties also increase for the learners and the teachers in the primary school.

To sum-up, the use of the mother tongue language especially at the primary school, has pedagogical and psychological advantages. Some of these are:

- to make instructional communication effective
- to increase classroom interaction
- to share experiences among the students easily
- to improve students' achievement
- To widen the participation of students, parents, community members, etc.
Equity in Education

The education and training policy of Ethiopia tried to address the different segments of the learners not only that are culturally different learners, but, also, the physically and mentally different children. Education should serve both the differently challenged and the gifted learners, in accordance with their potential and needs. Differently abled people have a special learning potential. Their needs and styles of learning are different; therefore, they need special attention from the curriculum and their teachers. The presence of gifted and handicapped student in the classroom requires more attention in interaction.

The policy document also gives special attention to gender issues in education. According to the document, the education of the country should be geared towards creating awareness in the role and contribution of women in the overall development of the country. Therefore, according to the education and training policy, education should work heavily in reducing the existing gender inequality in the society by empowering women, creating awareness on the part of men (specific objective#10). This objective is in line with The Convention on the Rights of the Child (CRC) stated in Art. 29, which states that education should work for equality in sex.

“Bring up citizens who can take care of and utilize resources wisely, who are trained in various skills, by raising the private and social benefits of education”. This second objective of the education and training policy of Ethiopia gives great emphasis on the development of the citizen’s capacity in taking care of and utilizing resources astutely. This capacity cannot be attained by only starting it at the upper level of education. It has to be begin at the lower grade level by giving special attention to the quality dimension of education.

Mode of Transaction

The Education and Training Policy of Ethiopia recommends the employment of student centered teaching learning strategies at the primary school level. Mode of transaction is not attached either to multiculturalism or to assimilation. It either serves as fertile ground to practice multicultural education in class interaction or works as instrument for practicing assimilating purpose. Student-centered mode of transaction coupled with the non-detention policy at the lower primary school accompanied by a feasible evaluation mechanism, which permits the children to progress at their own pace, has a multiple positive effects that would help children stay in school in general and in the backward regions in particular.
Curriculum Related Issues

The preparation of the curriculum will be based on the stated objective of education, ensuring that the relevant standard and the expected profile of students are achieved. (Education and Training Policy of Ethiopia, 1994)

“Create a mechanism by which teachers and professionals from major organizations of development, and beneficiaries, participate in the preparation, implementation and evaluation of the curriculum.” This would give many opportunities for different needs and cultures of the diverse society of the country to be entertained in curriculum construction and its implementation. The participation of the above-mentioned representatives should not only be in curriculum construction and its implementation but also in the process of its evaluation. Besides, this could instigate the participation of the society in the overall endeavors of education, particularly in the affairs of the nearby schools.

“Ensure that the curriculum developed and textbooks prepared at central and regional levels, are based on sound pedagogical and psychological principles and are up to international standard, giving due attention to concrete local conditions and gender issues”.

Teacher Related Issues

To meet the educational need of the learners, teacher education programs have to be in line with the level of education, the media of instruction used and the contents to be taught. This would help the would-be teachers easily to familiarize themselves to the context. In addition, the training will help would-be teachers to understand the psychological, pedagogical, and cultural aspects of their future students. To this end, the education and training policy of Ethiopia clearly states “teacher-training institutions at all levels are to gear their programs towards the appropriate educational level, for which they train teachers”. Besides, the policy ascertains that the participation of women in the recruitment procedures, training process and in the assignment of teachers gain a special attention.

4.2 Analysis of Indian Education Policy

To deal with the analysis of the education policy of India from a multicultural education perspective to discuss the historical development will help for full understanding. Therefore, this discussion has three broad categories:
1. Development and role of religious education in India,
2. The Emergence of the Education Policy of India, and
3. Education policy Analysis from Multicultural Education perspective

Therefore, the discussion is presented in a brief manner below.

### 4.2.1 Historical Development of Education in India

Before dealing with the education policy of India, reviewing some aspects of the historical development of the education of the country, for both the traditional and the colonial period seems imperative. Below is a brief review of the historical development of Indian education

#### 4.2.1.1 Religious Education in India

The history of education in India goes back to the history of teaching the traditional elements of religion, mathematics, logic around the centre of Hindu and Buddhist schools before the Common Era. This religious dominated traditional education was based on the caste system and the related duties one had to perform according to the caste he/she belonging to. Therefore, the education system was geared to the functions expected of the individual to be taught. Besides, the ancient Indian education aimed at helping the individual to grow in the power and force of certain large universal qualities, which, in turn, built a higher type of human being. Thus, the ancient Indian educational system focused on building a disciplined and value-based culture (Bhatta, 2007).

Based on the stated premise above, the then Indian society divided in to four major castes: the Brahman, Kshatriya, Vaishya and Shudra (Ekta Singh, 2005:32-36). The Brahmans, in whom all the political and spiritual power controlled, expected to learn about scriptures and religion. Citizens who belonged to the Kshatriya class, designated as warrior citizens, trained in military and related affairs. The third major caste of the society was Vaishya, which was categorised as the merchant citizens who were taught commerce and other vocational matters. The last major caste was termed as Shudra, which largely was designated as polluted, and, therefore, were deprived of any sort of education.

The ancient traditional education of India could be divided in two periods: Before the advent of Islam and after the advent of Islam. This classification simply based on the nature of the subjects taught in the ancient traditional education of India.
Traditional education before, the advent of Islam in India, was solely under the control of the Gurus. The Gurus were both the religious and cultural leaders of the society. During this period, different monasteries flourished; the class in power was supporting some of them. Some of the subjects taught during this period included grammar, medicine, philosophy, logic, metaphysics; arts and crafts. Besides, Joseph Prabhu (in Wikipedia, online), in his study on the subjects taught for the nobles, states “Outside the religious frame work, kings and princes were educated in the arts and sciences related to government: politics, economics, philosophy, and historical traditions. There were students that attended their schooling from other countries such as China and Central Asia.

The second traditional religious education in India was the Islamic religion. This religious education taught grammar, philosophy, mathematics, logic, astronomy, mysticism and law, influenced by the Greek traditions inherited by Persia and Middle East before its spread to India. The basic characteristic of this tradition was its emphasis to connect science with the humanities.

Here, two important issues could be raised:

- The indigenous education was delivered freely to the whole society without any sort of discrimination prior to the caste system was evolved, but through time it became more discriminatory as the caste system began operating as a governing system in society before the Common Era.

- British records show that indigenous education wide spread in India in the 18th century, with a school for every temple, mosque or village, in most regions of the country. Pathak (2002) in Ravi Kumar (2006:15) explains the situation as follows ‘the East India Company was least interested in spreading modern/European education in India. Instead, it began supporting the indigenous education system. However, ‘even this involvement with the indigenous system of education was designed to control the Indian sub- continent politically. Later on, the British Raj disturbed the smooth operation of the indigenous education, since the British raj was interested to train spokespersons from the indigenous citizens.” This is clearly stated by Thomas Macaulay, in 1835, the goals of British colonial imperialism most succinctly:
"... form a class who may be interpreters between us and the millions whom we govern, a class of persons Indian in blood and color, but English in taste, in opinions, words and intellect." (Caton, 2011:49)

4.2.1.2 The Emergence of the Education Policy of India

The new Indian government, restored after independence in 1947, has raised the issue of education as one of the most urgent and sensitive agendas for the sustainable development of the country. The prevailing education system had to be replaced by an education system that suits for the overall development of the country. During the colonial period, the education system produced not only interpreters and fewer running bureaucracy, but, also, it produced talented intellectuals who fought the colonial system in non-violent way that eventually led to independence.

The need for a national system of education debated even during the end of the colonial period. There were two basic opinions towards the need for a national system of education, which arise from different interests. Some citizens showed interest western education from the angle of their class and caste interests (Ravil, 2006 :15-20; J.P.Naik, 1982:2-5). This issue led to see the social phenomenon of the then India from a different angle- from a multicultural education corner:

For Indians, the history of equal opportunity of education for all children is not a new philosophy. This question was raised before the issue of multicultural education came-up in USA in the 1970’s and 1980’s, which was related with the social and women movements respectively. There were debates on Right to Education even during the early colonial period. These debates were initiated by Mahatma Jotirao Phule, a Dalit leader, when he submitted a memorandum to the Indian Education Commission (i.e. the Hunter Commission) in 1882, which shows how the British government was funding the education that benefits the “Brahmins and the higher classes” while leaving “the masses wallowing in ignorance and poverty.” (Ravi, 2006:15-20). The above statement is really the heart of the question of multicultural education since it indicates education for all. The philosophy of multicultural education demands equal opportunity in terms of access, quality, equity, etc., for all, without any sort of discrimination. Phule had seen the western imported
education as an instrument to fight against the caste system, which was an enemy. Education, under the caste system made some citizens more privileged at the expense of the others. The, then, education system was in favor of the upper castes and it ignored the Scheduled Castes and the Scheduled Tribes. The Scheduled Castes and Scheduled Tribes were ignored by the education system since they were not considered as members of society deserving basic needs including education. Phule was against the traditional Brahminical system because of this reason and that is why he was inclined towards imported colonial education.

The notion of Phule’s education for all faced a challenge from the landlords who opposed Phule as they feared losing free child labor from their farms. The Landlords decided the fate of the Dalit children, while sending their own children to the schools to become lords like their parents at the expense of the Dalit children.

The struggle between Phule and the landlords was a clear indication of a class struggle between the lower and upper classes on education. Phule used the western imported education as a tool to fight the caste system while the landlords stood firmly against his attempts.

The movement ‘education for all’ collapsed because the landlords firmly opposed to this. However, the question was not a question raised by Phule alone, but by many talented Indians. Ravi Kumar (2006:16-17) states, “there was a national awakening that emphasized mass education as against the British policy of education for a few. The period between 1905 and 1921witnessed a great ferment of educational thought within the fold of the Indian struggle for freedom and the birth of the concept of national education”. This statement clearly indicates two basic issues of the question of mass education in the pre-independence India.

The first one is that the British education system also discriminated on the basis of caste. It was working for a few landlords, leaving the majority ignorant. Many Indians contested this unfair education system. Many educated Indians called for mass education, based on the national education system. The question for mass education taken up by Phule and the latter leaders of the independence struggle was quite different in quality. The former questioned western education for all, while the latter was for education based on the
national system of education. National education, in a sense, is education that was based on the socio-cultural, economy and political reality of Indian society.

The second issue is that education was taken as one of the mottos for the struggle for independence. This implies that to using education as an instrument to empower the struggle for freedom, and as a means for the overall development and national integrity. There was no clear idea about what and how the national system of education could be realized at its very inception. There were a series of debates among different Indian scholars, such as Lala Lajpat Rai, to define what the national education system mean in the Indian context (Ravi Kumar, 2006:17). According to Lajpat Rai view, there were many important elements from the imported western education that had to be included in the national system of education. He was strongly critical of blindly supporting or opposing educational activities of that time. Such ideas reflected on the works of Raja Rammohan Roy in Bengal (ibid.).

The notions of Mahatma Gandhi framework on education differ from those stated by others. Gandhi, according to Pathak (2002), opposed colonial education, not only because of its western origin, but also because of its inherent `elitism, its irrelevance to the needs of the Indian society. Gandhi opposed the so-called western modern education for its discriminatory role in society. The western modern education aimed at empowering the few to be economically and politically strong by leaving the majority of the Indian society ignorant and poor, and this hade the society, at large, passive and loyal for the elite. Western education was imported education and it had less value for the overall development of the country. It has no relationship with the cultural, social, economic, political condition of the Indian reality and, therefore, it was detached from society. Therefore, instead of producing citizens who were capable of resolving social problems and advancing the economic, social, political, economical, etc., conditions and serve as a means for integration of the Indian society, it worked in the opposite direction. These two basic problems of western education had to be reversed and redirected, in order to serve the Indian society without any sort of discrimination in education-since the motto of education for all was to provide service for society as a whole.

The great leader, Mahatma Gahandi, come with a new notion of national system of education that gained acceptance in the first congress for the national education held on
October 22-23, 1937 in Wardha. In this conference, there were two other alternative ideas; the first alternative was in favor of an oriental education system, with English as media of instruction. The second idea was western content with Sanskrit as a media of education. Gandhi’s proposal aimed at, according to Pathak in Ravi Kumar (2006:18), “free/compulsory education for seven years, mother tongue as the media of instruction, education centered on some form of manual/ productive work and a self-supporting education in the sense that it would be able to cover the remuneration of teachers.” Gandhi’s notion contained elements of multicultural education though they were not explicitly stated. Free education for all is one that needs mention. The second and very important element was the statement that declared the use of the mother tongue as media of instruction. These two elements are the core conceptions of modern multicultural philosophy.

All the above discussions show us two basic outcomes:

- The struggle for free education for all forced the British colonial power to endorse it in the Imperial Council in 1910, though it was not fully implemented because of scarcity of resources
- It paved the way for the inception and birth of the national policy of education of India, after independence

To this end, the government of India has assigned Commissions (1948-1949) and Committees (1952-1953) which reviewed the then education system, as clearly stated in the India national education policy of 1968. Furthermore, there were efforts to review and modify the education policy of the country by governments in continuum. The national education policy of 1968 was changed in the year 1986 and this was revised in the year 1992 and endorsed by parliament in that year.

4.2.1.3 Education policy Analysis from Multicultural Education perspective

This chapter is aiming at the analysis of the national education policy of India, which was endorsed in the year 1992. The analysis of this policy document will focuses mainly on issues related to primary school education under the following themes:

- Equity In Education
- Mode of transaction
Equity in Education

The National education policy of India has a great focus on which the education system in general and primary education in particular to revolve around three important and basic pillars, which are, basically, points of emphasis worldwide and indicators of an approach to multicultural education, in particular. These are:

**Universal access and enrolment (NEP, Part-V)** - all children up to the age of 14, without any sort of discrimination, have a fundamental right to learn. This right is enshrined in the constitution as equal important as the right to live (GOI, 2009) and clearly stated in the National Education Policy of India (GOI, 1986, 1992). Providing basic, compulsory, and free education for all the specified age group is a primary task for the Indian government. The issue of universal access and enrolment in primary schools has got sufficient attention and has been treated well; a well planned implementation strategy is set to meet the need of the different categories of society in the National Education Policy of India. Universal access and enrolment for school age children, without any sort of discrimination is one of the pillars of multicultural education. What makes it different from the universal declaration of the UNESCO is that the policy states the right to basic, compulsory, and free education in terms of age, rather than grade level.

The policy document of 1986 (modified in 1992) clearly defines an age limit for free, compulsory education (Part-V:13). The age limit for free compulsory education, as stated in the National Education Policy, is up to the age of 14. This also includes children below the age of six. By implication, there is room for education to act as a discriminatory agent amongst children not only in the higher grade levels but, also, in the compulsory education grade level, based on conditions that may put a challenge on the equity in access for education.

Besides, the National Education Policy of 1992 has placed an extraordinary attention to provide basic education for those who were deprived of the right for compulsory education because of their backgrounds, by arranging special programs that could work effectively in narrowing the existing gap and bring to the fore equal status by focusing the specific needs.
of the targeted group (Part-IV:7-11). The provision of such chance, for those who were
denied educational opportunities in the formal schooling at their proper age has a direct
implication to the practice of multicultural education in the country. It is an alternative
means to address the educational need of those who were in one or the other reason
segregated members of the society. This point of the National Education Policy may play
to narrow the gap which could be created by the age limitation placed on the policy.
However, the National Education Policy has no statement as to how to overcome matters
related to the age limit where it is common. On this part, education may play as a
discriminatory agent between the haves and have not members of the society as it is
expecting to operate beyond the age limit in the formal schooling.

The education policy of India has given due attention in providing equitable education to
the Scheduled Castes and Scheduled Tribes in all matters and aspects, at all levels and in
all areas, and in the four dimensions, (rural male, rural female, urban male and urban
female) as is provided for the non- Scheduled Castes and Scheduled Tribes (Part-IV:10).
This effort will empower the Scheduled Castes and Scheduled Tribes to cope with the fast
growing over all development of the country, contribute to the development, and share the
wealth of the country. Such an attempt is one of the major mottos of multicultural
education that aims at providing equal and equitable opportunity to education for all
citizens, without any discrimination in order to be able compete for success in life.

To make these programs effective, the government of India was expected to develop well
funded schemes and strategies that will motivate the Scheduled Castes and Scheduled
Tribes in general and the poor families in particular to be able to send their children to
school up to the age of 14. The basic programs and strategies that are intended to promote
the delivery of equitable education for the Scheduled Caste and Scheduled Tribes, need to
take into account the nature of the Scheduled Castes and Scheduled Tribes.

These programs and strategies were mainly designed to address the peculiar problems of
the Scheduled Caste and Scheduled Tribes separately. The Scheduled Caste and Scheduled
Tribes have their own unique problems that originate from their historical place in society,
their economic status, their way of living, and their habitation. Such conditions force these
two groups of communities to develop certain definite cultures and values as a general
mode of life that enables them to cope with the existing situation. Therefore, opening schools that suit these communities to learn, empower them with modern thinking, and use certain types of incentives, will enhance their learning and role in the overall activities of the country.

Implementing the above mentioned programs may not be as easy as stated in the policy. Resistance from other communities as well as financial problems may stand as a barrier in their implementation. Besides, it will be hard to find educated individuals from the community as much as needed. In addition, although educated individuals found from the minorities interested to work as a teacher in areas where these minorities found, their training system to be a teacher and the quality of training is a question to be answered. Besides, the availability and dedication of work force who want to work in such community from other part in order to fill the teacher gap is also a question that needs great consideration. The present researcher doubt that one can find educated and trained teachers from other communities would be interested to work in such areas considered as unsuitable. The researcher was also in doubt that it will be easy to find interested, educated native persons with the minimum required capacity to cover, at least, the greater part of the teacher demand for schools in such areas.

The education policy under the title of ‘other educationally backward sections and areas’ states that incentives will be given to all educationally backward societies particularly to those who are found in rural, hilly, deserts, remote and the islanders (Part-IV:10). This is aimed at encouraging communities who are living in harsh geographical environment and remote areas to send their children to schools.

Besides, the minorities have received attention in the education policy (Part-IV:10). According to the document the minorities, (undefined who they are, included here like that of the Schedule Caste and Schedule Tribes), should get education services based on equality and social justice. However, the document never placed any strategy to address their educational needs nor how they will be protected in the schools where they could be found even in a minimum number. These are religious minorities in India and these religious minorities are not stated in a clear manner here in the policy as the other disadvantageous groups. The policy under this title simply indicates that the constitutional
rights granted for the minorities will be there and ‘support for the part of textbook preparation and school activities, and all possible measures will be taken to promote an integration based on appreciation of common national goals and ideas, in conformity with core curriculum’. This will help the minorities, according to the policy, to develop national identity and helps them to preserve their language and culture.

Further, the National Education Policy of India states in Part-V the role of the Non-Formal Education as a means to enable children, living in areas where there are no schools to continue their education. In fact, such Non-Formal Education may serve as a means of substituting the formal schools, but questions related to the provision of a comparable quality of education will remain. There is, however, a statement in the policy that indicates measures to be taken to maintain the quality by recruiting and training teachers from the community, employing modern technology, facilitating lateral entry of the children into the formal schools of passing out of the non-formal system. However, it needs a great deal effort to make students who come from the Non-Formal school system cope with those who come through the formal system.

Amongst the many facilities and services required to maintain quality of education, the school infrastructure is one (Part-IV:14). Therefore, in the absence of a standardized school infrastructure there will be a doubt about the provision of comparable quality education can succeeded. Even the policy states that ‘It shall be ensured that free and compulsory education of satisfactory quality is provided to all children up to 14 years of age before we enter the twenty first century”. This has its own discriminatory effect on two citizens for their success on their forthcoming schooling; one with a strong basic grounding and the other with lose grounding. It is clear that primary education is a base for the future learning of children.

**Universal retention of children up to 14 years age**-

Universal access and enrolment alone is no guarantee for equal opportunity for schooling. Universal access and enrolment will be fruitful if and only if the enrolled schoolchildren are able to complete primary schooling. Dropout at any level is a loss - a loss for the country, the family and the individuals at large. To address retention, the national education police pay sufficient attention to meet the different needs of different categories of society.
The education policy places great emphasis on devising multiple strategies that could solve the problems of the disadvantaged and support the would be disadvantaged ranging from the time to learn by providing scholarships that include all the education and life expenses of the victimized categories of society in order to remove the problems from their roots.

Positive intervention for women’s progress and success in their education endeavors were explicitly recommended in the NPE and this would help to reduce drop out and helps them to become successful in life (Part-IV:8). To make fruitful positive interventions for girls, different programs have to be designed and implemented. Removing women’s illiteracy and obstacles inhibiting their access to and retention in elementary school, received paramount attention in India’s National Education Policy. This statement of the National Education Policy, particularly encourages girls from the Scheduled Caste and Scheduled Tribes, and is one of the fundamental mottos of multicultural education in contemporary world politics.

According to the policy, this will be practiced through a provision of special support services, setting of time targets, and effective monitoring. Such arrangements could give ample opportunity for women’s to attend their learning in a setting that fits with their needs and conditions. The government is expected to foster the development of new values by redesigning curriculum and curriculum materials that would address the needs of girls and women. Besides, a new curriculum would have a paramount impact on developing a positive social attitude towards women. It is very difficult to change the existing social attitude towards women by educating them alone. Rather, it needs a high development of male awareness to gender issues. Redesigning the curriculum to achieve these two ends will bear remarkable results on improving the social status of girls and women.

Besides, the longer duration females are educated, it will have a greater positive influence on the population growth of the country. That is why The National Education Policy has more focus on this matter.

Redesigning the curriculum is to be done by the government. This alone does not a warrant that it will meet the needs of women and improve their role in the overall social development. The environment in which the redesigned curriculum is to be implemented
should be organized in favor of women, in particular, and for all students, in general. If this is not ensured in the school environment, the rate of dropouts of girls and women remain high. This, in turn, will result in socio-cultural evils. Thus, the role of teachers is paramount in the orientation and training of teachers toward enhancing the success of women in the education system. Teachers have the potential retain girls and in the school more than all the other partners can do.

Researches focusing on women affair are highly encouraged by the Education Policy as research can clearly show the gap between the intention of the policy and the actual practice on the ground in relation to women’s empowerment, in order to retain girls and women in the school system and thus, achieve success in life (Part-VI:22). Women’s studies are undertaken as essential instrument to arrange programs in order to enhance girls and women’s overall development.

The other organs that could play an important role in the education of girls and women are management bodies and decision- makers who can create a conducive learning environment for women in the school as well as in society at large. These organs are the central part of the school system and can provide all logistics needed by the school in order to function properly. Therefore, the National Education Policy is focusing on the orientation and training in order t o cope with issues related to girls and women in education.

Furthermore, the National Education Policy of India in part V states the role of Non-Formal Education as a means to enable dropouts to continue their education.

A substantial improvement in the quality of education to enable all children to achieve essential levels of learning:

Quality Education: The third pillar that the education policy focuses on is the dimension of quality education. The provision of comparable quality education for all children, without any sort of discrimination will create an equal opportunity for success on their learning at the higher level and life, in general. Any sort of discrimination on the quality of education will have a direct or indirect impact in the later life of the children. Children that have got quality education are, in general, able to perform and compete better in life, than children who learn in schools rendering poor quality services. Provision of quality
education demands different inputs such as quality teachers, teaching material, a well-organized school infrastructure, sufficient and well-prepared texts and reading materials, well-oriented and far-sighted management, etc. Difference in such inputs has an obvious impact on the provision of quality education, which will eventually lead to differences in performance and capacity.

Equity cannot really be explained in terms of access alone. In fact, access can create an opportunity for all to be educated since this makes the educational institutions available to the learner, i.e., schools are moving to the place where children are found, instead of the learner going to the place where schools are found. However, access alone is not a guarantee for success in life in the sense that some other facilities and conditions are also equally important as access. Education should provide knowledge and skills that could help citizens to be successful in their learning and thus, in their future life. This is clearly stated in the National Education Policy, 1986. This would help insuring the provision of comparable quality of education in all schools of the country for all schoolchildren without any sort of discrimination.

The National Policy of Indian Education in its objectives state that the country has exhibited a remarkable development in economic and technical aspects. Therefore, this economic and technical development has to be disseminated all over the country in order to benefit all citizens.

The statement acknowledges the need for a fair distribution of wealth and access to technology amongst the citizens without any sort of discrimination. This fair and non-discriminatory distribution of economy and technology expected to be achieved through education. To play its role, education will have to be fairly distributed equally in quality, and accessible to all citizens, particularly at the primary education level, with all the necessary infrastructures. The Educational system that discriminates amongst different groups of its citizens based on their origin, sex, religion, politics, social background, economic status, and the like has no potential to carry the national mission placed on it. Education, therefore, has to serve society on an equal footing in order to achieve its mission.
Creating equal an access for education means creating an equal opportunity for all to access resources without any sort of discrimination. This is one of the basic mottos of multicultural education, since education is essential to provide for all without any sort of discrimination. This is the perception of the Indian government as stated clearly in the policy document of 1968 and 1986 as revised in 1992.

Mode of Transaction (Pedagogy)

Classrooms are places where different students, with different experiences and background, learn under the guidance of teachers. Therefore, teachers should appreciate and acknowledge these differences and treat all students equally. Teachers should use multiple teaching strategies that would enable them to accommodate the existing differences due to the diverse cultures in the classroom. Children in the classroom are quite different from each other because they born and grow in different families, having different status in the community, and they do have different interests, aspirations, feelings, emotions, etc. These students strive to achieve their interests, goals, aspirations, etc.

Different children in the classroom have different learning needs and learning styles to understand the learning process. Proceeding to any sort of discrimination, consciously or unconsciously, while they are learning creates dissatisfaction for the marginalized individuals or groups. This, in turn, may, eventually, push the marginalized group to dropout at an early stage. Therefore, teachers should recognize these differences and employ a variety of pedagogic strategies in order to treat all the students equally. To this end, the National Education Policy of India has given freedom to the mode of delivery and assessment.

Furthermore, the National Education Policy recommends the employment of active-learning strategies, i.e., activity based mode of transaction at the primary level. It gradually proceeds to cognitive learning and skills organized through practice, as the learner grows up both academically and age wise. In the lower primary school, particularly, it creates a great association between playing games at home and the school and this motivates the learners to stay in school. The non-detention policy of the lower primary school is accompanied by a feasible evaluation mechanism, which permits the children to progress at their own pace. Implementation of the non-detention policy at the primary stage and automatic promotion has a multiple positive effects that would help children stay in school.
Curriculum Development and the Inclusion of Culture

“In the past, most teachers of young children (and their parents) gave little thought to the skin color and facial features of the dolls they chose for the housekeeping corner, when most dolls were manufactured mirroring only the white populace. Today, there is an awareness that to build a positive self-image for all children, the representations used by children must reflect all the groups in a population. Toy makers have responded to the demand for a positive self-image and to the reality of our multicultural society.” (Edith W. King et al., 1994:79).

According to the National Education Policy of India, the education system of India will be based on a National Curricular Framework, which contains a common core, along with other flexible components (Part-III:5). The common core will include the history of India’s freedom movement, the constitutional obligations and other content essential to nurture national identity. This clearly states that the education system of India will be guided by a centrally prepared curriculum, which has common core subjects that deal with the glorious peaceful struggle of the people for freedom and the rights and responsibilities of citizens as indicated in the constitution, and other flexible content. Here, there is no indication as to how the varied and diversified cultures and values of the great Indian society will be represented in the curriculum.

The construction of core curriculum based on the national framework gave much emphasis to the common cultural heritage which is the culture either expected to be dominant in the future or a culture that was dominant in the past and expected to continue with its domination. This leads to the suppression of other cultures and values of other communities. The curriculum has to be designed in order to help students create a positive self-image and respect the cultures of others. The existence of the different cultures and values found in India are undeniable and they were not appreciated and recognized to a sufficient degree in the policy that could give an opportunity for the practitioners to translate the curriculum based on the school context. Education should not work for placing the domination of one culture over the others or making education deal only with the common cultural heritages leaving the others aside. It should give equal opportunity to all cultures to grow and develop otherwise it will serve as an instrument of assimilation which, eventually, will lead to dissatisfaction and conflict. Here, it is necessary to clarify that, the
curriculum could not incorporate all the cultures of the diverse communities equally - rather it could create space for a fair representation of the different cultures and values. Through India’s long history, there might be some cultures, which practiced in most communities, which could be considered as a common culture. However, this does not mean that there are no other unique cultures and values practiced in a particular community rather than the commonly practiced in the country.

‘The curriculum, at all stages of education, will be designed to create an awareness of the rich cultural identity of the tribal people, as also their enormous creative talent’. However, this approach seems to be included in the curriculum particularly prepared for particular Scheduled Tribes and Scheduled Caste. All children have to learn the role of these segments of the Indian society as part of their history. This could help in reduction of prejudices and increase the sense of belongingness of that particular community and it will help to strength a national integration and unity.

The National Education Policy has given sufficient attention to educational matters, which are related to the most sensitive, vulnerable and victimized of the society. The education policy attempts to address this problem by taking steps that could foster a deep understanding among schoolchildren about the cultural diversity of India and its people living in different corners of the country.

The National Education Policy clearly shows the expected role of education on the condition of girls and women’s, the Scheduled Castes, and the Scheduled Tribes. It clearly defines the programs through which the existing role of education should be changed to the advantage of the above-mentioned groups of society. The education system would have to be designed in order to meet the needs of these groups. These groups were denied education and were treated in a dehumanized manner because of the prejudices in society in the country’s long history. This prejudice has to be removed and replaced by a view that declares that all citizens have equal right in the country’s overall activities. This is intended to be addressed through the core curriculum.

Prejudices and complexes are in most cases sources of conflict in society and it could be reflected in the school, which is a mini-culture of society. As a result, they could be causes for withdrawal of students from the school before accomplishing compulsory education.
The "prejudice reduction" dimension of multicultural education focuses on the characteristics of children's racial attitudes and on strategies that can be used to help students develop more positive racial and ethnic attitudes. It seems that for this reason the National Education Policy has given sufficient attention to treat it in the core curriculum.

**Teacher Related Issues**

Although the National Education Policy tries to treat the issue of teachers in different parts of the policy, there is no indicator about the mode and duration of training, or the type of certification for teacher education. However, there are some general indicators about recruitment, posting, transfer, issues related to privileges attached to teachers and measures to be taken to attract talented intellectuals.

Even if the National Education Policy of India does not clearly state the type of classroom management required, it indicates that a school should have, at least, three teachers to perform its function properly, and the number increasing as early as possible, to one teacher per class. By implication, this indicates that the classroom should have one teacher for a single classroom and a multi-grade classroom. Supporting this, Nicole Blum and Rashmi Diwan (2007) argued that the introduction of multi grade schools in India have two merits. Firstly, they are likely to be characterized by the use of multi-grade teaching methods, or, in other words, one teacher working with two or more grade groups of children simultaneously. Second, these small multi-grade schools are mostly located in rural communities, which are isolated by geographical and social differences, and populated by marginalized social groups, who may lack in any meaningful access to education. Therefore, the introduction of multigrade schools would make the school system easily available in very remote and sparsely populated areas with fewer teachers.

There is an inclination to make at least 50% teachers recruited in future, should be women in order to enhance the role of females in the teaching profession. This could reduce the economic gap between the two sexes. Besides, doing this the female teachers could be serving as a model for other females in society, particular in the backward communities and minorities.

Educated and promising youths from the Scheduled Tribe will be encouraged and trained to carry out teaching in tribal areas. The recruitment of native teachers from the respected
community will have positive impact on the community who send their children to school, since these teachers are a role model for others. However, the scarcity of educated individuals from the respected community, their interest to work as teachers in such areas, and the type of their training to suit for that purpose needs consideration.