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# UNIT 11 AIMS AND GOALS OF EDUCATION – MODERN INDIAN CONTEXT

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## 11.1 INTRODUCTION

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When we talk of the aims of education in the context of modern India, we generally refer to aims of education which were spelt out by various policies, commissions, and committees appointed from time to time by the governments both during the British rule and the post-independence period in India. The present day education system is the culmination of the educational efforts that were initiated during the British rule. It is different from the Vedic, Buddhist, and Jain educational systems prevalent during the ancient period. Similarly, it makes a departure from the Muslim education system prevalent during the medieval period in India. Hence, modern Indian education context started with the British period and continued after India got its independence from the British. Since the legacy of the present day education lies with the British rule, the study of the aims of education cannot be comprehensive unless they are studied in a chronological perspective. Hence, this unit will focus on the aims of education in the

modern Indian context in two major phases—during the British rule and after the independence of India.

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## 11.2 OBJECTIVES

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After going through this unit, you should be able to:

- discuss the aims of education in the modern Indian context;
- identify the aims of education during the British rule;
- describe the aims of education during post-independence period;
- compare the aims of education during the British rule and the post-independence period; and
- discuss the aims of education as advocated by the International Commission on Education.

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## 11.3 AIMS OF EDUCATION DURING THE BRITISH RULE

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The British made their presence in India with the establishment of the East India Company as early as 1600 A.D. Since trade was the main intention, they did not take any interest in educational activities for nearly one hundred years. The Charter Act of 1698 did mention educational matter and made provision for priests and schools in its garrisons. But there was no provision of education for Indians. By the year 1765, when the East India Company established it as a major power in India, the company again took up the responsibility of educating its subjects but again it did not feel up any obligation on its part for the education of Indians.

But the Charter Act of 1813 forced the company to take up the responsibility of educating Indians and for this missionaries were engaged to spread western light and knowledge among Indians. With this, the state system of education in India heralded with the aim of spreading western knowledge. Naik and Nurullah (1974) have discussed the shifting focus of the aims of education from time to time during the British Period arising out of different kinds of social and political developments taking place during those periods. Our discussion on the aims of education is mainly based on the historical developments during the British period and their effect on aims of education as presented by Naik and Nurullah (1974).

### 11.3.1 The Period between 1813-1854

Although the Charter Act of 1813 did initiate educational efforts to educate India, it gave birth to two major schools of thought with regard to the major aims of education. One of the groups, mainly consisting of missionaries, was represented by Macaulay. The main aim of education, according to this group was proselytization. Macaulay strongly propagated the Western culture among native Indians and desired to create a class of persons who would be 'Indians in blood and colour, but English in tastes, in opinions, in morals and in intellect'. The other school of thought believed in a synthesis of the Eastern and Western cultures by spreading Western science and knowledge through the spoken languages of the people, enriched by a study of the Indian classical languages. This conflict between the two groups landed the Government in a dilemma as to what would be the main object of the educational policy – to spread Western knowledge or to preserve Eastern learning. But the dilemma was put to rest with the passage of Wood's Education Despatch of 1854. According to the Despatch, the main object of the educational system was to spread Western knowledge and science, though it encouraged Oriental learning at the collegiate stage. Therefore, the main aim of education during this period was to spread western knowledge and science.

### 11.3.2 The Period between 1854-1900

As a result of the Wood's Despatch of 1854, institutions of higher education used English as the medium of instruction and aimed at the spread of Western knowledge and science, whereas the indigenous system of education received a serious setback. By 1880, there were three major players for the spread of education in India. These were mission schools and colleges; educational institutions organised by the Education Departments, and private enterprises. The Indian Education Commission (1882) pleaded for the encouragement of private Indian enterprise as the best means of spreading education in India. But again the main aim of those private enterprises was to spread western education among the people.

### 11.3.3 The Period between 1901-1921

This is the period, which witnessed, for the first time, disillusionment with the Western model of education. One group of thinkers remarked that the idea of spreading Western knowledge and science had outlived its utility; and propagated that the educational system should aim at training men and women of character. This group attributed the deterioration in education system to the uncontrolled expansion of private enterprises and suggested that the main aim of the Government was to control and improve schools and colleges rather than increase their number. The other school of thinkers comprising enlightened Indians still gave importance to the policy recommended by the Indian Education Commission. They did not feel that there was any deterioration in the quality of education. They felt that the spread of Western knowledge was essential for creating a renaissance in Indian national life and advocated a very rapid expansion on a voluntary basis and the introduction of compulsory elementary education for the masses (Naik and Nurullah, 1974).

### 11.3.4 The Period between 1921-1937

This was the period, which ushered in the transfer of education to Indian control and many long-desired changes. There were several new schemes, sanctioning of increased grants to education and a rapid increase in the enrolment of scholars. But due to the financial arrangements introduced by the Government of India Act, 1919, many of these schemes had to be discontinued due to lack of financial provision. In the midst of the financial difficulties, two schools of thought were still active for the cause of education. One school of thought advocated for quality and consolidation in the field. On the other hand, another school of thinkers thought of Western knowledge as essential for creating a renaissance in Indian national life. Not only did they advocate for higher education on a voluntary basis, but also pleaded for the introduction of compulsory elementary education for the masses. Along the lines of this conflict, the Indian Universities Commission of 1902 and the Indian Universities Act of 1904 prevailed upon the theory of control and improvement of quality; whereas Gokhale's bill for introducing elementary education received a major victory. Serious thinking was made by educationists to take control of the educational policy of the country. Significant developments took place so far as the aims of education were concerned. For the first time, there was an education and a concern for quality for liquidation of mass illiteracy. Hence, the aims of education still continued to focus on quality in education and spread of mass literacy among the people.

### 11.3.5 The Period between 1937-1940

This short period witnessed larger funds for education, schemes for the expansion of primary education, liquidation of adult literacy and the introduction of "Gandhiji's Basic Education scheme", popularly known as Wardha Scheme of Education, which aimed at craft centred education for all round development of human beings. It is in place to

discuss the Basic Education Scheme as propagated by Gandhiji and how it later influenced the aims of education in India.

### **Gandhiji's Basic Education Scheme**

Although Gandhiji was very active in the independence movement, he was equally busy in conceptualising a scheme of education, which would be truly Indian in nature and could cater to the requirements of Indians. His ideas on education got fructified with the announcement of an education scheme, popularly known as Basic Education Scheme or Wardha Education Scheme, in an All India National Education Conference held at Wardha in the year 1937. In his inaugural speech, on October 22-23, 1937, Mahatma Gandhi underlined the following points:

- a) The present system of primary education is not only wasteful but also harmful. Pupils pick up evil habits. The remedy lay in educating through vocational or manual training.
- b) Manual training should be the core of all education. There was no other way to carry education to crores of our children except through meeting the expenses of the teachers by the product of the manual work. Thus, education should be self-supporting.
- c) Basic education is based on non-violence.
- d) Takli is not the only craft. All other crafts could be utilised in its place.
- e) Hence, the importance of manual training, vocational education, self-sufficiency, non-violence education became the aims of education, which were inculcated at the primary stage.

### **11.3.6 The Period between 1940-45**

Although this period did not have any significant developments as far as the policies on Education were concerned, yet one of first official attempts to plan a national system of education for India was made in 1944. It was most important plan of Post-War Educational Development in India prepared by the Central Advisory Board of Education (CABE). This is also called Sargent Plan or Report of 1944. The main object of the plan was to create in India, in a period of not less than forty years, the same standard of educational attainments as had already been admitted in England. The main focus of this plan was on:

- i) Pre-primary education for children between 3 and 6 years of age;
- ii) Universal, compulsory, and free primary or basic education for all children between the ages of 6 and 14, divided into the junior basic (6-11) and senior basic (11-14) stages;
- iii) High school education for six years for selected children between the ages of 11 and 17;
- iv) A university course of three years beginning after the Higher Secondary Education for selected students;
- v) Technical, commercial, and art education for full-time and part-time students on adequate scale;
- vi) The liquidation of adult illiteracy and the development of public libraries system in about 20 years;
- vii) Full provision for the proper training of teachers required for the implementing and continuation of the scheme;
- viii) The organisation of compulsory physical education, medical inspection followed by after treatment, and provision of milk and midday meals for under nourished children;

- ix) The creation of employment bureaus;
- x) The education of the physically and mentally handicapped children; and
- xi) Social and recreational activities on a fairly liberal scale.

This period certainly broadened the aims and scope of education. The areas of activities in education were widened and touched upon all levels as pre-primary, primary, secondary, university, along with areas such as technical, vocation, professional, liberal education.

**Check Your Progress**

**Notes:** a) Write your answers in the space given below.

b) Compare your answers with those at the end of the unit.

1. What was the main intention of Macaulay so far as education was concerned?

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2. What was the main object of the educational system according to Wood's Despatch of 1854?

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3. What was the main focus of Gandhiji's Basic Education Scheme?

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**11.4 AIMS OF EDUCATION:  
POST INDEPENDENCE PERIOD**

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After India became free, the reconstruction of the educational system to cater to the needs and aspirations of an Independent nation committed to Democracy, Socialism, Equality and Fraternity was uppermost in the minds of the policy makers. Moreover, the leaders of our country were very much concerned to produce educated manpower for the modernization of the economy by harnessing new technologies. Hence, the first step taken by the Ministry of Education after Independence was to appoint a commission on university education under the Chairmanship of Dr. S. Radhakrishnan. Dr. Radhakrishnan felt that "If India is to confront the confusion of our times, she must turn for guidance not to those who are lost to exigencies of the passing hour but

to her men of letters and men of science, to her poets and artists, to her discoverers and inventors. These intellectual pioneers of civilization are to be found and trained in the universities, which are the sanctuaries of the minor life of nation”.

#### 11.4.1 University Education Commission (1948-49)

The first ever commission set up after independence to look into various aspects of education and formulate a detailed and comprehensive list of the aims of education was the University Education Commission, which was headed by Dr. S. Radhakrishnan, the great philosopher, who later on became the first President of India. It is also known as Indian University Commission (1948-49). The aims of education as recommended by the commission are discussed as follows:

Aims of Education as recommended by University Education Commission.

The commission felt that the aim of all education is to foster high ideals of life and new values of life leading to an integrated way of life. It should provide a sense of perspective, a synoptic vision and a samnuaya of the different items of knowledge, oneness of life. Education should be centred on love for higher values of life-concern for the suffering, compassion, respect for women, faith in human brotherhood, love of peace and freedom, justice. It should not be narrowed down to technological and materialistic pursuits alone (Seshadri, 2004).

According to the Commission, education should promote the cultural unity of India and the life of spirit that has shaped and unified our collective existence. Education should aim at the preservation and enrichment of the democratic values of life such as justice, liberty, equality and fraternity. Fraternity is to be reached at the national and international levels. Universities must strive for it.

University education must be oriented for the welfare and betterment of the humanity and must aim at intellectual adventure. “Leadership training is the fundamental function of a university”. Hence, the education system must create leadership of the first order in the social and political life of the country. Universities are the organs of civilisation and sanctuaries of the inner life of the nation and the country should turn to the universities for guidance. Universities should utilize properly the natural and human resources for development in all walks of life and inculcate national discipline and solidarity among the people of the country. The objective of higher education is to foster equalization of educational opportunity. Universities should try to foster technical education at the highest level to bring in national development and economic progress. “Mere continuity without change results in sluggishness and stagnation. Mere change without continuity means restlessness and anarchy”. Hence, higher education should strike a balance between the new pulls and forces and the old pulls and forces. Ultimately, the aim of higher education is to initiate the learners into a New Life.

#### 11.4.2 The Constitution of India

The next important national document, which has wider implications for aims of education, is the Constitution of India which was adopted in January 26, 1950. The Preamble of the Constitution says “The Sovereign Democratic Republic of India will ensure to all its citizens, Justice, Social, Economic and Political, Liberty of thought, expression, belief, faith and worship, Equality of status and opportunity and to promote among them all, Fraternity assuring the dignity of the individual and the unity of the nation”. These broad ideals and aims of Indian state provided the bases for formulating several aims of education. Moreover, Article 45 of the Indian Constitution also spells out the aims of Indian education. For example, according to Article 45, “the state shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education to all children until they complete the age of fourteen years”. Therefore, universal, free and compulsory education to all

children, prohibition of discrimination on grounds of caste, gender, class, educational interests of the SCs, STs and the educationally backward and disadvantaged, special protection for education of the minorities and secular education in government controlled schools are some of the ideals which are to be pursued in line with the broad aims of education.

### **11.4.3 The Secondary Education Commission (1952-53)**

Contrary to the major focus on higher education by the University Education Commission, the Secondary Education Commission was set up in 1952-53 under the Chairmanship of Dr. Lakshmanswami Mudaliar, a noted educationist and ex-Vice-Chancellor of Madras University to suggest recommendations for reconstruction of secondary education in India. The Commission advocated four major aims of education for secondary education. These are:

#### **i) Development of Democratic Citizenship**

In order to achieve the ideals of democracy and socialism, it is necessary that citizens of our country should inculcate democratic values, habits, attitudes and qualities. The secondary schools develop in children character to equip the students to participate creatively as citizens in the emerging social order. All these can be achieved by having:

- Clarity of thinking
- Scientific attitude of mind
- Receptivity to new ideas
- Faith in the dignity and worth of every human being
- Education in the art of living in a community
- Concern for truth
- Intellectual integrity
- Development of tolerance
- True patriotism
- World citizenship
- Passion for social justice

#### **ii) Vocational Efficiency**

Development of technical and vocational efficiency of students constitutes the second important aim of education. This comprises:

- Creating a new attitude towards all work
- Making students realise the importance of work in self-fulfilment and national prosperity.
- Promotion of technical skill and efficiency at all stages of education.

#### **iii) Development of Personality**

This includes:

- Appreciation of cultural heritage by the students
- Cultivating rich interests among the students for the development of this heritage.
- Giving a place of honour in the curriculum to subjects like art, craft, music, dancing and the development of hobbies.

#### iv) Education for Discipleship as well as Leadership

Secondary education system must be geared towards developing in the children democratic leadership both in terms of leading and following others in the social, political, industrial, cultural fields as well as in their own small groups of community or locality.

### 11.4.4 The Education Commission (1964-66)

In the earlier two commissions, the emphasis was on university education and secondary education respectively, but the Government of India in July 1964, set up, a commission under the Chairmanship of Dr. D.S. Kothari, to suggest recommendations to overhaul and reconstruct the entire field of education. The commission submitted its report to the Government of India in July 1966, which set a four-fold aim for educational system in our country. These are:

- Increasing national productivity.
- Achieving social and national integration
- Accelerating the process of modernization
- Cultivating social, moral, and spiritual values.

#### i) Increasing National Productivity

In order to make education practical and to promote productivity of the nation, the Commission emphasized that science education and work experience must be an integral part of all education. Moreover, they should be applied to agriculture, industry and technology. Secondary education ought to give emphasis on vocationalization.

#### ii) Achieving Social and National Integration

Achievement of social and national integration is an important aim of our education system. The Commission recommended the following for achieving this aim:

- Introduction of a common school system of public education – which will be open to all children irrespective of caste, creed, community, religion, economic condition or social status.
- Obligatory social and national service for all students at all stages
- Development of an appropriate language policy.
- Re-evaluation of national cultural heritage for inculcation of national consciousness.
- Inculcation of democratic values.

#### iii) Accelerating the Process of Modernisation

The Commission felt the need of modernisation in all walks of national life in order to achieve national goals. “The progress of modernization will be directly related to the pace of educational advance. And the one sure way to modernize is to spread education, to produce educated and skilled citizens, and to train an adequate and competent intelligentsia from all strata of society”.

#### iv) Cultivating Social, Moral and Spiritual Values

The Commission emphasised character building through social, moral and spiritual values in the students at all stages of education. It recommended that the Central and State Governments should adopt measures to introduce education in moral, social and spiritual values in all institutions.

**Check Your Progress**

**Notes:** a) Write your answers in the space given below.

b) Compare your answers with those at the end of the unit.

4. Why was the first Commission on education, after independence, appointed to recommend the various aspects pertaining to university education?

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5. Which part of the Indian Constitution provides a base for formulating the aims of education?

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6. What are the broad aims of education according to the Education Commission (1964-66)?

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**11.4.5 National Policy on Education (1968)**

The wide-ranging recommendations of the Education Commission of 1964-64 provided a basis for the Government of India to formulate the first ever National Policy on Education in 1968. The major aims of education as spelt out in the policy are:

- Promotion of national progress and security,
- Radical reconstruction of the education system to improve its quality at all stages,
- Greater attention to the development of science and technology,
- Cultivation of moral values and a closer relation between education and the life of the people,
- Development of a sense of common citizenship and culture,
- Strengthening of national integration,
- Equal opportunity to every child to help him develop his personality to the fullest,
- Provision of free and compulsory education for all children up to the age of 14 (Article 45 of the Constitution).

### 11.4.6 National Policy on Education (1986)

After the National Policy on Education (1968), the next important landmark pertaining to the national policy on education was the formulation of the National Policy on Education 1986. Prior to it, the Government of India circulated a document titled “Challenge of Education: A Policy Perspective” among the educationists of the country. Based on the wide ranging perceptions on various aspects of education given by them, the Government of India declared its new education policy under the title “National Policy on Education, 1986”. Although most of the concerns expressed in the earlier policy were covered in this policy, one significant observation was made. It considered “education as a unique investment in the present and the future”. This means that education system in our country should aim at not only catering to the needs of the present day Indian society but also fulfill the aspirations of the future society. The aims of the education as spelt out by the Policy are the following:

Education is essential for all. This is fundamental to our all-round development, both material and spiritual.

Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit—thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.

Promotion of national integration and adherence to certain values and concerns: through introduction of a national core curriculum; an insistence of observance of secular, scientific and moral values; inculcation of an understanding of our composite culture, within rich diversity; creation of an awareness of the importance of protection of environment and observance of small family norm; and stress on commitment of the youth to manual work and social service.

Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self-reliance.

In order to achieve the aims of education, it made wide-ranging recommendation in the document called “Programme of Action, 1986”.

### 11.4.7 Acharya Rammurthy Committee

The next important document, which has deliberated deeply on aims of education, is the report of the Acharya Rammurthy Committee. The Acharya Rammurthy Committee was appointed by the Government of India to review National Policy on Education, 1986. The committee is known as the committee for Review of National Policy on Education, 1986. The committee submitted its report titled “Towards an Enlightened and Humane Society” in 1990. The committee spelt out long-term goals and aims for education. Broadly, it viewed the goal of education, as envisaged by the Father of the Nation, Gandhiji, i.e. the goal of education is to establish a non – violent and non – exploiting social and economic order. This is the purpose of education in a modern, democratic society, its long-term goal. The committee held that education is a process, a long drawn out one, indeed a life long process of “learning to be, by learning to become”. In order to qualify as an important first step of a process and of a life long process, it must equip the students with capabilities to continue to learn as well as to unlearn, seeing both learning and unlearning as important. According to the committee, education is a process of empowerment and an instrument for social change. Its major goals are the following:

- a) Education must provide a techno-informative or a sound knowledge base, empowering the person through knowledge and on which one can build later on.
- b) Education must also provide opportunities to acquire skills, through engaging the students in a variety of processes and situations. These skills would be basic life

skills, such as foundational skills in communication, computation, social skills and manual skills, which would enable the student to develop specific job oriented skills later.

- c) Education must further provide a climate for the nurture of values, both as a personalised set of values forming one's character and including necessarily social, cultural and national values, so as to have a context and meaning for actions and decision, and in order to enable the persons to act with conviction and commitment.
- d) Education must play an interventionist and catalytic role too for promoting national cohesion and unity by empowering the students to become agents of social change.

The committee considered education as a liberating process. According to it, "Education, as an instrument of development, must, therefore be also a truly freeing experience, a process of liberation, In our Indian context, liberation from the numerous prejudices based on caste, gender, religion, region, language etc; from prejudice based on superstitious belief; from a variety of unfounded fears and positively, freedom to explore, to investigate freedom to accept truth, even when it goes against one's earlier notions and beliefs. In that frame of reference, the more educated a person is, the less prejudiced, and more open she/he should become, less fearful to stand by one's convictions and when need arises, make demands from oneself and from other as well as for them. This is what is meant by education becoming a freeing experience, an instrument of liberation. True education must humanise the person. Our forefathers experienced an effortless harmony between themselves, others and nature. Bhuthdaya or a feeling of universal compassion is one of the finest expressions of this mind-set of our ancestors and of our cultural heritage".

The committee felt that education should pave the way for enhanced awareness, greater openness, and enhance the ability and courage to question, and develop the toughness to search for solutions. In other words, initial education is to be a foundational experience, a starter for enabling the individual to enter effectively and creatively into the many tasks and challenges of life. Though education is to aim at the development of the individual, there must also be a stress on education assisting the student towards attaining national goals and purposes like national unity and secularism, scientific temper and modernisation, a work culture and work ethics, and a humane and caring society, etc.

The aims of education, during the post-independence period, spelt out by various national policies, commissions and committees were basically reflections of broad social and national goals set by the national government to be achieved from time to time. In most of these documents, along with achievement of national goals, the all round development of individual was equally focused upon as the development of the innate potentiality of individuals leads to the overall national progress and development. All through these years, education of the people of our country was only the responsibilities of both central and state governments, as per the provisions of the Constitution. But, in the late nineties, the Government seriously thought of encouraging private investment in education, in order to harmonise the objectives of economic liberalisation and social liberalisation. With this objective, the Government of India set up a group to develop a policy framework for reforms in education.

#### **11.4.8 Policy Framework for Reforms in Education (2000) – (Ambani-Birla Report)**

In September 1998, the Prime Minister's Council on Trade and Industry appointed six special subject groups to develop a policy framework for private investment in education, health and rural development. The group, which was responsible for developing a policy framework for reforms in education, was convened by Mukesh Ambani and its

other member was Kumarmanglam Birla. The group submitted its report on April, 2000. The group set the following vision for education.

### **Vision for Education**

A vision for education in India has to inspire the creation of a knowledge-based society, induce competitiveness yet foster a sense of cooperation. Thus, the vision for education in India would be “TO CREATE A COMPETITIVE, YET CO-OPERATIVE, KNOWLEDGE BASED SOCIETY”.

### **Strategic Objectives**

The group formulated the following objectives to realise this vision:

- Provide quality primary education facilities to every citizen of India within a distance of one kilometre from his residence.
- Provide and support the private sector in the establishment of high quality secondary education facilities in every taluka.
- Encourage the establishment of world-class higher education facilities at every district head quarters.
- Encourage the creation of state-of-the art professional research based education institutions in all disciplines.
- Arrange institutes of education for physical education and education for the challenged.
- Integrate education with information and communication technologies to:
  - Create smart schools
  - Network and deliver education and training,
  - Institutionalise distance education, create and maintain data bases, and
  - Continuously analyse trends.
- Develop human resources required for the education process.
- Continuously upgrade educational content in multiple media.
- Create institutional linkages to other sections of social development such as health and rural development.
- Motivate non-resident Indians to participate in India’s education programmes on a voluntary or sabbatical basis.
- Market India as a destination for affordable, high quality education.

### **11.4.9 National Curriculum Framework for School Education - 2000**

The general objectives of education according to the National Curriculum Framework 2000 are the following:

“ Education liberates human beings from the shackles of ignorance, privation and misery. It must also lead to a non-violent and non-exploitative social system. School curriculum, therefore, has to aim at enabling learners to acquire knowledge, develop understanding and inculcate skills, positive attitudes, values and habits conducive to the all-round development of their personality. Young girls and boys are to be empowered through education to increase their capability. Paradigm shifts are therefore necessary to support a curriculum that values the interaction of the process and the content. Besides, the development of intrinsic values and the emotional intelligence of learners is crucial.”

### 11.4.10 National Curriculum Framework for School Education – 2005

The aims of education according to the National Curriculum Framework 2005 are the following:

- The first is a commitment to democratic values of equality, justice, freedom, concern for others' well being, secularism, respect for human dignity and rights. Education should aim to build a commitment to these values which are based on reason and understanding.
- Independence of thought and action points to a capacity of carefully considered, value-based decision making, independently and collectively.
- Learning to learn and the willingness to unlearn and relearn are important as means of responding to new situations in a flexible and creative manner. The curriculum needs to emphasise the processes of constructing knowledge.
- Choices in life and ability to participate in democratic processes depend on the ability to contribute to society in various ways. This is why education must develop the ability to work, participate in economic processes and social change.
- Appreciation of beauty and art forms is an integral part of human life. Creativity in arts, literature and other domains of knowledge is closely linked. Education must provide the means and opportunity to enhance the child's creative expression and the capacity of aesthetic appreciation. Education for aesthetic appreciation and creativity is more important today when aesthetic gullibility allows for opinion and taste to be manufactured and manipulated by market forces. The effort should be to enable the learner to appreciate beauty in its several forms. However, we must ensure that we do not promote stereotypes of beauty and forms of entertainment, which might constitute an affront to women and persons with disabilities.

Although the aims of education in the modern Indian context pertain to the achievement of broad national goals as reflected in the reports of various commissions and committees, they have also been influenced by several attempts made at the international level to delineate broad aims of education for the international community. Among those attempts, the effort of the UNESCO is noteworthy. The first International Commission on Education appointed by the UNESCO submitted its report, popularly known as 'Learning to be: The world of education today and tomorrow' in 1972, which propagated the concept of the "Learning Society". But, the second and recent International Commission on Education, appointed by the UNESCO, submitted its report, in 1996, which has wide ranging implications to redefine aims of education worldwide. Here, we focus on the aims of education as recommended by both the International Commissions on Education.

### 11.4.11 International Commission on Education (1972)

The UNESCO appointed an International Commission on education, under the chairmanship of Edgar Faure, which submitted its report named as 'Learning to be : The world of education today and tomorrow, in 1972. The major goals of education as spelt out by the commission are;

#### **Towards a scientific humanism**

The search for a new educational order is based on scientific and technological training, one of the essential components of scientific humanism. Hence, there is a need of training in science and in the scientific spirit, which seems to be one of the major goals of any contemporary educational system. Inculcation of scientific humanism is needed due to diverse and powerful reasons such as labour needs, need to control reality, need for self-control, need for scientific method and ethical training.

### **Development of creativity**

According to the Commission, “Education has the dual power to cultivate and to stifle creativity. Recognition of its complex tasks in this domain is one of the most fruitful intellectual achievements of modern psycho pedagogical research. These tasks may be described as preserving each individual’s originality and creative ingenuity without giving up the need to place him in real life; transmitting culture without overwhelming him with ready-made models; encouraging him to make use of his gifts, aptitudes and personal forms of expression without cultivating his egotism; paying keen attention to each person’s specific traits without overlooking the fact that creation is also a collective activity.”

### **Towards social commitment**

Education has always played an important part in preparing men for life in society and moulding them accordingly, whether directly or indirectly, overtly or covertly. (UNESCO, 1972). Hence one of the aims of education is to prepare individuals to be committed to the cause of the society. According to the UNESCO (1972), “An individual comes to a full realization of his own social dimension through an apprenticeship of active participation in the functioning of social structures and, where necessary, through a personal commitment in the struggle to reform them.” It also further says, “One mission of education is to help men see foreigners not as abstractions but as concrete beings, with their own reasons, sufferings and joys, and to discern a common humanity among the various nations”.

### **Towards a complete man**

Many schools of thought as well as many thinkers on education have emphasized all round development of individual as the aim of education. Acknowledging this broad aim of education, the UNESCO (1972) says, “The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education”. It says, “We find this pedagogic ideal throughout history, in almost all countries, among philosophers and moralists, and among most theoreticians and visionaries of education.” While emphasizing the role of the society in contributing to the complete man it says, “Societies in our time have the experience and the existing or potential resources required (but we do not underestimate the difficulties involved) to help man fulfill himself in every possible way\_ as agent of development and change, promoter of democracy, citizen of the world, author of his own fulfillment – and to help him find his path through reality towards the ideal of the complete man.”

### **11.4.12 International Commission on Education for the Twenty-first Century Learning: The Treasure Within**

After the International Commission on Education, chaired by Edgar Faure, submitted its report, “Learning to be: The world of education today and tomorrow” in 1972, the next major policy guiding document which has influenced the countries of the world to look at educational policies, planning and implementation in a renewed context is the International Commission on Education for the Twenty-first Century headed by Jacques Delors, former French Minister of Economy and Finance. The Commission, with the major mandate “to study and reflect on the challenges facing education in the coming years and to formulate suggestion and recommendation which can serve as an agenda for renewal and action or policy making and official at the highest levels”, initiated its action on March 1993 and adopted the final report in January, 1996.

The Commission has attempted to address six levels of inquiry completed by three transverse themes pertaining to the functioning of the education systems. The six lines of inquiry were: aims of the learning process, education and culture, education

and citizenship, education and development, work and employment, education, research and science. The transverse themes were communication technologies, teachers and teaching and financing and management. Here our major focus is on the aims of education.

### Aims of Education

According to Delors, the twenty first century will witness the following main tensions; and all of us have to confront and overcome them. These tensions are:

- The tension between the global and the local.
- The tension between the universal and the individual.
- The tension between tradition and modernity.
- The tension between long-term and short-term considerations.
- The tension between the need for competition and the concern for equality of opportunity.
- The tension between the extraordinary expansion of knowledge and human beings' capacity to assimilate it.
- The tension between the spiritual and the material.

Looking at the major tensions that a twenty-first century human being is poised to encounter, "it is not enough to supply each child early in life with a store of knowledge to be drawn on from the on. Each individual must be equipped to seize learning opportunity through out life, both to broaden her or his knowledge, skills and attitudes, and to adapt to a changing, complex and interdependent world" (p.86).

The Commission advocated four types of learning, which are important in a person's life and these four types are popularly called the four pillars of education.

These are:

1. Learning to know : To acquire the instruments of understanding
2. Learning to do : To act creatively on one's environment
3. Learning to live together : To participate and cooperate with other people in all human activities.
4. Learning to be : An essential progression which proceeds from the previous three.

In the traditional system of education, the first two aims of education have been the major focus. However there is a need to make all the four aims of education an integral part of the organized learning system. Let us briefly discuss each of these aims:

### Learning to Know

Learning to know has mainly two dimensions. These are as a means and as an end in life. As a means, it helps an individual to understand his/her environment so that he/she can live in dignity, develop occupational skills and communication. As an end, it strives to foster understanding, knowing and discovering the abilities of an individual. In this context, it is essential that children acquire the knowledge of scientific method and becomes 'friends of science'.

The second major aspect of this learning is that learners should be exposed to both general education as well as specialised education so that they can cope up with the constantly changing and proliferated knowledge of the 21st century.

According to the Commission, 'learning to know pre-supposes learning to learn, calling upon the power of concentration, memory and thought. In today's world, when the

information grows rapidly, one need to learn to concentrate on things and people, otherwise he will be completely lost. Inculcation of memory right from childhood should be encouraged in the schools so that a child is able to store and circulate vast amounts of information which is available for him/her. It is also necessary that schools attempt to develop thought processes in children by encouraging two-way traffic between the concrete and the abstract, between deductive and inductive approaches to learning. Hence, the Commission emphasises that acquiring knowledge is a never-ending process and can be enriched by all forms of experience.

### **Learning to Do**

Learning to know and learning to do are quite inseparable. After acquiring knowledge, it is important that knowledge should be put into practice. Although this concept is not new to the field of education, the Commission has hinted at how education can be adapted to future work plan when it is not possible to foresee how exactly that work will evolve. The commission advocates a shift from skill of a worker to his/her personal competence, which has become inevitable due to the changed nature of production processes. "Purely physical tasks are being replaced by more intellectual, more mental work, such as controlling, maintaining and monitoring machines, and by the work of design, study and organisation, as machines themselves became more 'intelligent' and the physical labour required for work diminishes". Hence, the abilities to communicate, work with others, manage and resolve conflicts must be developed among the learners.

Secondly, the 'dematerialization' of the advanced economies has resulted in quantitative and qualitative expansions in both market oriented (finance accounting, management) and on-market oriented service sectors (education, health, social services). This has, no doubt, called for tremendous training in interpersonal relationships among the workers. Therefore, the education system is called upon to develop in the learners, the qualities of teamwork and development of interpersonal relationships.

### **Learning to Live Together**

Never has the human society faced such a threat of self-destruction, as it would encounter in the twenty first century. Human beings are becoming mute spectators of conflicts, destruction and mass killings. Hence, there is a need "to devise a form of education which might make it possible to avoid conflicts or resolve them peacefully by developing respect for other people, their cultures and their spiritual values". Among the various means to combat prejudices and conflicts, non-violence has been recommended by the Commission. Moreover, countries must have common objectives and a shared purpose to reduce prejudices and hostilities and to pave the way to cooperation and friendship. The Commission therefore suggested that "formal education must therefore provide enough time and opportunity in its programmes to introduce the young, from childhood, to cooperative undertakings through participation in sport or in cultural activities, and also through participation in social activities such as neighbourhood renovation, helping the underprivileged, humanitarian work, inter-generational assistance, etc." (p.94). Both teacher and students should come together to resolve conflicts and this will also help enhance the teacher-pupil relationship.

### **Learning to Be**

All the three types of learning presented earlier form the basis for the fourth type of learning. This type of learning envisages all round development of human personality—body, mind, and spirit. All human beings should develop independent and critical thinking, and form their own judgement. It reiterates the fear 'Learning to be', the report of the International Commission on Education, 1972 that "the world would be dehumanized as a result of technical change". Therefore, education should help an individual solve his own problems, make his own decisions and shoulders his responsibilities. Education should strive to 'give people the freedom of thought, judgement, feeling and imagination

that they need in order to develop their talents and remain as much as possible in control of their lives’.

In the twenty first century, it is required that standardization of individual behaviour must pave the way for the qualities of imagination and creativity, the clearest manifestations of human freedom. The commission emphasizes “it is therefore important to provide children and young people with every possible opportunity for discovery and experiment—aesthetic, artistic, sporting, scientific, cultural and social—as well as appealing introductions to the creation of their contemporaries or earlier generations”. To sum up, education must try to foster a fully developed and balanced personality in human beings.

**Check Your Progress**

- Notes:** a) Write your answers in the space given below.  
 b) Compare your answers with those at the end of the unit.

7. Which one of the following emphasizes education as a unique investment in the Present and the future?

- a) Education Commission (1964-66)
- b) National Policy in Education (1968)
- c) Acharya Rammurthy Committee

8. “Education is liberation” was emphasized by

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9. What is the vision for education in India according to Ambani - Birla report?

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10. What are the four pillars of education according to Delor’s Commission?

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**11.5 LET US SUM UP**

In this unit, our major focus was to discuss aims of education in the modern Indian context. As part of the modern Indian context, we deliberated on the aims of education as spelt out by various policies, commissions, and committees appointed by the governments during the British rule and the post-independence period in India. We discussed aims of education during the British rule as they were highlighted in six phases, which started from 1813-1854 to 1940-45. The main objective of the educational system during the British rule was to spread Western knowledge and science, though it encouraged oriental learning at the collegiate level. Although the major aim of education in all phases was to spread western education, a significant development

took place with the launch of Gandhiji's Basic Education Scheme in 1937. Similarly, the Central Advisory Board of Education (CABE), which came into existence later on, broadened both the aims of operation of education touching upon all levels and areas of education.

Aims of education in the post-independence period are mostly spelt out in the reports of important commissions, committees and policies. The University Education Commission (1948-49) has provided an exhaustive and detailed list of the aims of education for higher education in particular and other levels of education in general. The Secondary Education Commission (1952-53) has deliberated in details the aims of education for secondary education, but the Education Commission (1964-66) popularly known as the Kothari Commission, for the first time, made wide ranging recommendations and spelt out aims of education pertaining to four important concerns, namely, increasing national productivity, achieving social and national integration, accelerating the process of modernisation, and cultivating social, moral and spiritual values. The recommendation of the Education Commission of 1964-66 provided a basis for the Government of India to formulate the first ever National Policy on Education in 1968. But, the National Policy on Education (1986) considered education as a unique investment in the present and the future. It came out with a document called "Programme of Action". The next important document elaborating on aims of education was Acharya Rammurthy Committee, which reviewed the National Policy on Education, 1986. In the late nineties, the Government seriously thought of private investment in education. Ambani-Birla report primarily articulated objectives of education in this light. Similarly, National Curriculum Framework for School Education 2000 and 2005 have provided broad aims and objectives of education for framing school curriculum. Although aims of education in modern Indian context are determined by the reports of Commissions, and Committees, they are also influenced by the concern for educational development, which happens at the international level. In the past, two major international commissions which have shaped the aims of education in most countries in the world including India are the International Commissions on Education set up by UNESCO in 1972 and in 1996. The report of the International Commission on Education in 1996, popularly known as Delor's report talks about the four pillars of education.

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## 11.6 POINTS FOR DISCUSSION

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1. Compare aims of education during the British rule with aims of education during post-independence period.
2. Critically discuss the four pillars of education as reflected in Delor's report.

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## 11.7 UNIT-END ACTIVITY

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1. Collect the important documents discussing aims of education during post independence period and examine how these aims have influenced the various recommendations pertaining to different levels and areas of education made in those documents.

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## 11.8 SUGGESTED READINGS

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## 11.9 ANSWERS TO CHECK YOUR PROGRESS

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1. The main intention of Macalay's minutes so far as 'education was concerned was to propagate the western culture among native Indians and to create a class of persons who would be Indians in blood and colour, but English in taste, in opinions, in morals or in intellect'.
2. The main object of the educational system according to Wood's Despatch of 1854 was to spread Western Knowledge and Science, though it encouraged oriental learning at the collegiate stage.
3. The main focus of Gandhiji's Basic Education Scheme was to develop all round development of human beings through craft centred education.
4. The first Commission on Education after independence was appointed to recommend on various aspects pertaining to university education because India needed educated manpower for the modernization of the economy by harnessing new technologies.
5. The preamble of the Indian Constitution provides a base for formulating aims of education although these aims are also derived from other articles of the Constitution.
6. The broad aims of education according to the Education Commission (1964-66) are:
  - a) Increasing national productivity
  - b) Achieving social and national integration

- c) Accelerating social and nation integration
  - d) Cultivating social, moral, and spiritual values
7. b)
8. Acharya Rammurthy Committee.
9. The vision for education in India according to Ambani–Birla report would be “TO CREATE A COMPETITIVE YET CO-OPERATIVE, KNOWLEDGE BASED SOCIETY”.
10. The four pillars of education according to Delor’s commission are:
- i) Learning to Know
  - ii) Learning to Do
  - iii) Learning to Be
  - iv) Learning to Live Together