CHAPTER II

DEVELOPMENT OF EDUCATION AND ITS RELATION WITH EMPLOYMENT IN INDIA.

Caste system and education in ancient India.
Education in the Muslim period.
British educational policy.
Foreign education and indigenous institutions.
The indigenous elementary schools.
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Caste system and education in ancient India:

"India is a world in itself. Nearly one sixth of the human race inhabits the country. It is also the cradle of a great civilization, which in its origin is at least as ancient as that of Egypt or Babylonia."¹ It also presents to mankind the history of several races, differing in culture and religion entering the country from time to time and striving for political and cultural supremacy.

"Ancient Indian history is a fascinating study, for it bears ample testimony to the fact that among the three ancient countries - India, Chânâka and Egypt - whose civilizations and culture had reached the glory in the past and which had contributed enormously to the development of science, arts and literature, the contribution of the ancient Indian apostles to the various branches of social and physical sciences was predominant and unique."²

India is proud of and has the right to take pride in an ancient and age long educational system. "Education" writes Dr F.W. Thomas, "is no exotic in India. There is no country where the love of learning has so early an origin or has exercised so lasting and powerful aha influence. From the simple poets of the Vedic age to the Indian philosophers of the present day there has been an uninterrupted succession of teachers and scholars."³

3. Thomas, F.W. - History and Prospects of British Education in India - George Bell and Sons, 1891, p.-1.
From the Vedic age downwards the central conception of education of the Indians has been that it is a source of illumination, giving us a correct lead in the various spheres of life. Knowledge, says one thinker, is the third eye of man, which gives him insight into all affairs and teaches him how to act. Nothing gives us such an unfailing insight as education, says the Mahabharata. A person, who does not possess the light of education, may be really described as blind. Devoid of education, says Bhartrihari, we are mere beasts. Education elevates us into human beings. Life without education, is therefore, utterly futile and worthless.

The ideal of human education was culture and not literacy. The main idea was to bring the humblest man the highest products of human mind and heart. The system was also very thorough as students had to learn a vocation according to their Verna or family traditions. Thus specialisation was stressed, but the practice led to the caste system.

2. तेजीपी विद्याध्याय समस्तविद्याय विद्यात्मक प्राचीन, // तेजीपी विद्याध्याय समस्तविद्याय विद्यात्मक प्राचीन // Subhashitaratnasandoha,p.194
3. नारिक्खिद विद्याध्याय समस्तविद्याय विद्यात्मक प्राचीन // XII 336.6
4. अनेकार्थमेव एव चरित्रधार्मिक परिाशार्थ दर्शनम // संस्कृत लोचन ऋग्वेद परिाशार्थ स्रवण // Subhoshita-Ratna-Bhandara,P.30.
5. नितिसताक. p. 16.
6. शून्य: युक्तिमयोऽपि नवाचति निदर्शया दिना। नगृहोपि नर हेतु न न दशिनार्थोऽहु // Subhashita-Ratna-Bhandara,p.31-18.
9. Ibid - p.3.
10. Ibid -p.3.
11. Ibid -p.3.
The caste and sub-caste developed when birth came to be attached much importance in deciding the social status and occupations of the people. The ancient Hindu society was divided into four main Varna, viz., Brahmana, Kshatriya, Vaisya and Sudra. This system of chaturvarna owed its origin to the colour and race prejudiced and a sense of self imposed divinity of the Aryans.\(^1\)

"The occupations in ancient India could be broadly classified as (a) Priestly (b) Warring (c) Agricultural, industrial and trading, and (d) Manual and others. These were the vocations of the Brahmana, Kshatriya, Vaishya and Shudra respectively."\(^2\) Even today these are the main vocations of the respective castes.

There can be little doubt as to the wisdom underlying such a division of society and the usefulness of the purpose it was supposed to serve. A society, whether primitive or progressive, needs a plan and a guide for its development, an authority to impose it, agriculturists, industrialists and traders to cater to the needs of the people and some to do the manual and low work. A better occupational division of society could probably not have been possible.

In this early period arts and crafts were held in high esteem, by the society. Agriculture was the general profession for the average Aryan. "The carpenter was so important a member of the Vedic society that the chief of his guild was included among

2. Ibid - p-17.
the twelve courtiers to whose houses the king had to repair in person for offering oblations at the time of his coronation. The students were given training in arts and handicrafts like sculpture, architecture, painting, carpentry, smithy, agriculture, etc. The training in fine and useful arts was usually given by the apprenticeship system under which the student agreed to work under his teacher for an agreed number of years. Students were also trained to make their own tools in order to ensure perfect mastery of the profession.

In later times, however, the attitude of society changed, primarily due to development of the rigid caste system. The elevation of the Brahmans and Kshatriyas was at the cost of the Vaishyas and Shudras, who generally used to follow manual arts and handicrafts. As the status of the Vaishyas and Shudras declined, the angle of vision to look at their usual professions also changed. Manual arts and crafts began to be held in low esteem.

With the introduction of the caste system people lost the freedom to choose their vocations. "The nature of occupation a person could adopt and the stage of development he could aspire to achieve - because of the occupational (Karma) basis of the theory of Varna - began to be determined by birth. The days of equality of men at birth and of taking up a profession for which they had an

2. विद्वान मु-ध्ये दिशेन हेमकुप्यादिसिद्धान्तिक : ।

इत्यादिक व तिलक-कुर्योकर्म गुरुनािन्द्रिश्

उस्पोषते इं विद्वान-मश्तकः

p. 141
aptitude were thus gone."  

The caste restrictions, after a century were made so rigid and taxing that a Sudra could not even hear or talk of higher aspects of life. He was considered so low that he could neither study Veda nor could reach nearabout the place where Veda were being read. It was laid down in Gautama Dharmasutra that if a Shudra heard the recitation of the Veda with the intention of learning it by heart his ears were to be filled up with molten lead or lac and if he dared to recite the verses of the Veda his tongue was to be chopped off and if he mastered Veda his body was to be torn to pieces.

Among the various disabilities which a Shudra was obliged to suffer from, those relating to his position in society were the worst. The close door policy, for them in the matters of education proved worst for them. The system of education was such that they had no steps to get into it. Thus the Shudras were devoid of a great human achievement. Brahmins had the monopoly over education and they use to control it.

"Education was meant to be a religious initiation: the teacher had to teach the pupil how to pray, to offer sacrifice, to

2. भाषाचिन मयमीताज्ञ वैशीकुनुवाहित्य / ममान्येंत्रप्रस्थायो वे शुद्धोः पादचारिनः / नस्मांत्युं समीयेः ते नास्येत्यन्य अरायण // Vasisthasmirithi - 18-13.
3. अथ हर्ष्य वैदमुकुण्डश्वर तातल पुनर्वयो श्रोतवरणसुधार्यो निरक्रयादेव भवेतो शारीररूपः Gautama Dharmasutra 12-IV.
perform his duties according to his stage of life. This, of course, implied a certain general education, grammer, texts, simple mathematics, mythology and astrology.¹ What is most to be noted in view of modern Indian needs is that early Indian education was essentially religious and personal.

The system of education must have been in vogue (with differences according to caste and station) from the Rigvedic period down to the Buddhist and Jaina reforms.² These reforms introduced the monostic system, which spread even in the original Brahmanical religion, and produced mathas, where large bodies of teachers and pupils lived together in a kind of community. Those institutions which imparted elementary education to boys came to be called tols and distinguished from higher centres of Buddhist learning.²²

"Brahmanic education continued from very early times right down to the present day, and throughout that long period, though there was some development and change, its salient features have remained the same. The long struggle with Buddhism ended in a triumph for the Brahmans though not without their own system becoming modified, but it had little influence in changing the educational system."³

"When the Muslim invasions burst upon India both Brahman and Buddhist educational institutions suffered severely and those of the Buddhists afterward decayed and disappeared, a process which was helped by the assimilation of Buddhism in India with Hinduism. But Brahman education continued inspite of the difficulties, and as the Buddhist centres of learning decayed those of the Brahmans became more prominent."¹

**Education in the Muslim period:**

The Muslim rulers did not interfere with the Hindu educational system. "Till the end of the fifteenth century A.D., the Mohamedans were little more than an armed garrison in a foreign country. The credit for organising education on a systematic basis goes to Akbar the Great."²

"Muslim education maintained a close connection between learning and religion. Arabic of the Koran was the medium of higher studies. Muslim schools were also attended by Hindus also because they had to learn Persian - the court language."³ "During the pre-British days a state administrative machinery of the modern type did not exist and education was self controlled. Both the Hindu and Muslim rulers considered it a religious obligation to help the spread of education."⁴

"The muslim rulers of India generally took a keen interest in education, and many of them founded schools, colleges and libraries in various places in their dominions. The example of the rulers was followed by many of their influential subjects."

The muslims first appeared in India in the eighth century A.D., but the real storm of muslim aggression burst on India under Mahmud of Ghazni, who is said to have made no less than seventeen raids into India from A.D. 1000 to 1026. He was a stern opponent of idolatry, and with fierce iconoclastic zeal he broke down temples and smashed idols. To the inhabitants of India Mahmud must have appeared as anything but a promoter of education and learning, for during his raids the Brahman educational centres often suffered severely. In his own kingdom of Ghazni, Mahmud, however, was a great patron of education on muslim lines. All this was, really, out of India.

Babar, the first of the Mogal emperors (1526-30), was a man of great accomplishments, with a knowledge of Arabic, Persian and Turkish; but he had barely won his kingdom in India when he died at the early age of fortyeight. After him, Humayan, Akbar and Jahangir, inspite of their beast wishes could not do much for

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2. Ibid - p.-108.
education. Fortunately all of them had some interest in education.

"Humayan, though idolent and addicted to opium, had a passion for study, his favourite subjects being geography and astronomy, and his fondness for books was so great that he always carried a select library with him. Akabar's region marks an new approach for the system introduced for imparting education in schools and colleges. He built colleges at Fathpur Sikri, Agra and other places." 1

It was part of the policy of Aurangzib (1658-1707), who was a strict and orthodox muslim to give great encouragement to muslim education. "He was hard indeed on the Hindus and ordered the prohibition of Hindu teaching and worship at Benares and other places. Towards muslim education, Aurangzib showed great favour." 2

"With the death of Aurangzib, the last great Moghul, the muslim empire collapsed like a house of cards (1707). Since that year till the establishment of the British power, India was a scene of bloodshed due to foreign invasions and internecine wars. The whole sub-continent was a congeries of monarchies, distant chiefs were fighting and jostling with one another and there was no strong person in the Imperial City to hold the sceptre." Thus India was ruled by war lords, and naturally nobody cared for

education as all were uncertain of their very existence. This is why this particular period is known as the Dark Age of Indian educational history.

"One feature of Indian education was maintained throughout this long and dark period: it was personal and based on the family system. However, uneven or haphazard, each successive ruler's policy might be, it took into account the characteristic Indian spirit of education - that is personal discipleship of the pupil to the teacher and that religion is inseparable from this discipleship." 1

Even then, there remained a network of indigenous schools - the tols and madrassas (the seats of higher sanskrit and arabic learning), as well as the pathshals and maktabas (the Hindu and Muslim elementary schools).

"Towards the end of the eighteenth century, attempts, were being made by Christian missionaries and private individuals to introduce a new type of education. Very soon, the East India Company became the virtual ruler of the country and besides other problems it was confronted with the educational problem also." 2

"It is very difficult to estimate the extent of Muslim education in India in early times. As the Emperor Babar, and at a

later date the traveller Bernier, give a very unfavourable view of the extent of education in India. These opinions can not be considered without considerable qualification, for we have, on the other hand, the record of the building of numerous moderassahs and of the existence of important educational centre at places like Delhi, Agra and Jaunpur. "It must, however, be remembered that Muslim education was primarily confined to that minority of the population, which embraced the religion of Islam."

"If the attainments in muslim education in India did not reach such a high point as in some other muslim lands it is at least partly accounted for by India being separated remotely from the rest of the muslim world."\(^3\)

**British educational policy:**

"Education in India under the British government, was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous and finally placed on its present footing."\(^4\) The history of education in India under the British rule can be conveniently divided into four main periods: (i) From early days of the British rule till 1812, (ii) 1813-53 (iii) 1854-1920 and (iv) 1921-47.

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3. Ibid - p. 107
During the first period the East India Company pursued a policy of indifference and non interference with education. It neither assumed direct charge of the education of the country nor interfered with the prevalent system of education, as education did not form a part of its programme. The company's renewed charter\textsuperscript{1} in 1813 included a clause, which compelled the company to assume responsibility for the education of Indians.

The British East India Company, at the first followed, the same educational principles as the Portuguese and the French. "The first efforts of the company to diffuse education were prompted by a religious motive, viz., the evangelization of Indians and the removal of apprehended trouble owing to the preponderance of Roman Catholics among the inhabitants of the places where they had settled."\textsuperscript{2}

\textsuperscript{1} The renewed charter of 1813 contained the provision that a sum of not less than one lac of rupees in each year shall be set apart and applied to the founding and maintaining of colleges, schools, public lectures and other institutions for the revival and improvement of literature, and encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.

\textsuperscript{2} Law, Narendra Nath - Promotion of learning in India by Early European settlers (1915), p.-5.
"How far this is true is not clear from the available documents but it is certain that religion was considered as one of the chief responsibilities of Directors and local governments."

**Foreign education and indigenous institutions:**

The second period is a period of provincial line of action, because different provinces were more or less left free to adopt their own educational policy. At the time of the renewal of the company's charter in 1813, the court of Directors had instructed different provincial governors to institute inquiries into indigenous education of their respective provinces.

Indigenous educational institutions were of two main types (1) elementary schools and (2) schools for higher learning. These two types of education, higher and elementary existed quite independently of each other. Those who aspired to receive higher education generally did not attend common elementary schools.

"It is estimated that roughly for every 5 boys in elementary schools, there were 3 in higher schools. Along with these two types of schools, a fairly extensive system of domestic education was prevalent in the country. Most of the children of higher classes and those who aspired to higher learning used to receive elementary education at home."3 It was provided, by, probably, the father, brother or some other relative, or some private tutor engaged at home.

2. Loc. Cit., - p.- 46. 52
The Indigenous Elementary Schools:

The indigenous elementary school, the main agency for the spread of mass education, was a humbler but far more useful institution. The instruction given in it was a practical type and mainly limited to the three R's. It catered not to the needs of the priestly class, but to the mundane requirements of Zamidar, the bania, and the well to do farmer. Its teachers were men of ordinary attainments and, very often, they knew no more than the little they taught in their schools.

"Elementary education was quite extensive and was intended for the masses. Adam's analysis of castes shows the existence of teachers of even depressed classes like chandal, dhobi, bagdhi and the like in elementary schools. In short, elementary education for boys and not for girls. Though education was extensive, the standard was low and poor."¹

The mohamedans had their own special educational needs as distinct from those of the Hindus, because they desired to acquire the ability to read the Koran written in Arabic. The elementary school was generally known as the Maktab, Mulla or Koran or the Persian school. Most of the muslim children used to attend these special schools, but wherever such institutions were not available they used to attend Hindu schools.

"The chief merits of indigenous system of elementary school were their adoptability to local environment and vitality

¹ Mukherjee, S.N. - History of Education in India (Modern period) - p. 44.
and popularity they had earned by centuries of existence under a variety of economic conditions or political vicissitudes.¹ Their main defects were the exclusion of girls. To these may be added the lack of training or sound education among their teachers, their narrow and limited curriculum and the severe form of punishment adopted.

"The common schools were single-teacher institutions, many teachers were inefficient, method of teaching were obsolete, text books were unsuitable, discipline was slack but punishments were severe, hours of attendance were irregular and holidays were numerous." A pupil joined the school at any time became a class by himself, followed his own pace of study, and left the school when he had acquired all that he desired to know or the school had to teach.

1878.

In bigger schools, there was in vogue a system under which the senior pupil were appointed to teach junior ones. It was this system that attracted the attention of Dr. Bell, the presidency Chaplain at Madras, and which he introduced in England as a cheap and efficient method of educating the poor. The system came to be known as the Madras system or the monitory system in England.

"The indigenous schools of India contributed the idea of the monitory system to England. But it is an irony of fate that

the indigenous schools of India should thus contribute to the spread of education in England and be of no avail in spreading mass education in India herself." 1

Some features of higher education:

The Hindu schools for learning were known as pathashalas in Western India and as tols in Bengal. During those days, tols and pathashalas existed all over the country. They used to impart instruction in Hindu higher learning in literature or science through the medium of Sanskrit. "The standard of instruction was very high, and these institutions and the learning itself used to be the monopoly of Brahmins." 2

"The scholars were generally mature in age and most of them had to spend not less than 22 years for becoming pandits." 3 These institutions were of five types specialising in one of the branches of learning, viz., (1) logic, (2) law, (3) general literature, (4) astronomy and (5) grammar. The institutions used to subsist on donations, gifts and occasional endowments of land." 4

The Muslim schools for learning were known as madarssahs and were situated in important towns like Agra, Delhi, Lahore, Ajmer, Jaunpur, Dacca, Murshidabad, Allahabad and Bijapur. The

course included grammar, logic, theology, metaphysics, literature, jurisprudence and science. The medium of instruction was Persian, but Arabic was compulsory for mohamedans.

"The schools of learning of this period correspond to the colleges of modern type. They gave the highest instruction known, which in those days meant mostly religious instruction. Their chief object was to produce Mouliavis and pandits, and people were led to support them mainly by religious motives. Although they were highly venerated by the people, they were really the weaker and less useful part of the educational system on account of their exclusive character, conservative tone and obsolete ideals and method of instruction."

The weaker part of the indigenous system of education consisted of the schools of learning which were a relic of the middle ages and out of perspective with modern requirements. But its main strength lay in the system of elementary schools which in spite of all their defects, were doing yeoman service to the cause of mass education. The overall picture is by no means bright; but it must be remembered that, at this time, the educational condition in most countries of the world were more or less similar.

This period is full of great educational controversies, concerning the policy, the medium of instruction, the agency and

2. Ibid - p. - 49.
the method of spreading education. There were several schools of thought regarding these vital problems. Such was the condition of indigenous education during the early 19th century. All contemporary evidences show that it was in a state of decline.

These controversies were partially set at rest by Maculay's Minute 1 of 1835; Maculay rejected the claims of Arabic and Sanskrit as against English, because he considered that English was better than either of them. Higher education was deorientalised. English education for the upper class was encouraged, and prevalent primary education was not much interfered with.

This proclamation marks a turning point in the history of education in India. Its effect was immediate. Six new schools teaching European literature and science through the medium of

1. Maculay's proclamation - His Lordship in the council is of the opinion that the great object of the British Government ought to be the promotion of European literature and science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone.

But it is not the intention of His Lordship in the council to abolish any college or school of native learning while the native population shall appear to be inclined to avail themselves of the advantages it affords.
English were opened almost at once, and another six in early in
1836. Thus in 1835-6, there were 23 government schools with 3390
pupils, of whom 1,818 were studying through the medium of English,
218 of Arabic, and 473 Sanskrit.

The popularity of the English schools was still further
promoted by Lord Harding's proclamation\(^2\) of 1844. This procla-
mation marks the beginning of a long history of government employment
of Indians in India. In a period before the foundation of universi-
ties it provided an annual competitive examination which gave
successful candidates a ticket to public employment, thus for the
first time establishing an official connexion between education and
employment in the company's service.\(^3\) It thus started that traditi-
on of considering such employment as the end and goal of education,

2. A preference shall be given to those who have been educated in
institutions thus established (i.e., either by the Government or by
private individual or societies), he goes on to order that the
council of Education and other bodies in charge of public instruction
shall submit to the government an annual list of students fit for
public offices. Those who have studied in private are also entitled
to the same competitive rewards of government employment, for the
list of best students in government as well as private schools is to
be kept by the heads of all government offices both in an out of
Calcutta, with instructions to omit no opportunity of providing for
and advancing candidates thus presented to their notice.
which has inflated higher education beyond all bounds and produced so much unemployment among the educated today.

Lord Hardinge's good intention can not for a moment be doubted. He wanted to put the official seal on the English education so recently started and so popular. He also thus secured the best subordinate servants for the company's administration, which daily grew in size and importance, at a much cheaper cost than Englishman could be obtained. But he did not anticipate that what he intended to be an encouragement would in the eyes of the people become the exclusive purpose of education, that in a caste ridden country with exaggerated notions of the indignity of manual labour clerical employment would become the monopoly of the highest castes. He would not imagine that the hope of such safe and dignified employment would lure more and more boys into a literary education to the neglect of agriculture, trade and industry, and that after nearly a century this system would produce a volume of educated unemployment which is probably unequalled by any other country in the world.

At this time each province was allowed to follow its own line of action. But the controversies dragged on till 1854 and no definite conclusions were reached. In fact, an educational policy was in the making during these twenty years.

The third period may be called the period of an all India Educational Policy. It commenced with the issue of Sir Charls
Wood's Despatch in 1854, and closed with the passing of the Government of India Act of 1919. During this period the government of India tried to chalk out the and control the educational policy of the country as a whole.

Ever since the beginning of the present century, the
strength of the new born Indian nationalism became manifest.

1. The general object of the Despatch of 1854 was to promote the general education of the people of India, and to leave the higher and richer portion of the population to provide for their own education.

The despatch lays down its future policy of providing education for those who are utterly incapable of obtaining any education worth of the name by their own unaided efforts.... for the attainment of which we are ready to sanction a considerable increase of expenditure.

The despatch introduced two important changes in Indian education - a system of state elementary schools and the policy of grant-in-aid to private institutions.

2. It recommended the immediate establishment of a new unitary teaching university at Dacca and the gradual development of similar universities elsewhere, the separation of Intermediate Colleges from the University and their placing under a Board of Secondary and Intermediate Education, the differentiation between the academic and the administrative functions of the university and the constitution of a mofussil board to supervise and coordinate the work of mofussil colleges.
Government's educational policy began to be watched and scrutinised very critically, since it was feared that government wanted to control and officialise education. At this time the Swadeshi and boycott movements were followed by important events like the Morley-Minto Reforms, World War I and the non-cooperation movement. These events had a direct influence on education, and the demand for reforming the educational system of the country began to gather strength.

The conflict began at the university stage and very soon spread over other stages of education. The government attempted to reform university education but it was opposed tooth and nail. The Indian Universities Act of 1904 was a bitter disappointment to many of the administrators. The conflict spread to the secondary stage also.

Last but not the least was Mr. Gokhale's heroic efforts to introduce compulsory primary education in the country. His elementary education bill of 1910 was overthrown by the central legislature by an overwhelming majority. These failures rose the public feeling

1. The government of India fully accepted the proposal that the active extension of primary education is one of the most important duties of the state.....
2. Gokhale's Resolution was: This council recommends that a beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non-officials be appointed at an early date to frame definite proposals.
to such a high pitch that Indian nationalists began demanding the right to control educational policy of the whole country. It was more or less to satisfy that demand that the government of India Act of 1919 was passed.

The period from 1917 to 1932 saw a general awakening in India to the urgent need of expanding education.¹ This was largely due to the promise made by the Secretary of State for India in 1917 and implemented by the government of India Act of 1919, by which India was to be progressively given a share in her own government.² The need of literacy among the masses if they are to be intelligent citizens of a democratic state is obvious.³ The provincial governments, therefore, passed various Education Acts, giving municipalities and district boards the power to make primary education free and compulsory in the areas under their jurisdiction.⁴

The fourth period may be called the period of provincial autonomy. It began with the introduction of new constitutional reforms envisaged by the government of India Act of 1919. The act ushered a new era in educational advancement of this country. All control and responsibility for provincial education was transferred from the government of India to provincial governments which were empowered to act independently of the central government. A number

2. Ibid - p.- 104.
3. Ibid - p.- 104
4. Ibid - p.-104
of ideal educational ventures were undertaken but the new schemes were hit hard by the world wide economic depression which affected the country as the aftermath of the First World War.

The publication of the Indian Auxiliary (Hartog) Committee Report in 1929 gave a further set back to the educational progress. The committee remarked that universities are not giving adequate attention to the proper adjustment of admission to graduation standards. The report pointed out that there was much wastage and ineffectiveness throughout the educational system. A policy of consolidation, i.e., the elimination of weak school in favour of efficient institutions was then adopted.

The introduction of full provincial autonomy by the Government of India Act of 1935 further strengthened the position of provincial ministers of education. "The secondary schools increased considerably, but there has been a great deal of wastage and quality was sacrificed at the cost of quantity. The academic standard could not be raised. Education was not closely and actively identified with the social, cultural and economic needs and purposes." The provincial governments drew up a number of programmes for reforming

education. But these could not be implemented satisfactorily. There were several interruptions e.g., the resignation of Congress ministers, the world war II and the political agitation in the country.

During the second world war, with the victory almost in sight, the government of India prepared a very important plan for educational development which is popularly know as the Sergent Report.¹ The following were its chief recommendations:

1. Pre primary education for children between 3 and 6 years of age.
2. Universal free and compulsory education for boys and girls between the age of 6 and 14,
3. Restrictions on the admission of students both in high schools and colleges,
4. Inclusion of the intermediate course into the high school course and the first degree course for three years,
5. Provision for the proper training of teachers,
6. Provision for compulsory physical education and mid day refreshment,
7. Development of libraries and social and recreational activities.

This blue print yields very powerful influence on contemporary educational thought. Though the scheme could not be put into practice due to lack of finances.

With the attainment of independence on August 15, 1947, India entered a new phase of national life. She was on the verge

¹. Published by the Central Advisory Board, Government of India in 1944.
of great tomorrow. The central and state governments were fully conscious of their educational responsibilities and numerous committees were set up for suggesting suitable schemes for reforming the entire educational system. An Indian education began developing in a new line.

Conscious planning of education to meet social requirements:

Sir Philip Hartog says, "You have in India the most ancient and the most modern, East and West, combined, as perhaps in no other country in the world, a country in which the tradition of education is perhaps the oldest." ¹

Indian education in the hands of the foreigners, could not develop on a proper lines. The modern education system in India should have been built upon the foundations of the indigineous system and the efforts of our educational administrators should have been directed to their improvement and incorporation in the modern system of education.

"The evils of Indian education today - bookishness and superficiality - were shown before 1854, and the question paper of the time give the same impression as those of today - that they are based on books and notes rather than on subjects and things." ²

"The results have been disastrous. It is true that attempts were made by the British officers to create a new system

of education in India. For several reasons the process was slow, and it could hardly compensate for the loss of the indigenous schools, with the result that the educational position of India in 1921 was hardly better than that in 1821.\(^1\) In the meanwhile others nations of the East and West, whose educational advancement was equal, or, even inferior to that of India in 1821, made such rapid advances that India soon lost her position of vantage in the comity of nations and became one of the most educationally backward countries of the world.

The loss of the hundred years in Indian education, will have to be compensated. It is at this point that the comparative study of educational institutions of different countries derives its meaning and justification.

The Soviet achievements in education, during the last 30 years have been outstanding, both qualitatively and from the point of view of new methods and patterns of education worked out by her educationalists. "Russia has had to face many problems in the fields of education which, both in their magnitude and nature are akin to our own national problems - liquidation of adult literacy, introduction of compulsory education for children, recognition of the place of science in general education and building up of an effective system of technical education."\(^2\) For this reason, it is a matter of

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special importance for our educationalists to study objectively
the educational experiments and achievements of the U.S.S.R. and
see what contribution they can make to the solution of our problems.

"In the Russian schools themselves there are 'circles'
for different types of study, for sports and for the cultivation
of social and cultural interests. Every school has such circles
as a matter of course, sometimes numbering as many as twentyfive.
Every child is encouraged to join at least one circle."¹ Though the
soviet system of education is streamlined, there is no attempt at
suppressing any type of talent as superfluous. Excellence in
studies, sports or pioneer activities offers means of attaining
distinction and due encouragement in the circles.

American school education, on the other hand, is a
product of a tradition which emphasises that education must be
practical and that its provision must be regarded as the responsibil-
ity of the public rather than of the government. "The typical
American High School is not a preparatory school; it is rather a
comprehensive cosmopolitan school offering overall vocational,
business, general, college preparatory and scientific courses.
About 75 per cent of the students look upon these course as
terminal, while the remaining 25 per cent take them as preparation
for their subsequent college studies."²

¹ Trends in Soviet Education - Ministry of Education - Government
of India - 1957, p. 4.
² Parikh, G.D. - General Education and Indian Universities, -1959,
p. 20.
The unprecedented growth of modern industry and rapid advance of technology led to an increased emphasis on vocational and professional education as a link in occupational mobility between generations. Education increasingly turned to producing the successful man in a society of specialists, with secure jobs. As professor Mills points out, "the meaning of education has shifted from status and political spheres to economic and occupational areas. In the white-collar life and its pattern of success, the educational segment of an individual's career, becomes a key to his entire fate."\(^1\)

A recent development in the secondary schools of the Soviet Union is the emphasis on practical work or what is called "polytechnization". "The XIX\(^{th}\) congress of the communist party laid down certain directives regarding the reorganisation of curriculum. Their aim was to bring instruction in the general education schools closer to the life outside the school and acquaint the pupils with the fundamental aspects of modern industrial and agricultural production. While theoretical studies have been simplified and reduced, the time devoted to laboratory and practical work in subjects like physics, chemistry, biology and agriculture has been increased."\(^2\)

\(^1\) Mills, C. Wright - White collar, The American Middle Class, - Oxford University Press, 1956. p.-266.

The choice of a career or of further study after the high school is restricted, in the Soviet Union by severe tests. "Only those students whose ability and record of work are very much above average have a chance of admission to the university. The rest try for admission to institutes of various types, depending on the type of training they wish to take to technikums or to establishments for professional training. But every institution insists upon selecting the best."¹

United States, unlike Europe does not make any rigorous selection of those going to the University. The university preparatory course themselves start rather late and there is no age restrictions. This is why it is sometimes alleged that the American system tends to neglect the talented student in the interest of the average. "While in Europe a boy, not enrolled in a university preparatory course, may be found working as an apprentice at the age of fifteen, his counterpart in the United States, thanks partly at least to the economic conditions, will continue his schooling until the age of seventeen or eighteen."²

The open door policy of the Indian education system has made it cheap. The growing unemployment among the university educated has, it is true, to some extent counteracted the rush for

cheap degrees; but it is only now that the popular mind is begining to see the futility of an education which neither leads to a living nor prepares for life.

    Education, can not, however, be imposed on the people. It must be in accordance with the felt needs of the country. In a vast and overpopulated country like ours we can not copy fully the educational system of U.K., U.S.A. or the Soviet Union. We should take up only such educational experiments as will suit the social and economic set up of the country.

    With this point in view the government, as it has already started, should set up bodies for a comparative study of the educational institutions of different countries and to introduce the useful and suitable points of every system in the Indian educational pattern.