

## History of Education in India

By

**Dr. Meghavi Makwana**

**Assistant Professor**

**Shree Mirambica B.Ed College, Rajkot**

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In ancient times, the whole of India was divided into hundreds of kingdoms, large and small. As a result, educational institutions did not develop as much as they should. Muslim rulers helping madrassas. While Hindu rulers helped Sanskrit schools. Teachers' salaries were not fixed. Teaching on the basis of religion. Decisions about this were made privately by groups or individuals. At that time 'education' was associated with the tradition of religion. Most of the education was given in some Hindu temples or in the mosques of the Muslims and in the eleven of the Parsis or in the Jain upasrayas. '

Education is conducted by religious organizations. Education was considered a sacred thing. There was no specific standard of education. However, in addition to the desi schools, the reports also show that; 'The goal of education was to achieve basic proficiency in certain types of occupations.' Education was important enough to cultivate professional proficiency. Information about Mohammed's law was given in a Muslim school. Other subjects being taught like any other Muslim school.

Towards the end of the eighteenth century, English language as well as Western methods of training were introduced in India. Training was laid by educated persons as well as missionaries to address the intellectual, social and literary shortcomings of the Indians. Attempts to propagate and disseminate education at that time were not part of the state system, but the governors were personally active in the field, the missionaries aimed at training as well as converting Hindus to Christianity. They had the secondary goal of bringing awareness to the people through education. Saraswati Pandit writes, 'The attempt to spread awareness and convert through education was so parallel that it was impossible to distinguish between the two. Is. The work, which was started in 1813 by missionaries as well as British enthusiasts in education, was funded by the state, and since then, state intervention in the field has begun. '

Is. In 1835, Lord Macaulay wrote in his memoirs, "Decided to spread familiar education through the medium of English. McCauley believed that Indian languages lacked literary, scientific or philosophical vocabulary; Therefore, these languages are unpretentious, rustic and disrespectful for training and dissemination of education.' Only English language will be able for higher education as well as intellectual development. Lord Bentick endorsed McCauley's thinking. In 1835, the decision to spread education through Western English was put into practice. Is. This proposal was

accepted in the official government policy in 1854 and training was started through English medium.

Raja Rammohan Roy (1772-1833), one of the foremost proponents of the 19th century Indian National Awakening, also endorsed the English education system. Saraswati Pandit writes: 'According to Henest, Raja Rammohan Roy was a reformer who said that in due course India should be free from its cultural traditions and be acquainted with the ideology and civilization of the West. For political as well as religious reasons, English language and training practices were considered favorable and English language teaching became prevalent in the country. 'Lord McCauley spread the English teaching method rapidly among the upper castes. It can be said that only in the late nineteenth century did the English language and the practice of education become a valid tool for the spread of Western civilization.

Leading social reformers like Raja Rammohan Roy were advocates of English education. The then Government of India agreed to implement Lord Macaulay's education policy. It is clear from this agreement of education that this system of innovative education will produce in this country a class which, though of Hindustani in color-form-shape-type, will become fully English in terms of thought, practice and mentality. However, McCauley's far-sightedness soon showed its power and the educated elites of Bengal immediately abandoned their religion and culture and converted to Christianity. Western education was responsible for the conversion of Vyomeshchandra Banerjee (first Congress president), Michael Madhusudan Dutt, Kalicharan Banerjee, Pastor Lalbihari Dey and Ramchandra Bose to Christianity. Macaulay was not satisfied with the promotion of education in India, but he dared to criticize the entire ancient literature, saying that "a single shelf of a good European library was worth the whole native literature of India and Arabia."

From Wood's account of 1854, English became the medium of instruction in India. His proposed decisions provided an institutional basis for English teaching. In her book, Saraswati Pandit outlines the objectives of English education in the eighth appendix of her account:

- (1) Oriental ideas about science and philosophy are flawed.
- (2) Eastern and Indian literature is incapable of modern research and advancement - extremely backward.
- (3) European scientific revision and literature will sharpen the intellect of Indians.
- (4) Advances in arts, sciences, philosophy, literature and mechanics will be the objectives of the new education system.
- (5) The spread of knowledge from the Western system is a blessing for material achievements and mental advancement

- (6) The character formation of persons educated by this practice will remain high.
- (7) The people educated by this method will be appointed by the Government in confidence in the High Commissioners.
- (8) 'Western education in economics, mechanics, etc. will benefit Indians in a surprising way.'

In the early 19th century, institutions working in the field of education before Maharshi Dayanand could be divided into two main sections.

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