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Editorial

3

**Bridging Past and Present: A Gandhian Perspective on India's
National Education Policy (NEP) 2020**

4-15

Dr. Bhaskar Kumar Kakati

***Vasudhaiva Kutumbakam:*
Path to a Harmonious Interconnected World**

16-24

Dr. Surendra Pathak

History of Indian Education in Heritage and Colonial Times

25-44

Dr. S. Prabu Shankar & M. Venkatesan

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Editorial

Esteemed Readers,

Implementation of National Education Policy, 2020 has started, in terms of curriculum revision and methods of teaching learning, project work and internship for students, in all universities and colleges in different states and union territories of India.

Dr. Bhaskar Kumar Kakati's article, **Bridging Past and Present: A Gandhian Perspective on India's National Education Policy (NEP) 2020** explores the congruence between NEP 2020 and Gandhi's ideas, shedding light emphasis on their shared on indigenous knowledge, vocational education, and decentralization.

Dr. Surendra Pathak's article titled, ***Vasudhaiva Kutumbakam: Path to a Harmonious Interconnected World*** discusses crucial concerns for peaceful coexistence, the ethical dimension: embracing universal values, economic equity and sustainability: building a fairer world, promoting diversity and unity: celebrating our differences, systemic approaches to global cooperation and implementing *vasudhaiva kutumbakam*: practical steps for global peace

Dr. S. Prabu Shankar & M. Venkatesan provide an analytically rigorous profile of contours of development and changes in content and practices of imparting knowledge in the Indian Context. **History of Indian Education in Heritage and Colonial Times.** This perspective is very important in our effort to decolonize Indian education system and resultant mindset.

We request the scholars and experts to send their original research based articles, case studies and book reviews on contemporary challenges faced by the education sector.

Prof. Vibhuti Patel
Chief Editor

BRIDGING PAST AND PRESENT: A GANDHIAN PERSPECTIVE ON INDIA'S NATIONAL EDUCATION POLICY 2020

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The National Education Policy 2020 (NEP 2020) marks a significant milestone in India's educational landscape, aiming to revolutionize the system from elementary to higher education. Rooted in extensive consultations and inspired by India's rich educational heritage, NEP 2020 emphasizes holistic development, value-based learning, and societal contribution. This article examines NEP 2020 through the lens of Mahatma Gandhi's educational vision, highlighting its alignment with Gandhian principles such as holistic development, moral character, and community engagement. Through a comparative analysis, it By integrating Gandhian philosophy with contemporary educational reforms, NEP 2020 aspires to cultivate empowered individuals committed to ethical, inclusive, and sustainable nation-building.

Introduction

The Government of India approved the National Education Policy 2020 (NEP 2020) on July 29th, 2020, replacing the National Policy on Education 1986. NEP 2020 took its present shape after nationwide consultations and meetings. The primary objective of NEP 2020 is to transform the education system of India, emphasizing a comprehensive framework for elementary to higher education, including vocational studies. The policy expects the curricula and pedagogy to be radically transformed to develop a 'deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing world' (MoHRD, 2020, p. 6).

'Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development' (MoHRD, 2020, p. 3). Mahatma Gandhi rightly said, 'by education, I mean an all-round drawing out of the best in child and man-body, mind, and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated' (Gandhi, n.d., p. 411). Therefore, literacy, which refers to the ability to

read and write, is not always education. On the other hand, education is a holistic concept that refers to the ability of a human being to think critically, attain truth, knowledge, and wisdom.

Historically, India has been the hub of numerous excellent centers for learning and teaching. World-renowned institutions like Nalanda, Vikramshilla, Takshashila, and Vallabhi University set the highest standard of teaching-learning experiences in India. Accordingly, the ancient education system of India produced several great scholars such as Charaka, Aryabhata, Bhaskaracharya, Panini, Chanakya, etc., who contributed to diverse knowledge fields such as medical science, surgery, mathematics, engineering, architecture, yoga, navigation, astronomy, fine arts, etc. However, with the introduction of the modern education system, many traditional teaching-learning systems were lost. The modern curriculum of Indian education introduced by the British served the immediate needs in different job vacancies.

On the other hand, NEP 2020 focuses on revisiting the ancient education system on the line of modern perspective to meet the growing developmental imperatives of the nation. Accordingly, this policy emphasizes the creation of human beings with wisdom who have diverse knowledge of different subjects and have a social, emotional, and ethical association with society, leading to the emancipation of the individual. NEP 2020 seeks to create conditions to improve the quality of the teaching-learning process, including the management of the education system of India.

This paper attempts to understand and locate NEP 2020 in the realm of the Gandhian vision and framework of education. It tries to analyse how far NEP 2020 corresponds to Mahatma Gandhi's vision on education in India. Accordingly, the paper is based on the original writings of Gandhi on education, considering the critical analysis of other scholars on the Gandhian perspective on education. The paper is organized into five sections, including the introduction and conclusion. The second section deals with the salient features of NEP 2020, and in the third section, this paper discusses Gandhi's view on education. This paper analyses NEP 2020 from Gandhi's perspective in the fourth section.

National Education Policy 2020

The NEP 2020, the first education policy of the 21st Century, aims to address the many growing developmental imperatives of India by proposing revisions and

revamping in different aspects of the education structure of the country, based on India's tradition and value system to achieve aspirational goals of education, including Sustainable Development Goals (SGDs) (MoHRD, 2020). The document includes school education to higher education, including professional and adult and lifelong education. It is divided into four major parts. Part-I deals extensively with school education from early childhood care to higher secondary, including pedagogy, teachers, child rights, accreditation, and quality education. The second part of the policy document deals with higher education, focusing on quality education and research development, teacher education, governance, etc. Part three deals with professional education, adult and lifelong education, promotion of Indian culture and language, use of technology, and the last or fourth section emphasizes implementation strategies.

The NEP 2020 focuses on recognizing the individual capabilities of each student. Accordingly, it makes no rigid distinction between different fields of study where every field has equal weightage and provides multiple entries and exit options in higher education. It is expected that with no rigid separation of the field of study, the creativity of learners will enhance, which in turn will assist in critical thinking. Moreover, it is expected that the multidisciplinary approach to learning will assist in developing a holistic knowledge base among the learners, which is essential for ethical and constitutional values. Therefore, the NEP 2020 primarily focuses on a value-based education system where the learner will learn reading and writing and be enabled to apply the learning in the field creatively and critically to develop a nation.

Furthermore, the NEP 2020 also recognizes the issue of diversity and unity. Accordingly, the NEP focuses on a curriculum that focuses on the local context, pedagogy, and mother tongue. More importantly, the NEP 2020 also focuses on public services. According to NEP 2020, teaching is not only a service; instead, it is a public service, and one of the child's fundamental rights is to access the quality of education.

The NEP 2020 has made a revolutionary transformation in the structure of school education, emphasizing foundational literacy and numeracy, which is one of the primary prerequisites to the learning process. The policy thus recognizes the importance of character building from early childhood education. It considers that education aims not only at cognitive development but also at building character and creating holistic and well-rounded individuals equipped with the key 21st-century skills' (Ibid: 12). Accordingly, to enhance the students' creativity, the policy also

introduced vocational subjects in school education. Focus is also laid on multilingualism. As a result, students are empowered with the flexibility and choice of subjects to study, particularly in secondary school.

Although the NEP 2020 was focusing on school education, the significant impact is observed in the higher education system as ‘this policy envisions a complete overhaul and re-energizing of the higher education system to overcome’ (Ibid: 34) different existing challenges to higher education in India. The policy's significant transformative steps are adopting a multidisciplinary approach, providing more autonomy to higher educational institutions, emphasizing quality education and research, Internationalization, accreditation. Moreover, this policy document also aims to incorporate professional education with an overall higher education system. A particular focus is being laid on agricultural, legal, health sciences, technical universities.

Thus, the focus of NEP 2020 does bring not only a revolutionary change towards the academic curriculum but also revolutionary changes to the institution. The institutions will have more autonomy over the decision to become multidisciplinary rather than traditional studies where the teacher will occupy the central position. Focus also laid on conceptual learning of the subject with having ethical values towards society.

Gandhian Education Perspective

The Gandhian vision of education reflects his belief in holistic development, ensuring the dignity of labour as ‘the process of learning and reducing the gap between mental and physical labour’ (Diwakar, 2019, p. 3). His vision encompasses character-building, morality, ethics, and values. He realized the importance of the combination of intellectual exercises and manual work, or the importance of vocational education, which he considered one of the ways to achieve an individual's moral, economic, and political progress. Therefore, Gandhi's educational philosophy aims to achieve social and economic transformation among individuals to bring about a transformative change to society. He considered education as a process of liberation that enables the learner to realize the self. According to Gandhi, the purpose of education is ‘to usher in a non-violent, non-exploitative socio-economic order’ (Pandey, 2016, p. 18).

Gandhi considered education as a moral value system that is essential for the growth of the individual and society. So, the objective of education, according to Gandhi, is

to enable the learners to become dedicated servants of the people who would live and die for society. Thus, he emphasized more on character-building. Character is not inherited; instead, it is learned, which refers to the ability of an individual to control his/her senses. Therefore, the goal of the end product of knowledge should be a moral character. Only the individual with good character can create a social order free from violence and injustice.

The art of reading and writing does not make anybody educated. Education is a lifelong process, and everyone must be ready to learn at any point in time. Thus, in his educational philosophy, the dignity of labour finds an important place. He never distinguished any type of work; instead, he focuses on manual labour, which, according to him, everybody must pursue in their life. He believed that training in handicrafts from childhood would enable each child to adopt corporate life responsibly towards society.

Furthermore, he also focuses on the financial autonomy of educational institutions. He wanted to make educational institutes independent of government sources of funds. He said that 'I am very keen on finding the expenses of a teacher through the product of the manual work of his pupils because I am convinced that there is no other way to carry education to scores of our children. We cannot wait until we have the necessary revenue, and until the Viceroy reduces the military expenditure' (Gandhi, 1938, p. 7). Thus, the main characteristics of Gandhian educational philosophy are to empower a human being economically, politically, and socially.

Gandhi and National Education Policy 2020

The year 1835 marked a turning point in the history of education in India with the introduction of the English Education Act 1835, which focused on English as a medium of instruction in education. Lord Macaulay's Minute of 1835, which was the basis of this act, strongly emphasized that western learning was superior to Indian learning, and this learning could only be taught through the English medium rather than any native language. He wanted to create a group of people who could act as interpreters between the British and India. He said, 'we must at present do our best

to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect' (Macaulay, 1835, p. 30). Therefore, his objective behind the introduction of modern education was not to educate the Indian

learners but to exploit India's resources with the support of these natives. In fact, with this education, the colonial ruler could use it as an instrument to restrict the growth of citizenship among the natives, and they would be more loyal to the colonial ruler than to the native. Thus, the system adopted by the colonial ruler assisted the individual to detach from 'his physical and social surroundings, for the courses taught in schools were entirely unrelated to Indian life' (Bala, 2005, p. 535). Since then, English occupies an important place in the Indian education system.

However, after independence, the Government of India undertook several steps to decolonize the education system, resulting in the appointment of several commissions such as the University Education Commission (1948-49), Secondary Education Commission (1952-53), DS Kothari Commission (1964-66), which resulted in several education policies such as the National Education Policy 1968, National Policy on Education 1986, and National Policy on Education 1992. These policies primarily focused on access to education and equity and laid down the legal foundation for universal elementary education. Although these policies brought revolutionary transformation to the Indian education system over time, it became crucial to provide value-based education to achieve the holistic development of learners.

Issues such as morality, justice, non-violence, and holistic, sustainable development gained importance in the last few years. For example, every year, many graduates pass out from several premier institutions of India, including the Indian Institute of Technology (IIT) and the Indian Institute of Management (IIM). However, have they been educated to provide selfless services to society? Thus 'without the development of ethical values and moral character, such modern education is miseducation, and its graduates have been trained to contribute to and be rewarded by forces upholding modern, immoral, violent, and unsustainable values, relations, and structures' (Allen, 2019, p. 5). Gandhi also raised questions on such education. He experienced that graduate knowledge of the existing education system is superficial with no practical experiences (Gandhi, n.d.). So, the education system of India is oriented towards providing services as a servant rather than encouraging value-based critical thinking. These issues induced the planners to relook at the education system, and NEP 2020 is the outcome of such initiatives.

'It is not an exaggeration to suggest that since the independence of India in 1947, educational policies and aims have significantly moved away from Gandhi's education' (Sharma, 2015, p. 329). Gandhi never supported Western, mainly

English, education. He considered that the education system in India is based on the education system of the British, which has no roots with the indigenous system of the soil of India. 'The existing system of education in India, which was of foreign import, did not suit the culture and genius of the people of India; therefore, it needed overhauling to suit the needs of society and people of India' (Bala, 2005, p. 534). While addressing the All-India National Education Conference at Wardha in 1938, he said that 'I am convinced that the present system of primary education is not only wasteful but positively harmful' (Gandhi, 1938, p. 3). Thus, this implies that Gandhi criticized the Western education model and firmly emphasized the importance of primary education. His emphasis was on developing the curriculum for students in primary schooling by introducing handicrafts and the mother tongue. Based on experiences, Gandhi 'gave the scheme of education for modern India which can be called the first blueprint of the national system of education which is job-cantered, value-based, and mass-oriented' (Bala, 2005, p. 531).

Gandhi's perspective on education can be visible in many components of NEP 2020. In fact, emphasis on value and a multidisciplinary approach to education in NEP 2020 is highly influenced by Gandhi's thought. NEP 2020 'envision[s] an education system rooted in Indian ethos that contributes directly to transforming India that is Bharat, sustainably into an equitable and vibrant knowledge society' (MoHRD, 2020, p. 6). The policy also envisages the development of a curriculum which is not only based on local culture, local skills, and the indigenous knowledge system but also assists the individual to have a deep sense of respect towards the constitutional values of India and develop the role of the individual towards society and the nation which Gandhi considered as democratic values. Gandhi considered that education must enable the individual 'to lead a corporate life based on the social aspects of democracy. They should learn to adjust themselves in the best manner with their social environment' (Bala, 2005, p. 534).

Gandhi considered that elementary education must include sanitation, hygiene, nutrition, performing one's own tasks, and assisting parents at home. This was one of the significant characteristics of India's ancient Gurukul system, where each student was taught all activities so that they could become independent from childhood.

This system of education not only imparts spiritual learning but also provides hands-on training to students. Therefore, learning is not solely about reading books; rather, the ancient education system focuses on learning from experiences because the 'ultimate aim of education in ancient India was not just knowledge, for life in this world or the next, but for the complete realization of the self' (MoHRD, 2017,

p. 186). The demarcation between different academic fields such as Arts, Science, Commerce, and Vocational was a hurdle that detached students from learning what they wanted. Learning these fields from childhood without any demarcation not only assists individuals in learning the subjects but also helps them develop qualities like self-help and responsibility for society.

The indigenous education system of India was rooted in spirituality, where the teacher was the centre of the education system. Teachers had full autonomy to develop the curriculum and teaching-learning materials. There was a lack of interference from rulers in the ancient education system. We have references indicating that even sons of kings received the same treatment as others in Gurukul. Therefore, the teacher, who occupied the pivotal position in ancient times, played roles like parents, facilitator of learning, philosopher, reformer, moral educator, and evaluator.

Similarly, Gandhi also wanted to ‘free the Indian teacher from interference from outside, particularly government or state bureaucracy’ (Burke, 2000, p. 17). NEP 2020 also focuses on the importance of the teacher. One of the critical principles of NEP 2020 is locating faculty in the heart of the learning process. It is worth noting that Gandhi also gave importance to the teacher. He pointed out that those teachers ‘should not be those who are unable to find any other job’ (Pandey, 2016, p. 21). NEP 2020 further focuses on providing more autonomy to educational institutions to decide for themselves, a characteristic of the education system of ancient India.

The influence of the Wardha Conference on Basic Education 1937 has had a considerable impact on NEP 2020. Gandhi, in the Wardha Conference, raised questions on the prevailing system of education where English is the medium of instruction and education lacks vocational training, which is the basis for recommendations like the introduction of mother tongue as a medium of instruction, focusing on educational curriculum based on the ethical and moral value which led an individual to understand the ideal citizenship and their rights and duties towards the nation. Moreover, this conference also focused on developing accountability towards society. Similarly, NEP 2020 also focuses on involving the community in the education system and promoting the mother tongue as a medium of instruction. Inclusion of the mother tongue as a medium of instruction will promote and preserve Indian culture and language and help young children learn and grasp nontrivial concepts more quickly (MoHRD, 2020). Further, it is expected that the mandatory teaching of an Indian language will protect and promote our linguistic

and cultural diversity.

The 'education can enable young people to understand their rights, obligations, and responsibilities as active citizens within the most complex democratic societies' (Sharma, 2015, p. 331) underscores the importance of education in shaping informed and engaged citizens. However, classroom learning alone cannot fully prepare students to actively participate in their local communities. Thus, Gandhi considered that Western education, which lacks roots in Indian soil, lacks accountability toward society. The educational curriculum must fulfil the need for the development of civic values. Therefore, emphasis has been laid in NEP 2020 to directly benefit the community through educational institutes, especially agricultural institutes. Further 'efforts will be made to involve the community and alumni in volunteer efforts to enhance learning in schools' (MoHRD, 2020, p. 11).

India, as considered by Gandhi, primarily consists of villages, which are the most deprived areas in terms of development efforts. Gandhi was deeply concerned about the education of the rural poor and believed that the existing education system was not rural-friendly. Accordingly, he emphasized rural education. NEP 2020 highlights the importance of high-quality education in rural areas. The document introduces concepts such as Socio-Economically Disadvantaged Groups (SDGs) and Special Education Zones (SEZs) to provide high-quality education in deprived areas.

Furthermore, NEP 2020 also focuses on the Indianization of education to make India a superpower in knowledge building. The policy aims to promote India as a global study destination through collaboration and faculty/student exchange programs. Moreover, this policy also aims to encourage the best universities globally to establish centres on Indian soil so that those who want to study abroad can access the same knowledge but with the Indian value system. Similarly, Gandhi believed that those who are educated abroad generally lose touch with Indian education roots, and he never advocated for going abroad to acquire education. He said, 'I have never been an advocate of our students going abroad. My experience tells me that such, on return, find themselves to be square pegs in round holes. That experience is the richest and contributes most to growth which springs from the soil' (Gandhi, n.d., p. 423).

The NEP 2020 has made sincere attempts to reform academic curriculum and pedagogy by providing information, knowledge, skills, and values to assist learners in becoming contributing members of the country's development. However, many

apprehensions surround the policy document. The foremost question revolves around its implementation and the role of the English language. Despite the significant emphasis on mother tongue education, the popularity of English education persists. The presence of foreign universities on Indian campuses further raises questions about the quality of the arrangement. Despite these concerns, NEP 2020 can be considered a transformative approach in the history of Indian education. It not only addresses the current needs of society but also revolves around the Indian value system, aiming to develop an ideal society consisting of self-reliant communities with respect for human and constitutional values.

Gandhi believed that education is incomplete without learning, and learning is a continuous process. According to Gandhi, "the education system gave primacy to the mind and kept the body & spirit somewhere at the backburner" (Pandey, 2020, p. 2). In fact, the focus of NEP 2020 aligns with this perspective. The central theme of this policy is to enhance individual quality in terms of creativity and research so that individuals may 'contribute to the development of a plural, yet equitable and inclusive society with the qualities of rationality, compassion, empathy, resilience, scientific temper, and creativity along with upholding of ethics and values' (Nishank, 2020, p. 5). Therefore, NEP 2020, which emphasizes a value-based education system, is expected to transform India into a peaceful, secure, prosperous, and developed nation.

Conclusion

The National Education Policy 2020 represents a significant milestone in the evolution of India's educational landscape, aiming to align the country's education system with its rich cultural heritage and address the contemporary developmental challenges. Rooted in the Gandhian vision of education, NEP 2020 seeks to imbibe ethical, moral, and value-based learning while fostering holistic development among learners.

Gandhi's emphasis on education as a means of holistic development finds resonance in NEP 2020's focus on character-building, vocational training, and community engagement. The policy underscores the importance of dignity of labour, echoing Gandhi's belief in the integration of mental and physical labour for individual and societal progress. By emphasizing the significance of the mother tongue, local context, and indigenous knowledge systems, NEP 2020 aims to preserve India's cultural diversity and heritage, a principle dear to Gandhi.

Moreover, NEP 2020's emphasis on providing autonomy to educational institutions and promoting multidisciplinary learning mirrors Gandhi's vision of empowering both learners and educators. By fostering a learning environment rooted in Indian ethos, NEP 2020 aims to nurture active citizenship and promote societal welfare, aligning with Gandhi's vision of education as a tool for social transformation.

However, challenges remain in the effective implementation of NEP 2020, particularly concerning the dominance of English language education and the integration of foreign universities into the Indian educational landscape. Nonetheless, NEP 2020 represents a transformative approach towards building an inclusive, equitable, and value-based education system that fosters creativity, critical thinking, and ethical leadership among learners.

In essence, NEP 2020 stands as a testament to India's commitment to revitalizing its education system in line with its cultural values and aspirations for national development. By embracing Gandhi's philosophy of education as a catalyst for societal change, NEP 2020 paves the way for India to emerge as a global leader in education, equipped with compassionate, empathetic, and resilient citizens who uphold the principles of ethics and values.

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VASUDHAIVA KUTUMBAKAM: PATH TO A HARMONIOUS INTERCONNECTED WORLD

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Introduction

The profound and timeless concept of "Vasudhaiva Kutumbakam," meaning "The world is one family," holds immense relevance in our contemporary world. It urges us to foster harmonious and interconnected behavioral patterns in human society. By embracing this principle, we can transcend cultural, social, and geographical boundaries, promoting unity, peace, and mutual respect. In an era marked by division and conflict, Vasudhaiva Kutumbakam offers a visionary path toward a more inclusive and compassionate global community, inspiring us to build a world where everyone is valued and connected.

The Ethical Dimension: Embracing Universal Values

The ethical dimension of *Vasudhaiva Kutumbakam* emphasizes universal values that transcend cultural and geographical boundaries. By promoting empathy, compassion, and mutual trust & respect, we can create a society where kindness and compassion become the guiding principles of our interactions, fostering a deeper understanding and connection among individuals. When we talk about empathy, We refer to the ability to empathize with others, truly feeling and understanding their joys and sorrows; this deep emotional resonance allows us to build bridges of understanding and forge solid and meaningful relationships. Compassion, on the other hand, goes a step further.

It involves understanding others' feelings and taking action to alleviate their suffering. Compassion drives us to help others, to lend a hand, and to offer support, thereby weaving a fabric of kindness and care that binds society together.

In a society guided by these principles, we would see a significant reduction in social strife and increased communal harmony. Imagine a world where people go out of their way to help strangers, acts of kindness are the norm, and everyone feels a sense of belonging and security; this is the world *Vasudhaiva Kutumbakam* envisions.

We celebrate diversity in race, religion, and culture, recognizing that our differences enrich the human experience. The beauty of humanity lies in its diversity. Our varied cultures, traditions, and perspectives contribute to a rich tapestry of human civilization. By embracing this diversity, we acknowledge that no single culture or belief system holds all the answers. Instead, we learn from each other, appreciating each group's unique contributions to our collective wisdom. This celebration of diversity is not merely a passive acceptance but an active appreciation and respect for the myriad ways people live and understand the world.

Peaceful conflict resolution and dialogue become the norm, reducing violence and promoting harmony. In a world guided by *Vasudhaiva Kutumbakam*, disputes are settled through dialogue and mutual understanding rather than violence and coercion. This approach to conflict resolution emphasizes the importance of listening, understanding, and finding common ground. It involves open and honest communication, where all parties are given a voice and their perspectives are valued. By prioritizing peaceful resolution, we create an environment where trust and cooperation can flourish, laying the foundation for long-lasting peace and stability.

Moreover, this ethical framework extends to our global interactions. In international relations, *Vasudhaiva Kutumbakam* encourages nations to work together for the common good, resolve disputes through diplomacy, and support each other in

need. It calls for a global community where countries act as members of one large family, prioritizing the welfare of humanity over individual national interests.

The ethical dimension of *Vasudhaiva Kutumbakam* challenges us to transcend our individual and collective egos, see the world through empathy and compassion, and celebrate our shared humanity.

It is a call to action for creating a world where love, respect, and understanding prevail, guiding us toward a future of peace and harmony. Let us embrace this vision and work together to make it a reality.

Economic Equity and Sustainability: Building a Fairer World

Economic equity and sustainability are central to *Vasudhaiva Kutumbakam*. We must strive for fair wealth and resource distribution, ensuring everyone can access necessities; this means addressing the stark inequalities in our world today. Millions of people still live in poverty, lacking access to clean water, nutritious food, adequate shelter, education, and healthcare. To create a world where the principle of *Vasudhaiva Kutumbakam* is realized, we must implement policies and systems that redistribute wealth and provide opportunities for all individuals to improve their quality of life. Social safety nets, progressive taxation, and universal essential services can be crucial in achieving this.

Our economic growth should not compromise environmental health or social equity, promoting long-term well-being for all. The pursuit of economic development often comes at the expense of our environment, leading to deforestation, pollution, climate change, and biodiversity loss. Additionally, unchecked economic expansion can exacerbate social inequalities, creating vast gaps between the rich and the poor. Sustainable development requires a balanced approach where economic activities are aligned with environmental conservation and social justice, which involves adopting green technologies, supporting renewable energy, and

enforcing regulations that protect natural ecosystems. It also means fostering inclusive growth that benefits all segments of society, ensuring no one is left behind.

Encouraging international trade and cooperation that benefits all parties fosters a sense of global solidarity. Global trade has the potential to lift economies and reduce poverty, but it must be conducted fairly and equitably. Trade agreements should be designed to protect the interests of all nations, particularly those of developing countries.

Promoting fair trade practices and reducing trade barriers can create a more interconnected and supportive global economy. International cooperation extends beyond trade; it includes collaborative efforts in science, technology, education, healthcare, and environmental protection. When countries work together, sharing knowledge and resources, we move closer to a world that embodies *Vasudhaiva Kutumbakam*'s spirit.

Promoting Diversity and Unity: Celebrating Our Differences

The philosophical underpinnings of *Vasudhaiva Kutumbakam* invite us to embrace the idea that diversity enriches the human experience and promotes unity. Every culture, tradition, and belief system offers unique insights and values that contribute to the richness of human civilization.

By embracing this diversity, we recognize that our differences are not obstacles but assets that enhance our collective understanding and growth. This philosophy encourages us to move beyond tolerance to actively appreciate and celebrate diversity, fostering a sense of global unity.

We must understand that all beings are interconnected, and our actions have far-reaching impacts. This interconnectedness means that our choices—whether individual or collective—can have significant consequences on the lives of others and the health of our planet. Recognizing this interdependence calls for a more conscientious approach to our decisions, considering their immediate effects and long-term implications. Adopting a holistic worldview that integrates various aspects of life and knowledge

promotes a more comprehensive understanding of our world. This integrated perspective helps us see the connections between economic, social, environmental, and cultural factors, guiding us toward more informed and balanced solutions.

Behavioral patterns rooted in empathy, altruism, and collaboration are essential for a harmonious society. Empathy allows us to connect deeply with others, understanding their feelings and experiences. This emotional connection fosters compassion, motivating us to alleviate others' suffering and enhance their well-being. Encouraging selfless actions for the benefit of others creates a more caring and supportive community. Acts of altruism, whether big or small, contribute to a culture of kindness and generosity. These actions help those in need and strengthen the social fabric, building trust and mutual support.

Promoting teamwork and collective efforts towards common goals recognizes that we are stronger. Collaboration harnesses the strengths and talents of diverse individuals, enabling us to achieve more than we could alone. Working together towards shared objectives creates synergies that drive innovation, problem-solving, and progress. Collaborative efforts in every sphere of life—be it family, community, workplace, or global initiatives—lead to better outcomes and a more cohesive society.

To bring *Vasudhaiva Kutumbakam* to life, we must educate individuals to see themselves as part of a global community, fostering a sense of responsibility towards all humanity; this begins with embedding the idea of global citizenship in our educational systems. By teaching children and adults alike about the interconnectedness of all people, we instill a sense of shared responsibility and empathy.

This education should highlight the impact of individual actions on the broader world, encouraging responsible behavior towards society and the environment. Understanding that our actions; such as reducing waste, conserving energy, and supporting ethical

practices—affect the global community helps cultivate a sense of stewardship for the planet and its inhabitants.

Taking the initiative to address community and global issues allows us to work together to create positive change; this involves not just passive understanding but active participation. Encouraging volunteerism, community service, and involvement in global movements empowers individuals to contribute meaningfully to society. Grassroots initiatives, where communities come together to solve local problems, can be powerful examples of collective action leading to significant improvements. On a global scale, supporting international aid, disaster relief, and sustainable development projects fosters a sense of unity and shared purpose.

Systemic Approaches to Global Cooperation

A systemic approach to *Vasudhaiva Kutumbakam* involves developing policies that reflect the principles of inclusivity and fairness, ensuring that everyone has a voice. Inclusive policies are essential for creating a society where everyone has equal opportunities and representation regardless of background; this includes enacting laws that protect minority rights, promote gender equality, and ensure equitable access to education, healthcare, and employment. It also involves creating platforms for marginalized voices to be heard and considered in decision-making processes.

Integrating the concept of *Vasudhaiva Kutumbakam* into educational curricula teaches future generations about the importance of global unity. Schools and universities should incorporate lessons on cultural diversity, global history, environmental sustainability, and ethical behavior. This education should be theoretical and practical, involving students in projects that require them to engage with diverse communities and address real-world challenges. By doing so, we prepare future knowledgeable, compassionate, and globally-minded leaders.

Promoting governance models that are transparent, accountable, and oriented toward the common good ensures that our leaders serve the interests of all. Transparent governance involves open decision-making processes where citizens can see and understand how policies are made and implemented.

Accountability means leaders and public officials are responsible for their actions and decisions. Governance oriented towards the common good prioritizes the welfare of all citizens over individual or special interests; this can be achieved through participatory governance models that involve citizens in the decision-making process, ensuring that policies reflect the collective will and benefit the broader community.

Implementing *Vasudhaiva Kutumbakam*: Practical Steps for Global Peace

To implement *Vasudhaiva Kutumbakam*, we can create educational programs that teach global interconnectedness and ethical values, shaping the minds of tomorrow's leaders. These programs should emphasize the importance of empathy, cooperation, and sustainability. For example, service-learning programs that combine classroom instruction with community service provide students with hands-on experiences addressing social and environmental issues. Ethical training in business schools can prepare future entrepreneurs and managers to lead with integrity and social responsibility.

Supporting community initiatives that foster inclusivity and cooperation builds stronger and more resilient societies. Community centers, local organizations, and NGOs are crucial in bringing people together to work on common goals. Initiatives such as neighborhood cleanups, community gardens, and local cultural festivals promote a sense of belonging and collective responsibility. These activities also provide opportunities for people from diverse backgrounds to interact and build mutual respect and understanding.

Advocating for policies that promote environmental sustainability, social justice, and economic equity ensures that our systems reflect our values. Environmental policies should focus on reducing carbon emissions, protecting natural habitats, and promoting renewable energy sources. Social justice policies should address systemic inequalities and provide support for

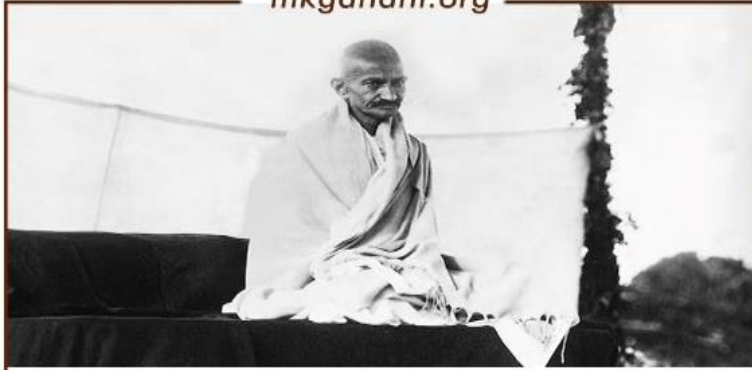
vulnerable populations. Economic policies should aim for fair distribution of resources, living wages, and opportunities for all to succeed.

While the journey towards *Vasudhaiva Kutumbakam* has challenges, we can address them by bridging cultural differences through dialogue and education, fostering mutual understanding and respect. Cultural exchange programs, interfaith dialogues, and multicultural education can help break down prejudices and build bridges between communities. These initiatives create spaces where people can share their experiences, learn from each other, and find common ground.

We must work towards reducing economic disparities through fair trade and economic reforms, ensuring everyone can thrive. Fairtrade practices ensure that producers in developing countries receive fair compensation for their goods, improving their livelihoods and promoting sustainable development. Economic reforms should focus on creating inclusive economic systems that provide equal opportunities for all, addressing issues such as income inequality, unemployment, and access to capital.

Implementing stricter environmental regulations and promoting sustainable practices protects our planet for future generations. Governments, businesses, and individuals all have roles to play in this effort. Regulations should enforce standards for pollution control, resource management, and biodiversity conservation. Sustainable practices, reducing waste, recycling, and supporting eco-friendly products, should be encouraged at all levels of society.

In conclusion, "Vasudhaiva Kutumbakam" is a philosophical ideal and a practical guide for creating a more harmonious and interconnected world. By embracing this concept, we can work towards a future where everyone is valued, respected, and connected, fostering global peace and sustainability. Let us commit to making "Vasudhaiva Kutumbakam" a reality, transforming our world into an accurate global family.



There is nothing that cannot
be attained by patience and
equanimity. The truth of this
can be verified in one's
daily experience.

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HISTORY OF INDIAN EDUCATION IN HERITAGE AND COLONIAL TIMES

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Heritage of Indian Education

Education in India through the historical eras before the colonial interventions was diverse, multifaceted and deeply rooted in the social, cultural and philosophical fabric of the subcontinent. Prior to British colonization, education was decentralized and encompassed a wide array of educational systems, imparting knowledge through various mediums and institutions. The ancient Indian education system was prominently characterized by the *Gurukula* system. Religious institutions like temples, mosques, and monasteries also served as centers of learning, contributing to the propagation of religious teachings, philosophy, and arts. Ancient Universities and apex seats of India like *Nalanda*, *Mahavihara*, *Takshashila*, *Vikramashila*, *Valabhi*, *Somapura* and *Odantapuri* attracted learners and scholars from around the globe. Subjects like Astro-Sciences (Astronomy and Astrology), Mathematics, Culture and Arts, Religious, Economic and Language Education were taught and learnt in these ancient cradles of knowledge; these centers of learning withstood civilizations and flourished for over 800 through 1700 years spreading knowledge by and far across the world. Pre-colonial education in India was rooted in indigenous knowledge systems.

According to the accounts of Chinese pilgrim Yijing, Nalanda and other institutions of its time was granted over hundreds of villages by the local communities for its sustenance and development; in turn the scholars of these centres ensured that these villages flourish in agricultural productivity,

culture and arts, scientific and religious developments with all necessary infrastructure.

Nalanda, Takshashila, Mahavihara and such other institutions held the beacon of light very high for over a millennium across lands and seas and welcomed drifting seekers of knowledge and provided them a lasting place for learning. It fostered a holistic approach to learning, emphasizing spirituality, morality, practical skills, and a comprehensive understanding of various subjects. This decentralized system contributed significantly to the intellectual, cultural, and scientific advancements in ancient India.

Pre-Colonial Education (Ancient and Medieval India)

The evolution of education in India underwent significant transformations during the pre-colonial and colonial periods, marking distinct phases in its history. In pre-colonial India, the education system was varied, rich in its heritage, and primarily entrenched in traditional methods of learning. The system was decentralized and multifaceted, catering to different strata of society, sects and people from the heartland and from across the globe.

- ***Gurukula System***

The predominant form of education involved the Gurukula system, where students lived with a guru (teacher) in an ashram (residential school). Education was imparted orally through discussions, debates, and practical lessons rather than formal written examinations. Students learned a wide array of subjects including scriptures, philosophy, mathematics, astronomy, grammar, ethics, politics, music, and arts.

- ***Centers of Learning***

Ancient India boasted renowned centers of learning Nalanda, Mahavihara, Takshashila, Vikramashila, Valabhi, Somapura and Odantapuri. These centers attracted scholars from India and abroad and were hubs of higher learning in various fields such as philosophy, medicine, mathematics, astronomy, and literature.

- ***Curriculum and Teaching Methodologies***

Education focused on holistic development, nurturing intellectual, moral, and spiritual faculties of students. The curriculum was comprehensive, incorporating various sciences, arts, and vocational skills. Emphasis was also placed on character-building and ethics. Teaching

methodologies included storytelling, debates, discussions, and practical demonstrations.

- ***Social Structure and Access to Education***

Education was not restricted based on caste or gender in early periods, though access might have varied among different social groups. Women had access to education and mastered subjects like scriptures, philosophy, and administration.

- ***Role of Teachers and Learning Environment***

Gurus were highly respected and had a pivotal role in the students' lives, not just as teachers but as guides and mentors and had held a high position in the social structure. The learning environment was interactive, encouraging a close student-teacher relationship and fostering a sense of discipline and dedication towards learning.

- ***Transmission of Knowledge***

The transmission of knowledge was primarily oral, with texts passed down through generations orally before some were eventually documented. Scriptures and ancient texts served as the primary source of knowledge and were memorized, recited, and interpreted under the guidance of gurus.

Pre-colonial India's education system was mainly characterized by the Gurukula system, Global centres of higher learning with a traditional and holistic curriculum laying major emphasis on oral and scriptural transmission of knowledge with references ranging from ancient texts, religious materials that provided and a student-centric approach. It was a system deeply rooted in traditional values, aiming not only to impart knowledge but also to foster an all-rounded and holistic development of individuals within the societal, cultural, economic framework of the time.

Scenario of Indian Education in the Colonial era

During the pre-independence era in India, Indian education system was intervened and the ideas of colonial rulers had been put in many of which had its own impact and outcomes enriching and partly proven to hold its own ideological and cultural impacts behind being to be a comprehensive one. English education is one such attempt with which the idea of restructuring began in the early 19th century with several committees were being formed to address the challenges and reforms needed in the field of

education. These committees aimed to improve the education system, promote literacy, and lay the foundation for a more inclusive and comprehensive educational framework.

These committees had varied objectives ranging from assessing the overall state of education, recommending changes in curriculum and teaching methods, advocating for practical education, fostering national unity, addressing region-specific educational needs, to evaluating examination and assessment systems. The basic types of committees that have been formed during the pre-colonial period are

- ***General Education Assessment Committees***

It proposed reforms in primary, secondary, and higher education, emphasizing the need for improving infrastructure and accessibility.

- ***Curriculum and Methodology Committees***

These committees aimed at restructuring curriculum and teaching methodologies to align with societal needs, emphasizing practical knowledge and vocational training.

- ***Specialized Educational Approaches Committees***

The specialized education approach focuses on practical skills, vocational training, and the integration of traditional and modern education systems.

- ***Regional and Sector-Specific Committees***

Committees focused on addressing education-related challenges specific to particular regions or sectors, advocating for tailored reforms to meet local requirements.

- ***Examination and Assessment Committees***

These committees aimed at evaluating examination systems, assessment criteria, and standards of educational institutions, proposing improvements and reforms.

These committees and commissions played a crucial role in scripting the educational landscape of colonial India, recommending reforms, and laying the groundwork for the development of a more inclusive, accessible, and relevant educational system. Their recommendations and insights helped shape the future direction of education in independent India, influencing policies and reforms post-independence.

Colonial Era Education (British Rule)

- ***Introduction of Western Education:*** The British introduced a modern system of education with an emphasis on English language

and literature, science, and administrative skills. This education was primarily geared towards producing clerks and administrators for the British administration.

- **Sir Thomas Munro** (1821) in his report on indigenous education in Madras made comparison of education in India and England and with then known countries flourished in education and concluded that “the state of education here was higher than it was in most European countries at no very distant period.” Thus, it is just a myth constructed, strengthened and popularised by the British that pre-British India was a land of illiterate people.
- **Macaulay’s Minute (1835):** Thomas Macaulay’s influential proposal advocated for an education system that produced individuals anglicized in thought, values, and culture. English was promoted as the medium of instruction.
- **Educational Reforms and Committees:** Several committees like the Hunter Commission (1882) and Sadler Commission (1902) were formed to assess and recommend reforms in the education system. They focused on improving infrastructure, curriculum, and teacher training. These committees and commissions played significant roles in assessing the state of education in India during the British colonial period and proposing reforms. A brief overview of each committee and its contributions:

Macaulay’s Minute (1835)

Macaulay’s Minute is referred as significant historical document penned by Thomas Babington Macaulay, a British historian, politician, and member of the Governor-General’s Council in India. The Minute was written on February 2, 1835, and it had a profound impact on the direction of education in colonial India.

Key points and objectives of Macaulay’s Minute:

- **Medium of Instruction:** Macaulay advocated for the adoption of English as the primary medium of education in India. He argued that English education would create a class of Indians anglicized in thought, culture, and values, making them more amenable to British rule and administration.
- **Supremacy of English Language:** He believed that English was a superior language and the knowledge imparted in English would

open doors to modern science, technology, and literature, thus enabling Indians to access global knowledge.

- ***Promotion of Western Education:*** Macaulay proposed the promotion of Western education systems, primarily based on English literature, science, and administrative skills, to create a class of Indians who would assist in the governance of the country.
- ***Devaluation of Indigenous Languages and Knowledge:*** The Minute was critical of traditional Indian languages and knowledge systems, suggesting their inferiority compared to Western education. It implied a shift away from indigenous languages and education systems.

The impact of Macaulay's Minute on Indian education:

- The Minute had a far-reaching impact on education policy in India, leading to the establishment of English-medium schools and colleges that aimed to produce a class of Indians well-versed in Western knowledge and culture.
- It contributed significantly to the propagation of English education, which became increasingly dominant in higher education and governance structures in India.
- There was a gradual decline in patronage and support for traditional Indian languages and education systems in favour of English-based education. Macaulay's Minute sparked debates and controversies regarding the cultural and linguistic identity of India and influenced the educational trajectory in colonial India, significantly shaping the direction of education for decades to come.

Wood's Dispatch (1854)

Wood's Dispatch, also known as the Magna Carta of English Education in India, was a landmark educational policy document introduced during British rule in India. It was formulated by Sir Charles Wood, the President of the Board of Control of the East India Company, and it significantly influenced the development of education in colonial India.

Key features and objectives of Wood's Dispatch:

- ***Expansion of Education:*** The dispatch aimed to expand and diversify educational opportunities in India. It advocated for the establishment of a more extensive network of schools and colleges across the country.

- ***Medium of Instruction:*** Wood's Dispatch endorsed the principle of vernacular languages as the medium of instruction at the primary level, aiming to impart education in the language spoken by the local population to ensure wider access to education.
- ***Promotion of Higher Education:*** It emphasized the importance of higher education by recommending the establishment of universities in major cities. The universities were to offer instruction in English and provide advanced learning opportunities in various disciplines.
- ***Role of Government in Education:*** Wood's Dispatch advocated increased government involvement and funding for education, recognizing it as a crucial tool for social and economic progress. It recommended the allocation of state funds for educational development.
- ***Teacher Training and Curriculum:*** The Dispatch underscored the need for trained teachers and emphasized the importance of improving teacher training institutes. It also suggested a revised curriculum that would cater to the needs of the changing times.
- ***Separation of Education from Religion:*** It proposed secular education, advocating for a system that would be free from religious biases and encouraged the development of a modern, scientific outlook among students.

The impact of Wood's Dispatch:

- Wood's Dispatch laid the foundation for the modern education system in India. It significantly expanded the scope of education and led to the establishment of a network of schools, colleges, and universities.
- The policy encouraged the development of vernacular education at the primary level, providing education in local languages to make it more accessible to the masses.
- It marked a shift towards a more systematic and organized approach to education, emphasizing the role of the government in educational development.
- The recommendations of Wood's Dispatch set the tone for subsequent educational reforms and policies in India during the colonial period and had a lasting impact on the structure and evolution of the education system in the country.

Hunter Commission (1882)

The Hunter Commission of 1882 was a significant educational inquiry initiated by the British colonial administration in India. It was chaired by Sir William Hunter, a British civil servant and statistician. The commission was formed to assess the state of education in British India and suggest necessary reforms. The commission's findings and recommendations provided insights into various aspects of education in India during that time.

Key aspects and objectives of the Hunter Commission:

- ***Assessment of Education System:*** The primary goal of the commission was to evaluate the state of education, including primary, secondary, and higher education, in British India.
- ***Focus on Different Levels of Education:*** It looked into the quality and accessibility of education at different levels, analysing the conditions of schools, colleges, and universities.
- ***Infrastructure and Curriculum Evaluation:*** The commission assessed the infrastructure of educational institutions, the quality of teaching, the curriculum followed, and the adequacy of resources such as books and teaching materials.
- ***Recommendations for Reforms:*** The commission aimed to propose reforms based on its findings to improve the educational landscape in India. Recommendations included improving infrastructure, enhancing teacher training, curriculum modifications, and advocating for educational investment.
- ***Language of Instruction:*** The commission deliberated on the language issue in education and considered the role of vernacular languages and English in the educational system.
- ***Significant findings:*** The findings and recommendations of the Hunter Commission contributed to a greater understanding of the strengths and shortcomings of the educational system in colonial India. However, the implementation of its recommendations varied across different regions and timeframes.

The Hunter Commission's report provided valuable insights into the state of education under British rule and played a role in shaping subsequent educational policies and reforms in India. While its recommendations aimed to address certain deficiencies in the system, the impact and effectiveness of

its proposed reforms varied, and subsequent educational inquiries and commissions further evolved the educational landscape in colonial India.

Raleigh Commission (1902)

The Indian Education Policy of 1902, often referred to as the "Curzon Resolution," was a significant educational policy during British colonial rule in India. This policy introduced several changes and reforms to the Indian education system.

Key aspects and objectives of the Raleigh Commission:

- ***Introduction to Secondary Education:*** The 1902 policy aimed to improve and expand secondary education in India.
- ***Control and Regulation:*** The policy reinforced government control and regulation of education in India. It called for increased supervision and inspection of educational institutions to ensure conformity with government standards.
- ***Establishment of Educational Departments:*** The policy led to the establishment of educational departments within the provincial governments, emphasizing the importance of a well-organized administrative structure for education.
- ***Educational Inspections:*** The policy recommended regular inspections of schools to maintain quality standards and monitor the effectiveness of teaching.
- ***Curriculum Reforms:*** The policy suggested curriculum reforms, aiming for a more standardized and uniform syllabus to be followed in different schools across the country. The curriculum was designed to be practical and relevant to the needs of Indian society.
- ***Support for Indigenous Languages:*** The policy acknowledged the significance of indigenous languages, recognizing the role they played in the cultural and social lives of the people. It encouraged the promotion and use of vernacular languages in schools.
- ***Development of Professional Education:*** The policy supported the development of professional and vocational education to prepare students for careers in agriculture, commerce, and industry.
- ***Scholarships and Fellowships:*** The policy introduced scholarships and fellowships to encourage talented students to pursue higher education.

- ***Role of Women's Education:*** The policy recognized the importance of female education and stressed the need to improve access to education for girls.

Indian Universities Commission (1902) or Sadler Commission

The Indian Universities Commission of 1902 commonly referred to as the Sadler Commission after its chairman, Sir Michael Sadler, was a significant commission during the British colonial period in India. It played a crucial role in assessing the state of universities in India and proposing reforms aimed at improving the higher education system.

Key aspects and objectives of the Sadler Commission:

- ***Assessment of Universities:*** The primary aim was to evaluate the functioning, structure, and administration of universities in India.
- ***Evaluation of Curriculum and Teaching Standards:*** The commission examined the curriculum, teaching methods, and standards of education in various disciplines offered by universities.
- ***Quality of Infrastructure and Resources:*** It assessed the infrastructure of universities, including the availability of libraries, laboratories, and other resources necessary for quality education.
- ***Recommendations for Reforms:*** Based on its findings, the commission proposed recommendations to modernize and improve the higher education system in India. These recommendations covered areas such as curriculum reforms, teaching standards, governance, and the overall enhancement of university education.
- ***Emphasis on Academic Autonomy:*** The Sadler Commission emphasized the importance of academic autonomy for universities, advocating for greater independence in academic matters.
- ***Impact on Educational Policy:*** The recommendations of the Sadler Commission had a lasting impact on subsequent educational policies in India. It influenced the development and restructuring of higher education, leading to reforms in curriculum, governance, and the establishment of new universities.

The Sadler Commission's comprehensive review and recommendations were instrumental in shaping the direction of higher education in India during the colonial period. Its insights and proposals laid the groundwork for reforms that aimed to improve the quality and relevance of university education in British India. The recommendations of the Sadler Commission influenced subsequent reforms in the Indian education system.

Some of these suggestions were implemented through various legislative measures, including the Indian Universities Act of 1904, which aimed to address some of the issues highlighted by the commission.

Indian Universities Act of 1904

The Indian Universities Act of 1904, also known as the Indian Universities Commission or the Curzon University Act, was a significant legislation introduced during British colonial rule in India. It aimed to address the structural and administrative issues within the higher education system.

Lord Curzon, the Viceroy of India at that time, appointed a commission in 1902 to investigate the state of higher education in India. This commission was led by Thomas Raleigh and came to be known as the Raleigh Commission. Its findings and recommendations formed the basis for the Indian Universities Act of 1904.

Key provisions of the act included:

- ***University Reforms:*** The Act sought to reorganize universities in India by making administrative changes, establishing clearer regulations, and setting standards for higher education institutions.
- ***Senate and Syndicate:*** It introduced a bicameral system in universities, consisting of a Senate and a Syndicate. The Senate included faculty members and distinguished individuals, while the Syndicate comprised administrators and members responsible for financial and administrative matters.
- ***Governance and Autonomy:*** The Act aimed to grant a degree of autonomy to universities, allowing them to govern their internal affairs. However, significant control and oversight remained with the government.
- ***Affiliation and Standards:*** The Act established guidelines for affiliating colleges to universities, ensuring a certain level of quality in education across affiliated institutions.

The Act was intended to improve the quality and management of higher education in India. However, it received criticism from various quarters for maintaining excessive government control and not doing enough to promote academic freedom and indigenous education. It also led to increased centralization in the higher education system.

Calcutta University Commission (1917): This commission examined Calcutta University specifically, analysing its structure, syllabus, and administrative setup. Its recommendations influenced reforms not only in

Calcutta University but also served as a model for changes in other universities across India.

Montagu-Chelmsford Reforms (1919): While not primarily an educational commission, these reforms aimed at greater Indian participation in governance also had implications for education. The reforms were part of the larger process toward self-governance and included provisions for increased Indian representation in legislative councils, which indirectly impacted educational policies.

Sadler University Commission (1917-19)

This commission was indeed appointed by Lord Chelmsford, the then Viceroy of India, to review the state of universities in India. Its main focus was on the reforms required in the university education system.

Key points from the Sadler Commission include:

- It emphasized the importance of secondary education as a foundation for higher education.
- The commission recommended improvements in secondary education to enhance the quality of university education.
- It proposed the creation of separate boards for secondary and intermediate education to streamline the education system.
- The commission advocated for the education of females, teacher training, technical education, and the application of scientific knowledge.
- It suggested that universities should function autonomously as centralized resident teaching bodies, indicating the importance of autonomy in the functioning of universities.

Establishment of Universities: The years mentioned (1916-21) correspond to the establishment of various universities in India, including Osmania, Lucknow, Dacca (now Dhaka), Aligarh, Benares (now Varanasi), Patna, and Mysore. These universities were established in different regions to cater to the educational needs of those areas.

Hartog Committee (1929): The Hartog Committee focused on primary education in British India, rather than secondary or university education. It recommended reforms in primary education but did not advocate for a compulsory education system.

These various commissions and committees played significant roles in shaping different levels of education in colonial India. While the Sadler

Commission focused on university reforms and secondary education, the Hartog Committee primarily looked into primary education issues. These efforts contributed to the evolution of the education system in India, laying the groundwork for reforms and improvements in various spheres of education.

Hartog Committee (Elementary Education - 1929)

The Hartog Committee of 1929, also known as the Hartog Committee on Elementary Education, was a significant educational inquiry commissioned by the British colonial government in India. The committee's primary objective was to examine the role of education in fostering national consciousness and political awareness among the Indian populace.

Key aspects and objectives of the Hartog Committee on Elementary Education:

- ***Investigation of Education's Role in National Consciousness:*** The committee focused on understanding how education, particularly at the elementary level, contributed to shaping the political aspirations and national identity of the Indian population.
- ***Assessment of Elementary Education:*** It evaluated the state of elementary education in India, examining aspects such as access, quality, curriculum, teaching methods, and the impact of education on social and political consciousness.
- ***Promotion of National Unity:*** The committee investigated how education could play a role in fostering a sense of national unity among the diverse population of India, recognizing the importance of education in creating a cohesive national identity.
- ***Recommendations for Educational Reforms:*** Based on its findings, the Hartog Committee put forth recommendations aimed at improving elementary education, emphasizing the need for education to cultivate nationalistic values, social responsibility, and civic consciousness among students.
- ***Significance of Educational Content:*** The committee highlighted the significance of the content taught in schools, emphasizing the importance of curriculum that instilled a sense of patriotism, unity, and awareness of India's history and culture.

The Hartog Committee's findings and recommendations underscored the importance of education beyond academic learning, emphasizing its role in shaping the socio-political fabric of Indian society. Its insights into the

relationship between education and national consciousness contributed to the ongoing discourse on educational reforms in colonial India. While specific details of the Hartog Committee's report and its direct impact might not be widely available, its focus on elementary education and the link between education and national consciousness added to the broader dialogue on the significance of education in shaping the future citizens of India during the colonial period.

Wardha Scheme of Basic Education by INC in 1937

The Wardha Scheme of Basic Education was a significant educational initiative introduced by the Indian National Congress (INC) in 1937 during the pre-independence era. This scheme aimed to revolutionize the educational system in India, particularly in rural areas, and was based on the principles advocated by Mahatma Gandhi.

Key aspects and objectives of the Wardha Scheme of Basic Education:

- ***Holistic Approach to Education:*** The scheme promoted a holistic and comprehensive approach to education that emphasized practical skills, vocational training, and the integration of traditional knowledge with modern education.
- ***Relevance to Rural India:*** It aimed to make education more relevant to the needs of rural India by focusing on practical skills such as agriculture, handcrafts, and other vocational training that were directly beneficial to rural livelihoods.
- ***Emphasis on Community-Centric Learning:*** The Wardha Scheme emphasized community-based education; encouraging learning that was intertwined with the socio-economic life of the local community.
- ***Promotion of Self-Sufficiency:*** It aimed to instill values of self-reliance and self-sufficiency among students by providing education that was not solely based on classroom learning but also focused on productive and practical skills.
- ***Integration of Values and Ethics:*** The scheme emphasized moral and ethical values, aiming to develop character and a sense of social responsibility among students.
- ***Influence of Mahatma Gandhi's Philosophy:*** The Wardha Scheme was heavily influenced by Mahatma Gandhi's educational philosophy, emphasizing the importance of manual work, dignity of

labour, and education for life and character-building rather than for mere livelihood.

The Wardha Scheme of Basic Education represented a departure from the traditional colonial education system and aimed to create a more inclusive and practical form of education that catered to the needs of the masses, especially in rural areas. While the scheme had a significant impact on the discourse surrounding education, its implementation faced challenges, and its influence varied across different regions in India. Nonetheless, it remains a notable example of an educational initiative that sought to transform the conventional educational paradigm in pre-independence India.

Sergeant Commission (1944)

This plan was proposed by Sir John Sargent, who was the Education Member of the Viceroy's Executive Council in British India. The Sargent Plan of 1944 focused on proposing reforms for post-war educational development in India. It aimed to restructure the Indian education system, emphasizing the need for a comprehensive approach to educational planning and reforms.

Key features and objectives of the Sargent Plan:

- ***Post-War Educational Reconstruction:*** The plan was formulated in the context of post-war reconstruction and aimed to address the educational needs of India in the aftermath of World War II.
- ***Emphasis on Educational Expansion:*** The plan proposed the expansion of educational facilities at all levels, including primary, secondary, and higher education, to accommodate the increasing demands for education in a rapidly growing population.
- ***Importance of Vocational and Technical Education:*** It emphasized the significance of vocational and technical education to meet the demands of the evolving industrial and economic landscape in India.
- ***Promotion of Vernacular Languages:*** The plan advocated for the promotion and use of vernacular languages in education, recognizing the importance of native languages in preserving cultural heritage and enhancing access to education.
- ***Role of Women's Education:*** It highlighted the importance of women's education and suggested measures to improve access to education for girls, aiming for gender inclusivity in schooling.

- ***Educational Planning and Administration:*** The plan underscored the necessity of organized educational planning and effective administration to ensure the successful implementation of reforms.

The Sargent Plan was a significant proposal that aimed at laying the groundwork for comprehensive educational reforms in post-war India. The Sargent Report had way laid the foundation to Central Advisory Bureau of Education in its newest form. The idea that there should be a central Advisory Board of Education was first put forward by the Calcutta University Commission (1917-19), the Government of India Act, 1919 decided to make education mainly a provincial and a transferred subject and to limit the 'control' of the Central Government over it. The recommendation of the Calcutta University Commission led to the creation of Central Advisory Board of Education was set up in 1920 under the chairmanship of Education Commissioner to the Government of India but owing to a financial crisis calling for drastic retrenchments, was abolished in 1923; after the Report of Hartog Committee (1928) the present Central Advisory Board of Education was revived in 1935 and was restructured with the recommendations of the Sargent report.

Structuring Education for Independent India

To conclude and arrive at the focal points of colonial era of Indian education the committees of the colonial times focused on education in India which played a crucial role in assessing, analysing, and recommending reforms to the educational system. Their findings and recommendations had a lasting impact on shaping the future of education in independent India. From the work of these committees the following highlights has been taken as key aspects or Structuring Indian Education for Independent India

- ***Assessment of Educational Landscape:*** The committees of the colonial era had critically evaluated the existing education system, identifying its strengths, weaknesses, and areas needing improvement. The findings and recommendations of the colonial era committees highlighted disparities in access to education, the need for a more relevant curriculum, and the importance of quality teaching methods.
- ***Recommendations for Reforms:*** Through the reports and findings, these committees proposed various reforms encompassing curriculum changes, improvements in teaching methodologies,

modifications in administrative structures, and the need for education to be more inclusive and accessible to all sections of society.

- **Focus on Practical and Vocational Education:** Committees like the Wardha Scheme, Sargent report, University committee of the pre-independence period emphasized the importance of practical skills and vocational training, aiming to make education more aligned with the needs of the society, especially in rural areas.
- **Promotion of National Consciousness:** Some committees, like the Indian Education Commission (1882), Raleigh Commission, Hartog Committee, recognized the pivotal role of education in nurturing a sense of national unity and political consciousness among the Indian populace.

The pre-independence committees for education laid the foundation for the transformation of the education system in India. Their reports and recommendations provided a roadmap for the post-independence government to frame policies and reforms that aimed at making education more accessible, relevant, and equitable for the diverse population of the country. These committees' insights and suggestions served as valuable guiding principles in shaping the future educational endeavours of independent and modern India.

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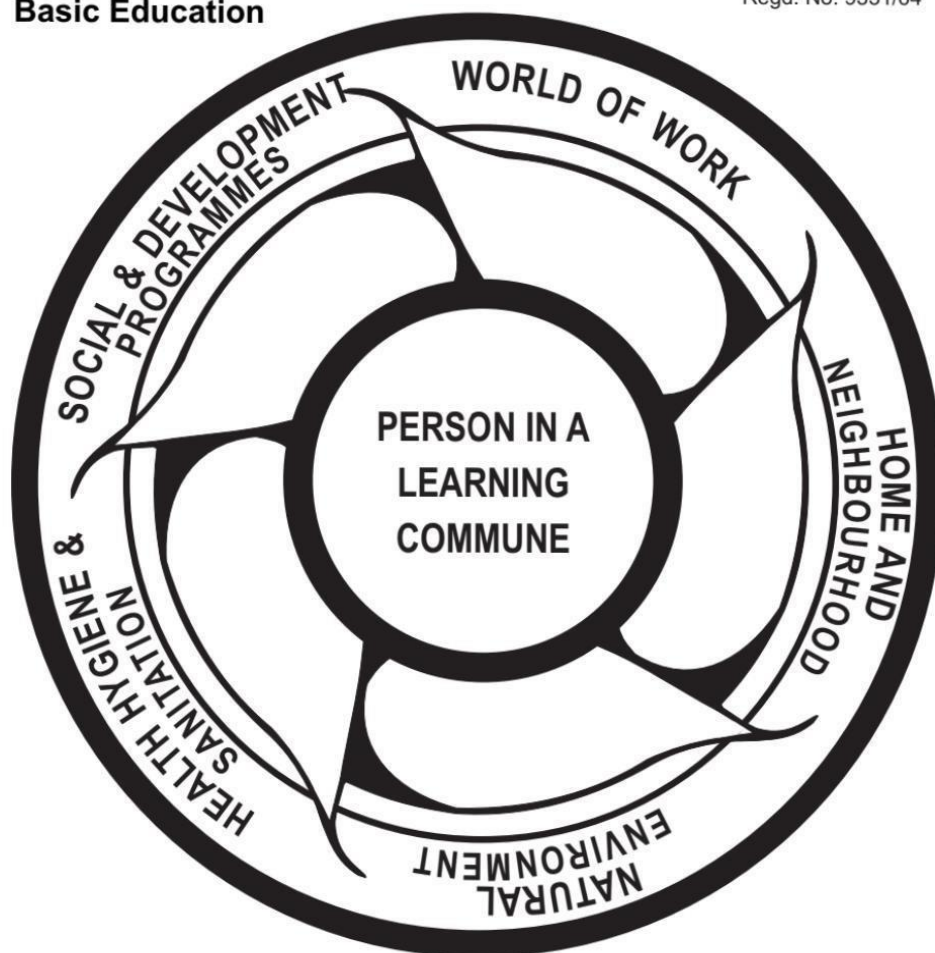
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Development of well-integrate personality is possible if :

- Educational experiences and work experiences interweave, intersect and reinforce each other.
- Students and teachers participate actively in the community services such as adult education, promotion of better health, hygiene and sanitation etc.
- Curriculum provides for self-directed learning and
- Education concerns itself with the development of the human person.

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