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## Progression of modern education and educational developments in the 19<sup>th</sup> to 20<sup>st</sup> century

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### Abstract

A country may be considered free, only if it is not dependent upon other countries, education system, politically, economically, culturally and spiritually. Throughout the history of human civilization, from 19<sup>th</sup> Century to 21<sup>st</sup> Century education had been confined to only a few strata of Indian society. This phenomenon of class education was observed all over the world. The thrust for mass education is only 200 years old. Compulsory education can be enforced but Non-violent methods of moral persuasion, creation of learning environment and human approach should be preferred. This is the time for the establishment of a democratic ambience where economic freedom, cultural freedom as well as free education system are possible in India.

**Keywords:** Progression, education and educational, developments

### Introduction

India has made significant progress in the arena of education after independence. There has been stress on the increase of education, as a result of which the percentage of educated Indians has gradually increased. It is now more than 36 percent against 16 percent in 1951. In India the main accountability for education rests state with the Governments though the Central Government also shares this responsibility under concurrent list. Constitution has recommended education to all up to the age of fourteen. All States have made education up to classes VIII free. Adult education forms an important part of the spread of education effort by providing education to those persons who did not get education during their childhood. This is being done through night schools, reading rooms, public library, the cinema, and the radio. Besides this ranging measures are being taken to impart education to the weaker sections of society. The Government has introduced a large number of scholarships and grants to students of vulnerable groups. Special efforts have also been made to support higher education in the villages. A National Council for Higher Education in Rural Areas was established in 1956, to advise the government on this subject. As a consequence, there has been a significant increase in the number of educational institutes in the villages and small towns.

### Recent educational scheme

The British were more successful in helping the intellectual life of India. The introduction of recent education was not the work of Christian missionaries alone because a large number of enlightened Indians also played an important part in this direction. In the first 60 years of its dominion in India the East India Company did not take any interest in the education of its subjects. There were, however only two very minor exemptions. In 1781 Warren Hastings set up in Calcutta and Madras institutes for teaching Muslim law and connected subjects and in 1791, Jonathan Duncan started a Sanskrit College at Varanasi, where he studied Hindu law and philosophy. Both these institutions were designed to provide a regular supply of quality Indians, to help the supervision of law, in the courts of the Company.

Missionaries and many humanitarians soon began to exert pressure on the Company to support secular westernized education in India. While the humanitarians, including many Indians believed that the modern knowledge would be the best remedy for the renaissance of India missionaries wished that modern education would destroy the trust of the people in their own religion and lead them to accept Christianity.

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The humble start was made in 1813 when the charter directed the Company to spend a petty amount on education of the natives. But a great controversy raged over the question of spending the money promotion of modern western studies to enable students to take up jobs, or should it be on the expansion of traditional Indian learning. Even among those who wanted to spread western learning difference arose on the question of medium of instruction. It is interesting to note that many people failed to discriminate between English as a medium and English as a subject for study and also between Indian language as a medium and traditional Indian learning as the main object of study.

The two controversies were settled in 1835 when the Government of India decided to teach western science and literature through the medium of English alone. Lord Macaulay, who was the Law Member of the Governor-General in council argued in a well-known Minute that Indian language was not sufficiently developed to serve the purpose and that oriental learning was completely inferior to European learning. Macaulay was justified because through Indian knowledge of sciences was at one time, it had stagnated and lost touch with reality. That is why even the most advanced Indians of the time, led by Raja Ram Mohan Roy, advocated the study of western knowledge through English. In fact, no prominent Indian of the 19<sup>th</sup> and 20<sup>th</sup> Centuries deviated from this approach throughout the period of modern history and the pressure exerted by this western educated Indians Government played an important part.

The Secretary of State's Educational Dispatch of 1854 was another important step in the development of education in the British India. The Dispatch asked the government of British India to assume responsibility for the education of the masses. It thus repudiated the principle downward filtration. But the Government did little to widen education and spent very little on it. As a result of the Dispatch affiliating universities were set up in 1857, at Calcutta Bombay and Madras. Bankin Chandra Chatterjee, the famous of Bengal novelist become one of the first two graduates of Calcutta University in 1858.

### **Educational reforms of William Bentinck**

William Bentinck paid special interest to the cultural and intellectual development of the Indians and completely overhauled the educational set up. The Charter Act of 1813 had provided that at least one lakh of rupees should be spent for the promotion of education among the Indians. As the Charter Act did not clearly specify whether this amount was to be spent on western education or Indian education, the money continued to mount up. There were two schools of thought. One was led by Wilson, who advocated Indian education through the vernacular. The other was led by Travelyon, who stood for western education through the English medium. Bentinck appointed a Committee of Public Instructions under Lord Macaulay, to make essential recommendations on this issue. Though the members of the Committee were divided, Macaulay favored English education. Accordingly, he prepared a brilliant minute in favor of English education by arguing that "a single shelf of a good European library was worth the whole native literature of India and Arabia". William Bentinck was to a great extent influenced by Macaulay and he decided to spend the funds on English education. On 7 March 1835, he passed a resolution stating that "all the funds, at the clearance of the Government, would henceforth be spent in imparting to the Indians knowledge of English literature and

science". It was also stated that the government funds should not to be spent on the printing of oriental works. It may be noted that William Bentinck was in support of Indian social reformers and intellectuals like Raja Ram Mohan Roy and Chandra Vidyasagar, who wanted India to keep pace with the west. William Bentinck also patronized the medical college at Calcutta and the Elphinstone Institution at Bombay.

### **Educational reforms of Dalhousie**

In 1853, Dalhousie introduced the Thomasonian system of language education in the whole of North-Western Provinces. The same system was also introduced with certain modifications in Lower Bengal and Punjab. Dalhousie also directed the governors of Bombay and Madras to encourage vernacular education. But maybe the most important contribution was the famous education dispatch of Charles Wood the President of the Board of Control, generally known as the wood's Dispatch. This Dispatch laid down a definite educational policy for British India, which continued to be the basis for many years to come.

Wood's Despatch suggested Anglo-Vernacular Schools throughout the nation. These schools preferred the teaching of English to be the best vehicle for the instruction of western philosophy and science. Voluntary efforts in the field of education were to be encouraged, through grants-in-aid from the State and these grants were to be made, subject to certain rules and proper government inspection. A Director of Public Instruction was appointed in each Province. He was responsible for the organization and control of education, at levels lower than the University. He was to be assisted in his work by Inspectors. Education became entirely secular. A Director General of Education was appointed, who looked after instruction throughout the nation.

Regarding higher education, the Dispatch suggested the creation of University, on the model of the London University, in all the Presidencies. These Universities would not to do any teaching and they would be merely examining bodies. The teaching was to be done by colleges and institutions associated with the universities. The Universities were set up at Bombay, Calcutta, and Madras in 1875.

### **Wood's dispatch as educational guiding principle to lord Curzon**

In 1854, the Council of Education in Calcutta, drew up a plan for the University in Calcutta but could not be implemented probably because it was discountenanced by the authorities in England. Lord Dalhousie himself took interest in mass education. He preferred to establish a complete class of vernacular schools to extend throughout the whole of India. The idea of conferring upon the natives of India those vast and material blessing, which flows from the general diffusion of western knowledge, was to provide the East India company with reliable and capable public servants. Further these educated Indians would be enamored of British goods thus promoting British trade in India.

The educational dispatch of 1854, described as the Magna Carta of English Education in India, formed a landmark in the history of education in modern India. It outlined a comprehensive plan, which supplied the basis for the succeeding development of the educational system in this nation. The Dispatch commended to the special attention of the government of India wider expansion of education, both

English and vernacular. The Dispatch also prescribed the following, as the means for the attainment of these objects.

1. The structure of a separate department of administration for education in every state.
2. The institution of university at each of the three Presidency Towns.
3. The establishment of an institution for training teachers for all classes of schools and enhance their number, where essential.
4. The maintenance of the existing Government colleges and high schools and enhancement of in their number, where essential.
5. The establishment of new vernacular schools for basic education.

The introduction of to the English medium of education in higher education and to vernacular in the lower levels was based on the principle of religious neutrality. Female education received the support of Government.

### **English education in India**

English education in India took enormous step forward, with the publication of the famous Education Dispatch which suggested setting up of a network of educational institutions in the nation. It made provision for all stages of education, from the primary stage to Universities in India. In 1857, Universities were established at Calcutta, Madras, and Bombay, on the modal of the London University. These were simply examining bodies and did not undertake teaching or research work. Later on, with the growth of national consciousness and as a result of the efforts the Brahma Samaj, the Arya Samaj and other social associations, English education developed rapidly in India. Many more Universities were established and they were made responsible for higher education and research work. Millions of Indians started studying the English language, European literature and philosophy.

### **Education of science**

The system of education which had been steadily progressing in the earlier period, continued. During this period there was no idea of mass education and at that time, people who desired education was confined to a small section, mostly Brahmins and some sections of aristocratic classes. In the ancient period temples made arrangement for education at a higher level and a student had to go to the house of Guru and live with him for getting initiation into higher education. In such a case, he had to pay fees to his teacher and give him a gift at the end of his education. Those students, who could not pay fees, were expected to do personal service to the teacher. The main subjects studied were different branches of the Vedas and grammar. The responsibility for giving instruction in a craft or profession was generally left to the Guilds or to individual families. For example a merchant trained his son for his profession. Education of a more formal kind with a great emphasis on secular subjects was offered some of the Buddhist monasteries. Nalanda in Bihar was the most famous of these other such centers of learning. Vikramasila and Uddadupura also offered higher education and they were in Bihar. These institutions drew students from distant places, including Tibet. Lavish grants of money and land were given to them by the rulers Nalanda.

Kashmir was another important center of education. Many Saiva sects and centers of learning flourished in Kashmir.

During this period number of mathematics were set up in South India. The different centers of education provided great impetus to deliberations, religion and philosophy. Philosophical education was not considered complete till the philosopher had visited different centers of learning in different parts of the nation. The manner in which ideas could be transmitted throughout the nation was important in upholding and strengthening the cultural unity of India.

### **Educational reforms of British period**

From the beginning, British involvement in the Indian Subcontinent through the East India Company had been dominated by trade and consequently Christian missionaries had taken up the educational work since the Nineteenth Century. The East India Company had been under increasing pressure from the British Parliament to discharge its responsibilities to India and this led the Chartes act 1813, But there was no clear instruction on how this money was to be spent and there followed a well-known controversy between the Anglicists who supported a western style education and Orient lists who advocated an education along Indian classical line. The issue was effectively resolved by Macaulay's famous minute of 2 February 1835, which gave open support for the Anglicists. This was endorsed by Lord William Bentinck. This cleared the way for English education.

Macaulay's Minute has come to be seen as a turning point in the lengthy debate over the most important objectives of British educational policy in India. As a consequence of Macaulay's support for English language and literature, Government fund was exclusively spent on the promotion of English literature and science. Gauri Viswanathan has remarked that the Minute set the tone for Indian education during the British rule in India.

### **Conclusion**

The educational system based on English literature, disseminated democratic principles and western educated Indians were inspired to rebel against the reactionary social institutions and the world outlook of a bygone era. The attainment of independence in 1947 it brought a new hope, a new vision, a new future for the Indians. Maulana Azad, the Union Education Minister declared in 1948 that great change has taken place in the nation and the educational system must also be in keeping with these modern trends. The entire basis of education must be reinvented to meet the challenges of the globalized world.

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