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DOI: <http://ijmer.in.doi./2022/11.06.67>

IDEOLOGICAL AND PHILOSOPHICAL TRANSFORMATION OF INDIA EDUCATION POLICIES AND NEP 2020

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Abstract

India has come up with its first 21st century educational policy-National Educational Policy 2020 (NEP 2020) with wise educational targets. NEP 2020 is meant to strengthen the education system in one-way, otherwise to fulfil the interests of the nation's development, while meeting the constitutional obligations. NEP 2020 has a challenge owed with foundational literacy and numeracy (FLN), and to achieve universal goal sustainable development goal four (SDG4) an educational goal shouldered to achieve by 2030 ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all. In this background, It is appropriate for the present paper titled Ideological and Philosophical Transformation of India Educational Policies and NEP 2020, to examine the philosophical (logical, values), and ideological (conceptual, socio-political) desires of India's education policies originating from the periods of pre-British India, British India, and Post Independent India to draw a comprehensive view of NEP 2020 philosophy and ideology meant for national development.

Keywords: NEP 2020, National Educational Policy, Education, FLN. Theory, Sociology, Weaker Section, Scheduled Caste, SC, Scheduled Tribe, ST

Introduction

Education is one system to gain knowledge and skills, it also facilitates the acquisition of moral values and behaviour needed for social living. In modern societies, education is one of the contributing factors to human development which enables upward socioeconomic mobility and is a key to escaping poverty (United Nations). The primary objective of the paper is to understand the aims of the Indian education policy from ancient times to the present and answer whether the new education policy National Education Policy 2020 (NEP 2020) would fulfil the educational aspirations of the pupil and the nation. The paper has adopted the secondary data method for a brief examination of educational policies. From the available secondary data sources, the paper presented its observations in various sections. The first section discussed the ideology and philosophy of education policy in the periods ancient, followed by pre-British, British India, and post-Independent India and presented the ideology and philosophy of NEP 2020. The concluding section summed up the ideology and philosophy of all the educational policies from ancient-to British to post-British India and formed a comprehensive ideological and philosophical view for NEP 2020.

Educational Ideology and Philosophy-Ancient and pre-British

From the classical to angelical literature there has been evidence about the development of the education system in India. Pathak's (2007) observation was that education in India is nearly 5000 years. During these thousands of years, several educational policies originated. Examining these educational policies, the study of Scharfe (2002) noticed that in the ancient period education drew its inspiration from the ideology of religion namely the Rig-Veda, and Upanishads. For Rig-Veda education is something which makes man self-reliant and selfless, and for Upanishad education is that whose end product is salvation. It is optimal to understand in the ancient period the purpose of education is to make man, self-reliant, selfless and for salvation. But it is unfortunate to notice (Lall, 2005) that during this period only the high caste community namely Brahmins (the highest caste group belongs to priests, philosophers, scholars, and religious leaders) and unambiguously the Brahmin boys were taught to read and write. Which implied that the education policy is of religion, and the knowledge is meant for high-class societies, the elitists. Whereas in the period of Buddhism, the ideology of educational policies was based on equality and opened up the doors of knowledge to all castes. Later during the Mughal period, the spread of Islamic education is of importance (Scharfe 2002, Lall 2005). Correspondingly during the British period number of missionaries came to India and established educational institutions with the ideology to spread Christianity (Jayapalan, 2005, Singh, 2007).

Educational Ideology and Philosophy-British India

Over a period, the British Indian education policies have transformed largely to meet their administrative needs. Gretchen Rhines Cheney (2005) highlighted the philosophy and ideology of education policy in India during the British rule from the 1700s until 1947. The study identified that India's education policies reinforced the pre-existing elitist tendencies, tying entrance and advancement in government service to academic education. In 1781 education was on classical studies (Arabic, Persian, and Sanskrit) primarily to assist the English judiciary in the translating Hindu and Muslim Laws (Basu 1982). It is the Charter Act of 1813 introduced the formal educational policy in the country. Its motto is revival and improvement of literature, encouragement of learned natives of India, introduction and promotion of a knowledge of sciences among the inhabitants of the British territories in India. But due to ideological



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differences of opinion between Classist educationists (Sanskrit, Arabic, Persian) and Anglicist educationists (English) the mother tongue of the country was neglected, and the spread of education in India was halted until 1835 (Parth Purohit 2018). A Committee of Public Instruction was formed in the year 1823 for shaping the new educational policy. Lord T.B. Macaulay, the President of the Committee a pro-Anglicist supported western education through the medium of English (Gosh 2007). Macaulay believed Indian languages cannot serve the aim of knowledge transmission, the sciences. In this context, Macaulay strongly favoured the English language as the medium of instruction for promoting knowledge of the sciences and having a positive effect on Indian minds. Macaulay rejected the claims of Arabic and Sanskrit (Classical argument) against English. He considered English to be the key to modern knowledge as it was the language sponsored by the ruling class. His minutes also stated that the British government's main aim was to spread European literature and science among Indians and so all the money granted for education would be spent for that purpose only through the English medium (Parth Purohit 2018). Macaulay favoured English (Angelic argument) on the ideology, English-a modern language, a language of ruling classes, language of commerce and trade, to bring renaissance, the willingness of Indians to learn English rather than the classical languages, and on the philosophy to make native Indians a good scholar in English. Macaulay's education philosophy was to bring social order among youths, love for higher values of life, and leadership. Macaulay's education ideology was to favour British rulers to administer the commerce and rule India peacefully, they thought the higher classes to be blind followers of the Government which they wanted to achieve through educating the higher classes, which have decided the education policy of India.

The first education declaration was introduced in India by Lord William Bentinck (1828-1835) which aimed at the promotion of western science and arts, the medium of education would be English. Thereafter, realising the unresolved educational problems in India, and on the renewal of the Charter, a committee led by Charles Wood was formed in 1853 for educational reforms in India. Well-known as 'Woods Education Despatch' 1854 (Singh 2007) has formulated the aim of education in India that English and Indian languages are to be used for the diffusion of European knowledge and to establish universities in India (Mukerjee 1976). Its philosophical objective is not only to produce a higher degree of intellectual fitness but to raise the moral character and to supply with servants. Woods's ideological function of education is to diffuse European knowledge (arts, philosophy, science and literature). English and vernacular languages of India would be the medium of instruction. The 1882 Indian Education Commission led by Lord Ripon made the following recommendation - indigenous schools for extending elementary education with a special focus on the masses, freedom to choose vernacular language as a medium of instruction on the desires of local needs, instruction in English at secondary schooling, secondary education into two streams entrance examination of the universities, and preparing the students for commercial jobs, complete withdrawal of the Government from direct enterprise and the transfer of all primary schools to the control of local self-government bodies such as municipalities and local boards (Parth Purohit 2018). Complementary to Lord Ripon, an educational commission led by Lord Curzon has also seen education for getting a government job, teaching English at the cost of vernacular languages. During British India, Hartog Committee (1928) brought the most thought-provoking ideological educational policy, the committee recommended consolidation and improvements by reducing the large extent of stagnation and wastage. According to the report, no child who has not completed a primary course of at least four years will be permanently illiterate (Kochhar, 1982). Whereas Education policy under the Diarchy system (1921 -1937) was the rapid development of mass education and the passing of Compulsory Education Acts in most of the provinces. In the year 1944, The Sargent Commission was set up to prepare a comprehensive report on the system of education in India. The Report of the Sargent Commission on Post-War Education Development in India has paved the way for the future development of an educational system in the country. The Sargent plan of education 1944 aimed education to make the students self-dependent to eradicate the problem of unemployment in India, improve the quality of workers in Industrial and vocational fields, and promote social experience and education for improving the general behaviour. Additionally, Sargent also gave importance to the promotion of Pre-primary education in the form of nursery schools. Education to be given in the mother tongue, however, English was made a compulsory second language. Although the British government played a pivotal role in promoting and developing the education system in India, the main ideology for the development of the education system was to produce clerks for their administrative machinery. on a philosophy to rule India peacefully.

Educational Ideology and Philosophy-Independent India

During post-Independent, India's education policies have taken birth primarily to meet the education obligations mandated by the Constitution of India. On such importance, it's worthwhile to have a glimpse of the various articles associated with education in the Constitution. The most important one was Article 45, which provides free and compulsory primary education for all children until they complete the age of fourteen years. Articles 28 & 30 (Article 28(1), Article 28(2), Article 28(3) and Article 30) have mentioned secular education. Minorities to establish and administer educational institutions of their choice, whether based on religion or language (Articles 29 and 30). Giving immense importance to the development of the weaker sections, Articles 15, 17 and 46 safeguards the educational interest who are socially and educationally backward classes, scheduled castes and scheduled tribes. Furthermore, Article 29(1) explains that any section of the citizens, residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to construe the same (Parth Purohit 2018). By these Articles, Constitution has mandated free and compulsory



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primary education for free for all children until they complete the age of fourteen years, secular education, minorities to establish and administer educational institutions of their choice, whether based on religion or language, development of the weaker sections who are socially and educationally backward classes, scheduled castes and scheduled tribes.

In the context of fulfilling constitutional obligations and its mandates, successful governments time-to-time have appointed education commissions for advancing the education system in India. In that sphere, the first appointed commission was the University Education Commission 1948, popularly known as the Radhakrishnan commission primarily to report on the status of Indian university education. The commission in line with the Constitution mandates and obligations has recommended higher education shall accessible to all sections of society irrespective of region, caste, or gender, and recommended that education is to acquaint an individual with their cultural heritage and impart professional and vocational training. Its major recommendation was that English as a medium of instruction in higher education should be replaced as early as possible by an Indian language (Parth Purohit 2018). Subsequently in 1952 Secondary Education Commission was appointed under the chairmanship of Dr A. Lakshmanaswami Mudaliar which has recommended the establishment of multipurpose high schools, technical schools, and uniform patterns of education across India.

To fulfil further needs of the Indian education system Kothari Commission (Indian Education Commission) 1964-66 was appointed to advise the evolution of a national system of education. The commission has a major recommendation for National Policy on Education 1968 (NPE 1968). The Commission made a strong point that India's educational objectives be related to long-term national aspirations, and have favoured the reconstruction of education in three tiers namely internal transformation, qualitative improvement and expansion of educational facilities. Kothari Commission also ensured the fulfilment of the Constitutional obligation of compulsory education to children in the age group of 6-14 years, and additionally, it has directed for regional languages in secondary schooling, English to be the medium of instruction in schools, Hindi as the national language, to promote India's cultural heritage by way of promoting Sanskrit, and six per cent of the national income to be spent on education.

Notwithstanding the critique for its three languages formula, Kothari Commission has seen three language formulae would be a prime effort for national integration and to improve education among the minorities (Sharma 2004). Other priority areas for the Kothari Commission were social transformation through girls' education and education for physically challenged students. It proposed mathematics and science are an integral part of general education at the school stage. Moreover, it emphasised addressing the problems of national development, particularly issues concerning self-reliance, economic growth, employment and social and national integration, improving productivity by emphasizing work experience and inculcating social, moral and spiritual values (Parth Purohit 2018).

As time has progressed, India has welcomed the second National Policy on Education 1986 (NPE 1986). Priorities for NPE 1986 are early childhood care and primary education, fellowships for the poor, adult education, recruiting teachers from oppressed groups, promoting open universities, information technology in education, and private enterprise for technical education. It also emphasised the removal of disparities among women, scheduled castes and scheduled tribes, and handicapped and minority groups. Furthermore, it strongly emphasised that the education curriculum should be job-oriented. The same policy was modified as National Policy on Education 1992, to meet the desires of globalization and liberalization policies. NPE 1986/92 also gave importance to strengthening national integration, focusing on quality education, developing moral values, and making education closer to life (Ranganathan 2007).

Sarva Shiksha Abhiyan (SSA) and Right to Education Act (RTE), before examining National Education Policy (NEP 2020), it is appropriate for the paper to further examine two additional educational interventions familiarized between NPE 1986/92 and NEP 2020, namely Sarva Shiksha Abhiyan (SSA) 2000-2001, and the Right to Education Act (RTE) 2009. SSA is a Universal Elementary Education (UEE) programme that originated from the roots of the District Primary Education Programme (DPEP) 1993-94 which is aimed at fulfilling the goal of universalisation of primary education. The significance of SSA as noted by Mohanty (2003) education system must develop in consonance with contemporary societal needs, creating an ideal system of education, and creating awareness of social and human values. Whereas the Right to Education Act (RTE) is a Right of Children to free and compulsory education aged between 6 and 14 years. Furthermore, it directs all private schools to reserve 25 per cent of seats without any fee for children to the socially disadvantaged groups, namely, scheduled castes, scheduled tribes and the economically weaker sections, and to constitute a National Commission to monitor all aspects of elementary education including quality.

The paper notices the key takeaway between SSA and RTE is, that the priority program of SSA is mentioned in the Joint Review Mission of SSA (2009) was infrastructure development for providing access to and expanding elementary education, and specific strategies to reach deprived urban children on a philosophy social and human values. Whereas Right to Education (RTE) has enhanced the scope to provide free and compulsory education to children aged between 6-14 years, and private schools to reserve 25



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per cent of seats without any fee to children of a socially disadvantaged group, a fulfilment of 86th Amendment Act (2002) through Article 21A (Part III) enhances to make free and compulsory education a fundamental right for all children.

Educational Ideology and Philosophy of NEP 2020

The government of India has conceded National Education Policy 2020 (NEP 2020) regarded as India's first educational policy of the 21st century. On the examination of the NEP 2020 policy document, the paper assumes NEP 2020 originated from the philosophy (logical, values) to achieve full human potential, developing an equitable and just society, and promote national development. The foundational pillars of NEP 2020 are access, equity, quality, affordability and accountability. It believes that the philosophical purpose of education is to develop good human beings who are capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. Ideologically (conceptual, socio-political) NEP 2020 aimed at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by the Constitution of India. The vision is to build a global best education system rooted in Indian ethos, thereby transforming India into a global knowledge superpower. Key priorities for NEP 2020 are early childhood care & education, cent per cent of gross enrolment ratio both at pre and secondary school, facilitating the education for disadvantaged groups, and choice of three languages, with an option to teach Sanskrit and other classical languages for literature proliferation (Pankaj Thakur and Dr Rakesh, 2021).

The major priority for NEP 2020 is to achieve Foundational Literacy & Numeracy (FLN)-the ability to read & write, and perform basic numeric operations among all children by 2025, as an indispensable prerequisite for all future schooling and lifelong learning (SATH-E, NITI Aayog 2021). FLN is the ability to read with meaning and perform basic math calculations by the end of class three. Briefly foundational literacy (FL) is the ability to read with meaning, whereas foundational numeracy (FN) is having a clear sense of numbers. To achieve FLN objectives, NEP 2020 has mandated to advocate the launch of an urgent mission at the national level to overcome the FLN challenges (EdTech Fact Sheet). NEP 2020 also emphasises understanding the culture of the foreign nations, on an option foreign language to be taught at the secondary level. Also, to take the advantage of the demographic dividend (the rise in the rate of economic growth due to the rise in the share of the working-age population in the total population, UNFP). The predictions are, that by the year 2041 India's share of the working-age population (20 to 59 years) will be 59 per cent of the total population (Economic Survey 2018-19). In such a demographic dividend context and in conjunction with the desired economic growth, NEP 2020 also aimed at strengthening the labour force by providing high-quality educational opportunities across the knowledge landscapes. The overall understanding of NEP 2020 is, that it has five missions to fulfil, they are foundational learning, universal access to pre-primary education, measuring learning outcomes, integration of technology, and enabling environment for the private schools. Over and above NEP 2020 to be a complement in achieving lofty goal laid down by SDG4 (education), on the bottom-line as outlined in NEP 2020, to meet the interests of the nation's development in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation. More particularly to meet the demand and supply needs of demographic dividends in adherence to constitutional obligations.

A comprehensive view of all educational policies

A brief historical analysis of various educational policies initiated during pre-British to British India to Independent India. The literature has shown evidence for the argument of philosophical and ideological views of educational policies in India. Looking up from this evidence. During pre-British India, the paper assumes that protection and spread of religion is the common ideology of Hindu, Moghul and British Indian education policy. Furthermore, the paper understands the philosophy and ideology of the Hindu education system were inequalities (education only for Brahmin community boys), whereas Buddhism and British favoured equalities (for all in the society). Paper observes a transformation of education policies was started during the British India period. Initially, British India are with classical studies primarily to assist the English judiciary in the translating Hindu and Muslim Laws (Basu 1982). In later years, British India encouraged education with a curriculum limited to reading, writing, and arithmetic (3R concept). Their key deliverables are the promotion of western education, and knowledge of sciences through the medium of English on the belief that Indian languages cannot serve the aim of knowledge transmission, the sciences. Later stage, British India believed English and Indian languages are to be used for the diffusion of European knowledge such as arts, philosophy, science and literature, and also gave freedom to choose vernacular language as a medium of instruction on the desires of local needs. Hartog Committee went for consolidation and improvements by reducing the large extent of stagnation and wastage in the education policy.

To sum, the close understanding of the education policies introduced from pre-British to British India according to evidence, being religion than any other subject was the primary focus of education in pre-British India (Yechuri 1986). Whereas during the British India period the introduction of western education has a significant impact on the emergence of an education policy in India (Keay 1972). A major reform in the Indian education system was brought by Woods Education Dispatch, popularly known as the Magna Carta



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of English education in India (Singh 2005). The important aspect of Woods Dispatch was that it paved the path for the establishment of universities in India (Mukharjee, 1976). In 1944, the Sargent Commission was set up for the development of the education system during the British regime.

Although the British Indian government played a pivotal role in promoting and developing the education system in India, the main ideological purpose of the development of education was to produce clerks for their administrative machinery. The paper observes the transformation of education policy during British India, initially to support the judiciary to understand the Hindu and Muslim law, thereon to promote ruling class language (English), then on to diffusion of European knowledge through English medium, then on to promote Indian and vernacular languages at local needs. Some ideological changes identified were, the went for the complete withdrawal of the Government from direct enterprise and the transfer of all primary schools to the control of local self-government bodies such as municipalities and local boards. Ultimately education policy during British India was largely to produce a higher degree of intellectual fitness and to supply with servants, preparing the students for commercial jobs, getting a government job, and education to make the students self-dependent to eradicate the problem of unemployment in India and to improve the quality of workers for Industrial and vocational fields. British India's educational philosophy was to bring social order among youths, love for higher values of life, and leadership, raise the moral character and promote social experience and education for improving the general behaviour. On such educational philosophy and ideology, British India wanted to rule India peacefully, for administrating their trade and commerce.

During post-Independent, India enacted three major educational policies, the first two are NPE 1967, & 1986 modified in 1992, and the recent and third one was NEP 2020. On examining the literature, the paper assessed the ideological and philosophical purpose of these three educational policies. Firstly, the paper agrees with Biswas (1994), and Sinha (2004) that perhaps the enactment of the Indian Constitution has laid down broad educational policies. The paper observes all the educational policies, including SSA and RTE have optimally tried to meet the philosophical and ideological mandate and obligations laid down by the Constitution of India. That all the educational policies have favoured free and compulsory primary education for all children until they complete the age of fourteen years, secular education, minorities to establish and administer educational institutions of their choice, whether based on religion or language, development of the weaker sections who are socially and educationally backward classes, scheduled castes and scheduled tribes. Other than these constitutional obligations, various educational policy mandates were University Education Commission of 1948/Radhakrishnan emphasized the rebuilding of the education system in line with the vision of the constitution of India (Aggarwal, 1993). On the other hand, Achuthan et al (1993) and a few others point out that the educational system in India is a legacy of a British education. Radhakrishna commission's major recommendation was that English as a medium of instruction in higher education should be replaced by an Indian language. Lakshmanaswami Mudaliar recommended the establishment of multipurpose high schools, technical schools, and uniform patterns of education across India. However, the present paper would favourably view from the lens of Lall (2005), and Kumar (2004) that on the larger side NPE 1968 intention was to increase productivity, develop social and national unity, consolidate democracy, modernize the country and develop social, moral and spiritual values. Kothari Commission (Indian Education Commission) linked educational objectives to national aspirations and aimed at internal transformation, qualitative improvement and expansion of educational facilities, compulsory education to children in the age group of 6-14 years, regional languages at secondary schooling, English to be the medium of instruction in schools, Hindi as the national language, to promote India's cultural heritage by way of promoting Sanskrit, and six per cent of the national income to be spent on education. Another priority areas are social transformation through girls' education and education for physically challenged students. It proposed mathematics and science are an integral part of general education at the school stage. Moreover, it emphasised addressing the problems of national development, particularly issues concerning self-reliance, economic growth, employment and social and national integration, improving productivity by emphasizing work experience and inculcating social, moral and spiritual values in the people. Whereas NPE 1986/1992 is to bring radical reconstructions of the education system, and have opened the doors for education in science and technology, promotion of privatization, and secularism.

Controversy observation one may witness is as documented by Prof. Sujata Patel et al that India's education policies have failed to address the social and economic inequalities and cultural diversity inherent within the system of education. No policy has been able to put in place a common system of education or a commonly accepted quality assessment mechanism. Furthermore, this report has predicted that this would be a serious challenge for future education policies to address. Additionally, they also documented those educational policies have also often been influenced by contemporary political agendas and in this process many lacunae in our educational system have persisted. National Policy on Education 1986/92 gave attention to early childhood care and primary education, and the outcomes are fellowships for the poor, adult education, recruiting teachers from oppressed groups, promoting open universities, information technology in education, private enterprise for technical education. It also emphasised the removal of disparities among women, scheduled castes and scheduled tribes, and handicapped and minority groups. Furthermore, it strongly emphasised that the education curriculum should be job-oriented. And was meant to meet the desires of globalization and liberalization policies, and gave



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importance to strengthening national integration, focusing on quality education, developing moral values, and making education closer to life.

Concerned to NEP 2020, while the implementation of India's previous policies on education (1968 and 1986 modified in 1992) has focused mainly on issues of access and equity, with a lesser emphasis on quality of education, NEP 2020 focused on access, equity, quality, affordability and accountability on the fundamentals-achieving full human potential, developing an equitable and just society, and promoting national development. NEP 2020 believes that the purpose of education is to develop good human beings who are capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values, and it aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by the Constitution of India (NEP 2020, GoI). The vision is to build a global best education system rooted in Indian ethos, thereby transforming India into a global knowledge superpower. Its key interventions are early childhood care & education, cent per cent of gross enrolment ratio both at pre and secondary school, facilitating the education for disadvantaged groups, and choice of three languages, with an option to teach Sanskrit and other classical languages for literature proliferation, it also emphasised on to understand the culture of the foreign nations, on an option foreign language will be taught at the secondary level. Foundational Literacy & Numeracy (FLN) to improve the ability to read & write, and perform basic numeric operations among all children. Finally, it also aimed at strengthening the labour force by providing high-quality educational opportunities across the knowledge landscapes.

Conclusions

The study has an observation on the ideological and philosophical objectives of education policy from the ancient period, pre-British, British period and independent period. While in the ancient period education drew its inspiration from the ideology of religion intending to make man self-reliant and selfless, whose end product is salvation. Disgusting is the education during this period is meant for high-class societies, the elitists. Whereas in the period of Buddhism, the ideology of educational policies was based on equality and opened up the doors of knowledge to all castes. Later during the Mughal period, the spread of Islamic education is of importance. Correspondingly during the British period number of missionaries came to India and established educational institutions with the ideology to spread Christianity.

During the British period, their objective is largely to meet their administrative needs and to support the English judiciary in the translating Hindu and Muslim Laws. Later the motto was to spread European literature and science. They favoured English (Angelic argument) on the ideology, English-a modern language, a language of ruling classes, language of commerce and trade, to bring renaissance, the willingness of Indians to learn English rather than the classical languages, and on the philosophy to make native Indians a good scholar in English. Their educational philosophy was to bring social order among youths, love for higher values of life, and leadership. In an ideology to favour British rulers to administer the commerce and rule India peacefully, they thought the higher classes to be blind followers of the Government which they wanted to achieve through educating the higher classes, which have decided the education policy of India. Later their philosophical objective is not only to produce a higher degree of intellectual fitness but to raise the moral character and to supply with servants. Then they had a focus on the rapid development of mass education and the passing of Compulsory Education Acts in most of the provinces. Later they have aimed education to make the students self-dependent to eradicate the problem of unemployment in India, improve the quality of workers in Industrial and vocational fields, and promote social experience and education for improving the general behaviour. Although the British government played a pivotal role in promoting and developing the education system in India, the main ideology for the development of the education system was to produce clerks for their administrative machinery. on a philosophy to rule India peacefully.

Whereas educational policies independent India is concerned firstly, India's education policies have taken birth primarily to meet the education obligations mandated by the Constitution of India. Such as providing free and compulsory primary education for all children until they complete the age of fourteen years and secular education. Minorities to establish and administer educational institutions of their choice, whether based on religion or language, development of the weaker sections - safeguards the educational interest who are socially and educationally backward classes, scheduled castes and scheduled tribes. Later the focus is on regional languages in secondary schooling, English to be the medium of instruction in schools, Hindi as the national language, to promote India's cultural heritage by way of promoting Sanskrit, Priorities were social transformation through girls' education and education for physically challenged students. Mathematics and science are an integral part of general education at the school stage. Emphasised addressing the problems of national development, particularly issues concerning self-reliance, economic growth, employment and social and national integration, improving productivity by emphasizing work experience and inculcating social, moral and spiritual values. Then the focus was on early childhood care and primary education, fellowships for the poor, adult education, recruiting teachers from oppressed groups, promoting open universities, information technology in education, and private enterprise for technical education. It



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also emphasised the removal of disparities among women, scheduled castes and scheduled tribes, and handicapped and minority groups. Further modifications were to meet the desires of globalization and liberalization policies.

On the examination of the NEP 2020 policy document, the paper assumes NEP 2020 originated from the philosophy (logical, values) to achieve full human potential, developing an equitable and just society, and promote national development. The foundational pillars of NEP 2020 are access, equity, quality, affordability and accountability. It believes that the philosophical purpose of education is to develop good human beings who are capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. Ideologically (conceptual, socio-political) NEP 2020 aimed at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by the Constitution of India. The vision is to build a global best education system rooted in Indian ethos, thereby transforming India into a global knowledge superpower.

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