

3. Using India's Knowledge System: From Traditional Knowledge to Contemporary Manufacturing Superpower

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Abstract:

The process of colonization involves one nation or territory taking control of another, by forced acquisition or political and socio-cultural manipulation. As a by-product of colonization, the colonizing nation implements its own form of schooling within its colonies. Often, the implementation of a new education system leaves those who are colonized with a limited sense of their past. The indigenous history and tradition once practiced and observed slowly slip away. The instruments of colonial education strip the colonized people off their indigenous learning structure and draws them towards the structure of the colonizers.

To deconstruct the colonial legacy, which continues to challenge the system of Indian Secondary Education, the study aims to explore the impact of colonization on it. The study is focused on Indian education post colonization and how it has conditioned the Indian mind. Education in ancient India commenced under the supervision of a guru in traditional schools called Gurukulas. The Gurukulas were supported by public donation and were one of the earliest forms of public-school offices. However, these Gurukulas catered only to the upper castes of the Indian society and the overwhelming masses were denied any form of formal education

Keywords:

Gurukula, colonization, indigenous learning structure.

3.1 Introduction:

Before the introduction of British education, indigenous education was held in higher esteem in ancient India. *Macaulay's 'Minute'* (1835) declares the ultimate goal of colonial education as "to form a class who may be interpreters between us and the millions whom we govern; as class of persons - Indian in blood and color but English in taste, in opinions and in intellect."

Macaulay has introduced English education in India employees, but also because he wanted to create an English educated subservient class in India. He was supremely convinced of the supposedly unquestioned superiority of the English civilization, which manifested itself through its eloquent language.

Though all colonizers may not have shared Macaulay's lack of respect for the existing systems of the colonized, they did share the idea that education is important in facilitating the assimilation process. The concept of 'assimilation' involves the colonized being forced to conform to the cultures and traditions of the colonizers. Gauri Viswanathan points out, "Colonizing governments realize that they gain strength not necessarily through physical control but through mental control. This mental control is implemented through a central intellectual location, the school system or what Louis Althusser would call an 'ideological state of apparatus'."

Hence, it was the white man's burden to spread the supposed fruits of civilization which the natives were unaware of. Language, like religion, was a tool for the colonizers to neutralize the feared 'barbarism' of the natives. The imposition of the colonizers' tongue was, in most cases, a matter of systematic violence which forcibly deracinated the natives from their own cultural background.

Even now, if children in schools are caught in their mother tongue instead of English, they are being punished. This was a calculated step towards the cultural conquest of the natives, as Ngũgĩ Wa Thiong'O states (*Decolonizing the Mind*, 2005, pg-16), "The domination of a people's language by the languages of the colonizing nations was crucial to the domination of the mental universe of the colonized."

"Classical colonialism" is the process when one separate nation controls another separate nation. Katherine Jensen indicates that "the organization, curriculum, and language medium of these schools has aimed consistently at Americanizing the American Indian". She asks: "If education was intended to permit native people mobility into the mainstream, we must ask why in over three centuries it has been so remarkably unsuccessful?" This is true in the case of India as well. The intent of the 'colonizer' is identical. This includes the way in which the educational system is structured.

To the British, the proclaimed intent of colonizing India started out as a call for 'improvement' of the South Asian nation, then to "betterment" and "material progress" which was thereafter subsumed under the phrase 'civilizing mission' (Mann 2004). Said (1993) found this assertion problematic and hypocritical and attributed this as blatant cultural imperialism since the idea of a "civilizing mission" rested upon the superiority of one culture and the inferiority of the 'Other'. More importantly, it implied that the Indians were too backward for self-rule and had to be taught how to govern themselves, without taking the history of India as a self-functioning nation well before British rule.

While it may be acknowledged that this civilizing mission was first and foremost a self-legitimation of colonial rule, the effects of such a mission deserve to be acknowledged. Much of what India enjoys (or so the West likes to think) now in terms of literacy and education is a byproduct of that civilizing mission. The process of civilizing the "savage Indians" however took a long and arduous path which still continues. One response to this problem is the complete abandonment of the English language altogether in order to negate all the traces of domination which are associated with it. But, in a country like India, where native vernaculars have coexisted and thrived alongside English, this can never be a justified response.

The study of post-colonial education and how colonization makes an impact over Indian Education system is necessary at this juncture. The articles collected from various sources support the fact that the imposition of the colonial education system creates a sense of hybridity among modern Indians. Colonization has transformed the ancient *gurukulas* into man making factories. The current system lacks the focus on character building. The denying of 'home language' is considered as interference with the 'sense of self'. Also there exists a poor level of student learning—both scholastic and co-scholastic/non-cognitive.

3.2 Discussion:

The articles not only support the problem, but also finds satisfactory explanations in history. The current system provides isolated and inorganic understanding of the reality (NCERT, 2005). The system of education fundamentally shapes the understanding of the social, economic and political scenario. This leads to the general discourses that shape up consequently. The understanding developed is reflected in the policy making, social norms and behaviour. The definition of 'education' has been pursuit of various scholars (Matheson, 2004; McIntush, 2000; Tyack, 1965; Shale, 1988). At the same time defining education has been considered a challenge. The attempts towards definitions were found unsatisfactory too (Winch and Gingell, 1999). But some definitions, mentioned below, help to develop the understanding:

- Education...means by which society perpetually recreates the conditions of its existence. (Durkheim, 1956, p. 123)
- Education is what survives when what has been learnt has been forgotten. (B. F. Skinner on 21 May 1964)
- Education is the manifestation of divine perfection already existing in a man. (Swami Vivekananda)

But there is a gap between theory and practice, the modern factories of education manufacture clones, who will eventually succumb to the 'noble mission' intended by the colonizers. As many influential contemporary educational theorists have argued (Kenway, 1998; Luke, in press; Taylor et al., 1997), contemporary conditions of economic rationalism make for inadequate and limited conceptions of educational change and transformation. It is therefore necessary for educators to engage critically with currently dominant political and economic imperatives, and the ways in which they draw rationale from earlier colonial discourses of subjugation, exploitation and exclusion.

3.3 Description & Interpretations:

Existing research on the contemporary Indian school education system has explored the issue of exclusion within the system as a major barrier in achieving the goals of universal

elementary education. Both school education and Higher Education in India are now facing crucial challenges in terms of rising demand against short supply of education, poor infrastructure, and lack of well-trained professionals. Moreover, globalization and economic liberalization in recent years pose additional challenges for Indian education to train a globally competitive workforce and empower them as citizens of a modern

democracy as well as citizens of the world. Taking into consideration the fact that it has one of the largest growing youth populations of the world, will the Indian education system be able to harness its rich tradition and its demographic dividend to meet the needs of its population in the 21st century knowledge economy? Can Indian schools reconcile the postcolonial mission of nation-building and national identity formation with the contemporary needs of educating for globally conscious citizens of the world?

Postcolonialism “addresses the effects of colonization” as a process that reviews and explores the “structure of inequality”, also implying that the effects of colonialism that are continuing even in the present could be explained by pointing out the dilemmas and conflicts involved. Exclusion, domination and resistance have shaped the relationship of power and knowledge and influenced understandings and representations of the world (Bhabha, 1994; Said, 1978). Postcolonialism is deeply engaged with reflecting on the work entailed in the construction of the Orient as discussed by Edward Said (1978). A mere depiction on the status of post-colonial elementary education in India devoid of history will create polemics to understand the present position of elementary education in its correct perspective. Thus, a quick search of historical antecedents

on the status of elementary education in India under British rule will be in order. At the end of eighteenth-century Indian society was essentially a feudal society consisting of several classes and a very large number of castes and tribes. The princely governments of the day had not accepted any responsibility for the education of the people and all their educational effort was limited to the provision of some financial support to learned persons and institutions of higher learning, mainly on religious considerations. The society itself had little use for a formal system of education.

Indian civilization has a long tradition of education, creativity and innovation. In ancient India, there was a rich tradition of free residential education in 'Gurukuls' under the supervision of a guru. The students were expected to follow strict monastic guidelines prescribed by the guru and stay away from cities in 'ashrams' (the household of the gurus). They had to live a life of celibacy, providing their service within the ashram. After the completion of their education, they used to voluntarily pay the guru dakshina, in the form of land or cattle as a marker of respect to their teachers. As population increased, under the Gupta empire, centers of urban learning became increasingly common and cities such as Varanasi and institutions of higher learning such as Nalanda, Ujjain, Takshashila became increasingly visible. These institutions declined and disappeared in modern times over several thousand years of history.

The Education Policy of the British Raj developed through three marked stages between the battle of Plassey (1757) and the middle of the nineteenth century through the transformation of the British from merchants to rulers, consolidation of the British power in India and the expansion of British power led to the foundation of an educational system in India which contributed greatly to the emergence of modern India. With the arrival of Warren Hastings (1750) as Governor General of Bengal, the educational channel opened. Two new factors appeared on the scene now and together they exerted the most profound influence in shaping the education policy of the British Raj. Those were the utilitarians and the enlightened Indians.

Indian Knowledge System

The present Education system originated in the earlier of nineteenth century. In 1835, Lord Macaulay, Law member of Governor General's Council gave his views for rectification of Indian Education System which was known as Macaulay's Minute. The main objective of the Minute was to defuse European Learning with vernacular education. Consequently, schools were established on the lines, teaching European Literature and science.

The Indian secondary education system has, since independence in 1947, strived to transform in terms of policy but failed to transcend in practice the challenges presented by the colonial legacy it inherited. Global education policy highlights that inclusivity, equality, quality, equity, achievement and progression need to be at the heart of secondary education provision. India, like many other countries, continues to struggle to achieve this in practice. According to Nair (1979) the Indian education system has historically strived to transform policy yet failed to transcend in practice the colonial legacy it inherited in 1947. The colonial vision of secondary education sought to develop the British higher education progression of affluent Indian upper caste male students. The sole goal of this vision was to enhance the accessibility of productive employees for the British colonial administration in India (Viswanathan, 1990). The three key policy initiatives are the Mudaliar Commission Report (1952-1953); the Kothari Commission Report (1964-1966); and the Twelfth Five-Year Plan (2012-2017).

Secondary education access for all and reform, through policy developments, has been an ongoing process in India for more than 65 years. In 1952, the Mudaliar Commission was the first policy initiative after independence in 1947.

During 1966, the Kothari Commission Report was a second policy venture to introduce major reforms to secondary education. The Twelfth Five-Year Plan (2012-2017) for secondary education informs current secondary education practice in Indian government secondary schools.

The Secondary Education Commission known as Mudaliar Commission, established in 1952, highlighted six areas that required urgent reform in secondary education. The first area of concern was the widespread implementation of a rigid content-based curriculum divorced from the realities and lived experiences of learners. The second concern was the lack of a holistic development approach within the education process. The third issue was the exclusion created by education delivery in English. The fourth concern was the failure of pedagogical approaches to engage with the development of independent learning and critical thinking.

The fifth concern was presented as large class sizes with a detrimental impact on teacher-learner ratios. The final concern related to the practice of exam driven teaching-which promoted rote and mechanical learning at the expense of self-discovery and enquiry-based education (Mahanta, 1999). These five aims concentrated on: developing learners into accountable and responsible democratic citizens; reforming the curriculum with, for instance, the inclusion of vocational education practice; developing leadership and independent critical thinking in learners; building a holistic approach to learner development and delivering education in regional languages (Chaube, 1988). The Commission has defined the aims of secondary education in the following manner:

1. To Produce Ideal Citizens: The Commission has realized that no nation can progress without a national feeling along with social feeling. Therefore, it has laid down that the aim of secondary education should be to produce such ideal citizens who imbued with strong national and social feeling are prepared to shoulder their responsibilities and duties and can easily offer any sacrifice for the sake of their nation.

2. To Develop Capacity for Earning Money: The Commission is of the view that after having received secondary education one should be able to earn enough for maintaining himself. For developing this capacity vocational subjects should be introduced in the curriculum.

3. Quality of Leadership: Secondary education should develop the quality of leadership in students. This quality is very necessary for the sake of democracy and for the development of the country as a whole.

4. To Develop Human Virtues:

Man is a social animal. So, he should have the spirit of co-operation, discipline, humility, love, kindness and the feeling of brotherhood. The curriculum must have such subjects which may inculcate these virtues in students.

Science, literature, fine arts, humanities, music and dance are some of such subjects. The study of some compulsory subjects was made necessary for all students. Besides, the optional subjects were divided into seven groups for enabling students to get an opportunity to study as many subjects of their liking as they desired.

3.3.1 Compulsory Subjects:

(1) Regional language or mother tongue or a combined course of classical language and mother tongue.

(2) One of the following languages:

A.

- a. a classical language
- b. besides Hindi one more Indian language
- c. Advanced English (for those students who had earlier studied English)
- d. Elementary English (for students studying it at the secondary stage)
- e. besides English, another modern foreign language
- f. Hindi (for those students whose mother tongue is not Hindi.)

B.

- a. Curriculum of General Science with arithmetic for the first two years only
- b. General course of social sciences for the first two years only.

C. One of the following vocational subjects:

1. Carpentry
2. Gardening
3. Printing (Spinning and Weaving)
4. Embroidery
5. Tailoring, embroidery and cutting and
6. Smithy

3.3.2 Optional Subjects:

Optional subjects have been divided into seven groups. It has been made compulsory for a student to study any three subjects of a group.

The groups and their subjects are as follows:

1. Science Group:

The following subjects have been included in this group:

(1) Chemistry (2) Physics (3) Biology, Zoology or Hygiene (4) Mathematics and (5) Geography.

2. Humanities Group:

(1) Mathematics (2) Home Science (3) Music (4) Geography (5) History (6) Economics or Civics (7) One language not taken from the group of compulsory subjects or a classical language and (8) Psychology or Logic.

3. Home Science Group:

This group has been prescribed for girl students. It is compulsory to offer three out of four subjects. The subjects are as under:

(1) Home Nursing (2) Home Economics (3) Maternity and Child Welfare (4) Nutrition and Cookery.

4. Commerce Group:

(1) Commercial Geography or Economics and Elements of Civics (2) Commercial Practice (3) Short-hand and Typewriting and (4) Book-keeping.

5. Technical Group:

(1) Practical Science (2) Elements of Electrical Engineering (3) Geometrical Drawing and Applied Mathematics and (4) Elements of Mechanical Engineering.

6. Agricultural Group:

(1) Botany and Agricultural Chemistry (2) Animal Husbandry (3) Gardening and Orchard keeping (4) General Agriculture.

7. Fine Arts Group:

The following six subjects have been included in this group:

(1) Painting (2) Photography (3) Drawing and Sketching (4) Dance (5) Music and (6) History.

3.3.3 The Following Recommendations Were Made:

(i) The methods of teaching aim at inculcating desirable values and proper attitudes habits of work in the students besides imparting knowledge.

(ii) The methods of teaching should help the students for attachment to work.

(iii) The emphasis in teaching should shift from verbalism and memorization to learn through purposeful, concrete and realistic situations. For this purpose, the principle “Activity Method” and “Project Method” should be followed in practice.

(iv) Methods of learning should enable the children to apply practically the knowledge gained in the classroom to various problems confronting them.

(v) Methods of teaching should provide ample opportunities for students to develop clear thinking and clear expression both in speech and writing.

(vi) They should be given adequate opportunity to work in groups and to carry out group projects and activities to develop the qualities for group life and co-operative work.

(vii) In order to popularize progressive methods of teaching, ‘Experimental’ and ‘Demonstration’ schools should be opened.

(viii) Co-curricular activities should form an integral part of education.

The socio-political context was marked by territorial disputes (, violence on the basis of religious differences, caste oppression, class inequalities and regional separatist insurgencies. The Kothari Commission (1964-66), under the leadership of Dr. Kothari (Chairman of the University Grants Commission) aimed to introduce secondary education reforms that would be responsive to nation-al priorities for socio-economic development and cohesion (Mahanta, 1999). As Madhusudhan (2009, p. 12) states, “a reading of the Kothari Commission Report (1964-66) shows the influence of the human capital theory – the report argues that education will result in increased economic productivity and contribute to national development.”

Indian Knowledge System

In order to develop guidelines for best practice the Commission included a member each from the United Kingdom, the United States of America, Russia, France and Japan. Unlike the Mudaliar Commission, the Kothari Commission established seven problem-solving working groups. These working groups employed a mixed method research approach, over a period of approximately two years, to inform recommendations for secondary education reform.

The mixed method approach consisted of questionnaires, interviews, document analysis and consultation with 9,000 research participants who were educators, scientists, industrialists, academics, teachers, administrators and students from different regions in the country. In addition to this, over a period of three months, observations were completed in a variety of schools, colleges and universities.

Further extending the Kothari Commission recommendations, the National Policy on Education (NPE), in 1986 and then again in 1992, integrated egalitarian access to secondary education with an enhanced focus on vocational curriculum provision.

Information and Communication Technology (ICT) and vocational education linked to national development priorities shaped curriculum reform. Prominence was given to gender and caste-based equity and equality in access to education opportunities. Policy implementation promoted decentralization of governance to strengthen state level control and developing the autonomy of Boards of Secondary Education to facilitate quality driven changes.

One of the main recommendations of the commission was the standardization of educational system on 10+2+3 pattern, across the country. It advised that the pre-primary education which had different names such as kindergarten, Montessori and pre-basic should be renamed as pre-primary and the primary education (renamed as lower primary) to be up to the 4th standard. It further classified the schooling as upper primary or higher primary and high school (up to standard X). The undergraduate education was identified as XI and XII standards under the name, higher secondary or pre university. The graduate studies were recommended to be standardized as a three-year course. The educational system up to master's degree was categorized as first (primary education), second (secondary education up to XII) and third levels of education (higher studies).

The days of instruction were recommended to be increased to 234 for schools and 216 for colleges and the working hours to be fixed at not less than 1000 hours per academic year, preferably higher at 1100 or 1200 hours. Linking of colleges to a number of schools in the neighborhood, utilization of school facilities 8 hours a day all through the year, establishment of book banks, identification of talents and provision of scholarships, setting up of day study and residential facilities and opportunities for students to earn while studying were some of the other recommendations of the commission.

It also emphasized on free education up to and including lower secondary level of education. Commission laid stress on women education and advised setting up of state and central level committees for overseeing women education. It suggested establishing schools and hostels for women and urged to identify ways to find job opportunities for women in the educational sector. Focusing on equalization of opportunities to all irrespective of caste, religion and

gender and to achieve social and national integration, the schools were advised to provide education to backward classes on a priority basis and the minimum level of enrollment at a secondary school were advised to be not less than 360 every year. The curriculum prescribed by the commission was:

Lower Primary Level (1 To 4):

- One language (regional)
- Mathematical studies
- Environmental studies
- Creative studies
- Health studies
- Work experience

Higher primary level (5 to 8):

- Two languages (one regional and one national) and preferably a third language
- Mathematical studies
- Science studies
- Social studies
- Art
- Physical education
- Work experience
- Moral studies

Lower secondary level (IX and X):

- Three languages
- Mathematical studies
- Science studies
- Social studies
- Art
- Physical education
- Work experience
- Moral studies

Higher secondary level (XI and XII):

- Two languages (one modern Indian language and one classical or foreign language)
- Any three subjects from (a) one additional language, (b) History (c) Economics (d) Logic (e) geography (f) psychology (g) sociology (h) art (i) physics (j) chemistry (k) mathematics (l) biology (m) geology (n) home science
- Art
- Physical education
- Work experience
- Moral studies

It also recommended the establishment of guidance and counselling centers and a new approach in the evaluation of student performances. The commission suggested the *neighborhood school* system without social or religious segregation and a *school complex system* integrating primary and secondary levels of education. It put forward the suggestion that state and national boards of examination be set up and state level evaluation machinery be put in place. Policy initiatives in education predominantly concentrated on primary education from 2002 to 2007. The Working Group on Secondary Education for the Tenth Five-Year Plan (2002-2007) and the Central Advisory Board of Education (CABE) committee on the universalization of secondary education, in 2005, made recommendations for increasing resource investment. The redistribution of resources was undertaken in order to facilitate the planning and implementation of reforms in secondary education for the enhanced provision of access, quality and the integration of ICT and vocational education in the curriculum. Building on the Kothari Commission initiative, the Eleventh Five-Year Plan (2007-2012) attempted to develop international standards for secondary education responsive to labour market requirements. Social exclusion, quality and inclusive education practice rooted in postcolonial principles. The persistence of challenges outlined in the Mudaliar and Kothari Commission reports and disparities outlined in the current Twelfth Five-Year Plan suggest that social exclusion exists, and quality and inclusive education embedded in postcolonial principles remain elusive in practice.

The current system provides isolated and inorganic understanding of the reality (NCERT, 2005). The Current system—Inflexible and discourages creativity (National Curriculum Framework, NCERT 2005). While it was found that in the indigenous system promotion to higher level is on merit basis. The barriers of 'standard' or 'class' do not exist. One keeps on learning and graduates to the next level, need not wait for others—a highly customized environment. Along with this the pedagogy of 'learning by doing' is followed. This enables faster and efficient learning as compared to the instruction-based learning. Also the 'practice-theory' dualism ends. One does not need to separately look for vocational education. In the current system the transactions between teachers and learners are not a child-friendly one and it does not adopt a child-centered approach to curriculum (NCERT, 2005). The indigenous system was found far more responsible. Guru or Aacharya takes complete responsibility to the student and ensures that the subject knowledge is transferred. The current system lacks the focus on character building. The denying of 'home language' is considered as interference with 'sense of self'. Also there exists a poor level of student learning—both scholastic and co-scholastic/non-cognitive. In the indigenous system the routine ensures that the cultural aspects are intact.

We are living in an era of information revolution. The current cohort of learners are coming from the 'Generation Z'(born in between 1995-2009) and the 'Generation Alpha'(born since 2010). The Generation Z have had technology available throughout most of their schooling. The Generation Alpha are younger than smart phones and this is the first generation who will be able to see 22nd century. These kids have a completely unprecedented amount of information at their fingertips, and they have never been more than a few seconds away from the answers to their questions. They are able to teach themselves about any topic they are interested in without even leaving their bedroom. They encounter people online from all over the planet. Today's students are active learners than spectators. The responsibility of the teachers increases more in this present scenario. Information is not the modern learners need. all they need is the cohesion of the existing knowledge.

The teachers have to deliver their knowledge and wisdom for achieving proper information fluency. Rethinking pedagogy for 21st century is as crucial as identifying the new competencies that today's learners need to develop. Traditional approaches emphasizing memorization, or the application of a simple procedure will not advance learners' critical thinking skills. To develop the higher order skills they now need, individuals must engage in meaningful inquiry-based learning that has genuine value and relevance for them and their communities.

Education is becoming too technocratic and professional with the sad neglect of humanistic values. It is necessary that the production value and humanistic value have to be reconciled in any ideal education system. Education is meant for the growth of intellectual leadership, promotion of social and economic modernization and promotion of understanding between individuals, states and nations.

Technical education and research activities must be matched with the manpower needs of the country. A student should be socially aware and nationally conscious. He must be educated so that he can use his professional skill with a sense of responsibility and for purposes of the benefit of mankind. In short, education must be purposeful both in terms of professional ability and moral rectitude.

3.4 Conclusion:

India accepted the English language during the British regime. English cannot be dispensed within free India. It is the international language for communication among the people of the world. No country today can remain isolated from the rest of the world. There are multi-lateral trades, multi-dimensional cultures and multi-linear science and technology through the interaction with different countries. Modern world has expanded and intensified the exchange of ideas and thoughts among the nation. Higher education is best imparted through the English language.

The knowledge of English language would foster our relationship with these countries and would help us imbibe the latest thoughts and research in science and humanities. There is no reason why the students in India should not learn English from the primary stage. It would be harmful for the country if only a few elitist schools teach English to their boys. This will lead to the social and cultural disparity resulting in serious hindrances to the progress of the country.

Culture means the cultivation of the mind. Culture may refer to individuals, groups and nations. Culture enriches the mind and promotes human interests. Culture leads to the enlightenment of the individuals and the society. It is through the cultivation of minds that man has arrived at the present stage of civilization. Education means drawing out the faculties of men and women. Education aims at drawing out and developing the inherent capacities of students. According to Swami Vivekananda each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. The purpose of education is to manifest the divinity already in man. Education aims at the promotion of intellectual interests and spiritual values and development of mind, heart and soul.

A postcolonial conceptual lens may create space for transforming one's epistemological invisibility, within hegemonic practices, through a commitment to, in Spivak's words, "the ethical stance of making discursive room for the Other to exist". Empowerment, leading to

the possibility of social justice, "is not realized in terms of subject positions determined by the other; rather it is a posture of autonomy adopted in the desire to create new spaces to self-identify and self-represent within the hegemony of structural and systemic realities".

These principles frame conceptualization of social exclusion and quality in education. Postcolonial principles for inclusive education practice: 1) validates and legitimizes the voice and visibility of marginalized groups of people through democratic and participatory processes and 2) acknowledges different individual's agency as embedded in and evolving through forms of collective action, that activate differences, in order to transform historically situated discursive practices of inequality.

The impact of the West on India as a result of the British occupation of India has been broad and deep. The Western culture, education and fashions influenced a large number of people. Those who favored western ideals dinged to the corridors of power and rejected the Indian tradition. Modernity, in this brave new world, means western ideals of life. India has felt the impact of modern ideas and ideals through the passage to England during the British rule in India.

A cultural re-awakening in India through her contact with Western ideals of education and culture. In the name of modernity, the past cannot be rejected. T.S. Eliot has pointed out that the assimilation of the past into the present is essential for modernity. Those who scoff at old values and old traditions are pretenders and parvenus.

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