



In ancient India there were world famous universities (educational institutions) like Takshshila, Nalanda, Vallabhi, Vikramshila etc. But after some time most of them closed. In ancient India, especially during Akbar's reign, there was a good deal of spread of education in Persian, Urdu and local languages. After the decline of the Mughal period, teaching was carried out in schools in Hindu monasteries and in madarsas in mosques. However, their form was old and limited. They provided primary level education. However, their form was old and limited. They provided primary level education so the scope(standard) of education did not widen. In 1757 AD, English rule began in India. After 1765 AD, their Diwani power was established in Bengal, Bihar and Odisha. Even during the British rule, due to their policy, education could not widen properly in India.

Status of Education in India

When the British arrived in India a prominent method of education was prevalent in India. Educational institutions were known as village schools, Pandya's schools or traditional schools (Dhulia Nishalo). There was no formal education system. The school was set up in the public place of the village, in the shade of a banyan or other tree. There was no fixed curriculum, textbooks or trained teachers.

The teacher gave education keeping in view the family condition of the child. Oral education started with numbers, tables and then the basics and alphabet were taught. Later on the written education of the children started. The teacher himself decided the course. The teacher did not have a fixed salary. The student's parents paid the teacher according to their financial status. More emphasis was laid on oral education. There was no arrangement to accommodate students in different standards. It was upto the teacher to decide what to teach the children.

Early Education System

It can be said that education in western style in India was started by foreigners. The first educational institution in India was established by William Carey in Sirampur, near Kolkata in 1789 AD. Sanskrit, Bengali, Marathi, Hindi, Ramayana, Grammar etc. were taught in this educational institution. It was in Sirampur that his fellow Marshman and his wife set up a girls' school. Thus, the British who were engaged in missionary activity started the education system in Bengal.

Primary and Secondary Education

The Charter of 1813 AD allowed Christian clergy to establish educational institutions in India. A priest named Alexander Duff founded western schools in India. It was also decided to use Rs 1 lakh per annum for education under this system. However, the Arabic, Persian and Hindi systems continued to operate in education.

Some of India's leading reformers and British officials were of the opinion that western education should be introduced all over India while some Hindus and Muslims believed that education should be given only in schools and madarsas respectively. During the time of William Bentick, the East India Company proceeded towards imparting western education under the Charter of 1833 AD. As a result, English education began in India in 1835 AD. From that time onwards, British policy became clear that financial aids would be provided to promote English education only. In 1854 AD, Wood's dispatch called for adopting a European education system instead of the Indian education system in India.



The credit for starting English education in India goes to William Bentick. After 1835 AD, English education spread in most parts of India including Kolkata (Bengal), Mumbai, Madras (Chennai), North India, Punjab, West India. Yet the old-traditional education style still survived in the villages and towns. As the importance was given to English educated people in jobs, India's old educational institutions began to decrease. Due to the efforts of Elphinstone in Mumbai, Munro in Madras (Chennai) and Thomson in North India, the number of schools and colleges increased greatly. Primary education increased significantly in Uttar Pradesh.



William Bentick

The Hunter Commission of 1882 AD thought of giving responsibility of primary and secondary level education to local self- governing bodies which would widen the scope of education. Not only this, the commission recommended to spend a certain percentage of the provincial revenue on education. In the field of secondary education also, the government promoted non-governmental organizations, liberalized the rules and allowed the establishment of libraries and collection of fees. They developed secondary education also.

The Sandler Commission appointed in 1917 AD, made the provision to impart education upto secondary level in regional language or mother tongue. After the Montague Chelmsford Act of 1919, the Department of Education was given to elected representatives for the development of primary and secondary education in the provinces. In 1912 AD, Gopalkrishna Gokhale suggested to enact a law on compulsory primary education, but the government rejected it. By 1936 AD, the number of primary and secondary schools had increased. From this point of view, the British tried hard enough to give only basic education to the Indians just to get cheap clerks, but no vital arrangement was made for education of science, technology and skill development. Thus, India lagged far behind the world in education.

Know This

In the year 1941 AD, the number of illiterate people was quite high in India. As per census of 1951 AD, the literacy rate in India was 16.6 per cent. This meant that the British government did not give enough opportunities to India to develop in the field of education. Their policy was irresponsible. The rate of education was higher in the native provinces of India than in the British ruled India : Such as 28 per cent in Vadodara, 35 per cent in Mysore and Cochi and 47.8 per cent in Travancore.

Higher and Technical Education

After establishment of the British rule in India, higher education in the western style was introduced. In the beginning, Wellesley established Fort William College in Calcutta in 1801 AD. In 1817 AD, with the efforts of David Hare and Vaidyanath Mukherjee, a Hindu College was established in Calcutta. Subjects like Indian languages, English, Mathematics, History, Geography and Astronomy were introduced. In 1855 AD, it became popular as the Presidency College. Earlier, in order to have educated staff for government offices, Warren Hastings established the Calcutta Madrasa (Muslim College) in 1780 AD. Jonathan Duncan established Banaras Sanskrit College in 1791 AD. Amherst established Sanskrit College in Calcutta in 1823 AD. Education which can be called 'Magna Carta' for higher education and especially for the education of Hind was reformed in 1854 AD through Wood's dispatch. He specifically recommended the establishment of a university in each province, a separate education department, maintenance of government colleges and



schools. He recommended to provide government grants to private schools, start training institutes for teacher's training, expand the scope of business or vocational education, establish primary and secondary schools in every taluka and district and to promote women's education. He also provided scholarships.

The Wood's dispatch in 1854 AD led to the appointment of a director of education in the province and the establishment of a separate education department. Universities were established in Kolkata, Mumbai and Madras (Chennai) on the model of the University of London. In 1882 AD, universities were established in Punjab and Allahabad. Elphinstone College was founded in Mumbai in 1844 AD.

Thus colleges and universities were established in different parts of India which imparted higher education. In 1904 AD, Curzon passed a law related to universities and reduced the number of elected members and gave place to the elected members in the Senate. In the 20th century also important institutions of higher learning like Benaras Hindu University 1916AD, Jamia Millia University in 1920 AD and Shantiniketan Visva-Bharati University in 1922 AD were established in India. In 1946 AD, the total number of universities in India was 16. However, it was noted that they were inadequate. In a nation with a large population and geographical area, only 16 universities, would not be able to promote higher education on a large scale.

Vocational Education

The Wood's dispatch in 1854 AD had provisions for vocational education. However, large number of institutions related to science, technology and business came into existence in the 20th century. Among them the Indian Institute of Science in Bangalore (Bengaluru), the Bose Research Centre in Calcutta (Kolkata) (inter disciplinary), a research centre affiliated with the Forest Department in Dehradun, the Centre for Agriculture in Delhi, the Centre for Engineering in Roorkee and the Bhandarkar Institute in Poona (Pune) can be considered as the prominent ones.

Women's Education

Women's education started from Sirampur. From 1813 AD to 1851 AD, Christian priests and some other wealthy families set up institutions to educate girls in the provinces of Bengal, Mumbai and Madras (Chennai). Raja Ram Mohan Roy and Dayanand Saraswati advocated women's education in the 19th century. But during this period the government largely neglected women's education.

During 1849-50 AD, Bethune, an English educator from Bengal and an ardent Brahmo Samaji Ishwar Chandra Vidyasagar established Hindu Balika Government School in 1849 AD. They strengthened the foundation of women's education in India. By 1873 AD, there were 1640 girls' schools in British India. At this time, only 4.89 per cent of girls went to school, so it can be said that the situation of female education remained low throughout the 19th century.



Raja Ram mohan Roy

Leading Education Reformers

In 19th century, a modern educated middle class emerged in India. Some of them were leading education reformers. They saw that lack of education in India was the main cause of slavery in India. They

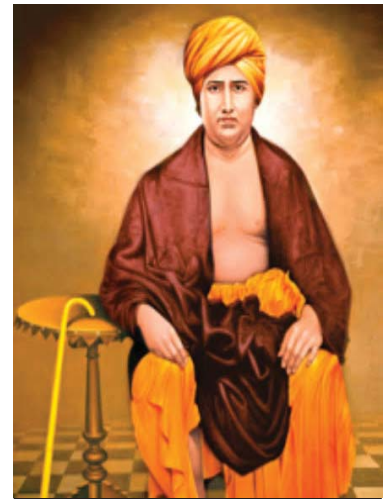


realized that unless the nation is educated, it will not be able to attain all round development. That is why such leading education reformers, individually, institutionally or in collaboration with the British, started a large number of educational activities. Raja Ram Mohan Roy was the pioneer among them. He founded Brahmo Samaj in 1828 AD. He provided moral support to William Bentick to start English education in India. His efforts marked the beginning of English education in India. Ishwar Chandra Vidyasagar, a prominent leader of the Brahmo Samaj, was trying to start schools in Bengal in 1849-1850 AD. Through his efforts, schools were established for boys as well as girls.

In Maharashtra, Mahadev Govind Ranade and his wife Ramabai Ranade established schools for girls and widows. Jyotiba Phule and his wife Savitribai Phule also set up schools for girls' and widows' education. Maharshi Karve established a separate university for women in 1916 AD. Today, this university is working as SNDT University. In Ahmedabad, Harkunwar Sethani established a girls' school called 'Chhodiya Nishal' in 1850 AD.

The great social reformer Dayanand Saraswati's disciples also founded the Dayanand Anglo Vedic College in Lahor. While his disciple Swami Shraddhananda started Kangadi Gurukul in 1902 AD. Sir Syed Ahmed Khan established an English school in Ghazipur in 1864 AD, in order to increase the spread of education among the Muslims. Along with it, he also established Anglo-Mohammedan Oriental College at Aligarh in 1875 AD.

Some of the native kingdoms did exemplary work in the field of education. Maharaja Sayajirao Gaekwad of Vadodara provided free, compulsory and universal primary education in his state in 1901 AD. Not only this, he also started scholarship for two students to study in a foreign university. His wife Chimnabai Gaekwad enacted a law granting scholarships to Dalit students to study in foreign universities. Similarly, Maharaja Bhagwat Singhji of Gondal established girls' schools in Gondal in the last decade of the 19th century. He provided free, compulsory and universal education for girls.



**Swami Dayanand
Saraswati**



Gujarat Vidyapeeth

Mahatma Gandhi's Thoughts on Education

Along with the freedom struggle Mahatma Gandhi played a great role in education. His education plan is popular as Vardha Shikshan Yojana of 1936 AD. He formed an education committee under the leadership of Dr. Zakir Hussain.

According to him, there is no beginning or end of literacy, rather it's just a tool with the help of which men

and women can be educated. Literacy is not self learning. Gandhiji tried to sustain the Indian education system by implementing educational ideas such as 'Nai Talim', 'Buniyadi Shikshan', 'Vardha Shikshan Yojna', Basic education, skill based vocational education against western education.

Gandhiji believed that the prevailing education system had failed to shape the life of the student and provide him employment. He was of the opinion that basic education should be self-sufficient and vocational. According to him, the curriculum of primary education should be for 7 years in which the student should be taught various subjects and skills respectively. He was an advocate of imparting primary education in mother tongue. He advocated skills like handicrafts, carpentry, blacksmith, weaving and spinning to students.

In 1937 AD, schools were established according to his ideas and thoughts in most of the provinces of India. Along with the freedom struggle, Mahatma Gandhi established Gujarat Vidyapeeth in Ahmedabad in 1920 AD. Taking inspiration from him, Jamia Millia Islamia University in Delhi and Aligarh University were established. Many of Gandhiji's grassroot activists set up various ashrams and campaigned to educate students. Thakkar Bapa, Jugatram Dave, Purnimababen Pakwasa etc. were among the main ones.

Know This

- According to Gandhiji, 'Education is the discovery of the best of the body, mind and soul of a child and a human being.'
- We get to know Mahatma Gandhi's thoughts on Education from his autobiography 'My Experiments With Truth' and his books 'India of My Dreams' and 'Gandhi no Akshardeh'.

Rabindranath Tagore's Thoughts on Education

Rabindranath Tagore, known as 'Kavivar' or 'Gurudev' tried to establish educational institutions in Bengal based on his ideas. He was an ardent worshipper of nature. He believed that students must have the knowledge of Indian ideology and its cultural elements. He was an advocate of nature education as knowledge can be obtained only in the close proximity of nature. According to him, education should be able to develop the child's creativity. He believed that the child should be free from the rigorous discipline of education. The education system should

develop the child's imagination and curiosity. He advocated that children should be encouraged to learn different arts such as music, acting and have an aptitude for painting. He strongly believed that children learn moral values and spirituality. He also believed that the teacher should have the ability to develop the children psychologically.

By establishing the 'Shantiniketan' institute in 1901 AD, he started the education based on his thoughts. This institution has given many scholars to the nation. Later on, this was known as Shantiniketan Visva-Bharati University.

Social Reforms during the British Rule

At the time of the English rule in India, some social evils or vices were prevalent. They were anti-human and obstructed the development of the individual. These social evils mainly included child marriage, untouchability, female infanticide, slavery, sati-pratha, caste discrimination, prohibition of widow remarriage, illiteracy and superstition.



Shantiniketan

Know This

Poet Rabindranath Tagore received the Nobel Prize for literature in 1913 AD for his collection of poems 'Gitanjali'.

In the 19th century, some of the greatest reformers campaigned against these social evils of India, both individually and through institutions. 19th century India is also known as the century of socio-religious renaissance. These reformers tried to transform the Indian society from superstitions and evil practices prevalent in the society.

Reform Organizations and Social Reform

Institutions founded in the 19th century played a pivotal role in bringing social reforms. The Brahmo Samaj established by Raja Ram Mohan Roy, in 1828 AD can be considered among the foremost. He was the pioneer of social reforms. He founded the 'Atmiya Sabha' in 1815 AD. He also started a massive campaign against Sati system in Bengal by publishing a magazine called 'Samvad Kaumudi' in 1821 AD. Because of the efforts of Brahmo Samaj, William Bentick enacted a law against Sati system and prohibited it. Thus he removed this century old evil in 1829 AD.

In the same way, due to the efforts of Brahmo Samaj, laws were passed against the practice of 'human sacrifice' (Narbali) and the practice of 'female infanticide' (Dudhpiti). After Raja Ram Mohan Roy, the famous Brahmo Samaji Ishwar Chandra Vidyasagar advocated widow remarriage through his magazine 'Somprakash'. He believed that girls who become widow at an early age, live a very difficult life and it is not a sign of a civilised society. The life of a widow was extremely painful in India at that time. Dalhousie passed the Widow Remarriage Act, in 1856 AD, legalizing widow remarriage and removing a major social evil.

Mahatma Gandhi had a very fundamental idea to remove the stigma of untouchability from India. He gave special place to the emancipation activities of the Scheduled Castes in his constructive works. Gandhiji settled a scheduled caste, Dudabhai along with his family in his ashram. Maharaja Sayajirao Gaekwad was also involved in the activity of welfare of the Scheduled Castes. Dr. Bhimrao Ambedkar fought all his life for the social, educational and political rights of the Scheduled Castes. Satyagrahas were also organised by him to allow people of the Scheduled Castes to enter temple and other public places. Mamasahab Phadke established a school for scheduled caste children in Godhra. Similarly, Parikshit Lal Majumdar established schools and hostels for the scheduled castes and opened the door for their educational development. Thakkar Bapa went to tribal areas and established ashrams there. He arranged education for them and thus made great efforts to bring them into the main stream. Thus, the process of reform was slow but progressing in an appropriate direction. In today's times we see a beautiful picture of that.

Child Marriage : At the time of arrival of British in India, the evil practice of child marriage was prevalent in almost every society. As a result of child marriages, women were mostly exploited in mismatched marriages. Women as well as men were deprived of development to some extent due to child marriage.

Another Brahmo Samaji leader named Keshavchandra Sen campaigned extensively against child marriage in 1870 AD. According to him, child marriage was the biggest evil of the society. It not only hinders the physical and mental development of the child, but also becomes a major impediment to his/her academic progress. With his efforts, the Child Marriage Restraint Act was passed in 1872 AD. This act made it illegal for a boy or girl under the age of 12 to marry.



Know This

Child marriage was a cursed practice for the plight of women. With the efforts of Keshavchandra Sen, the 'Indian Reform Association' was founded in 1870 AD. In 1872 AD, Brahm marriage rules were formed. In 1846 AD the age for marriage was fixed at minimum 10 years. The age of marriage of a girl was increased from 10 to 12 years under the 'Age of Consent Act' (19 March, 1891). In 1930 AD, under the "Sharda Act" age of marriage of a girl was increased to 14 years. After independence in 1949 AD and in 1978 AD, this age was raised to 15 and 18 years respectively. These laws were gradually adopted. The influence of western culture, the disintegration of the joint family and the spread of education have legally stopped the evil practice of child marriage.

Girls' Education : The consequences of keeping women away from education were observed in India. If almost half of the society is deprived of education, it can be fatal for the society also. Moreover, the contribution of women is important in shaping the children. If they do not get education, the future society would be crippled. Thus girls education was necessary.

Wood's dispatch suggested the Governor General to take steps to promote women education among the Indian people. The proposed grant-in-aid system in dispatch included establishment of educational institutions for girls.

In India, the then Governor General Dalhousie had a positive attitude towards women education. While Guiding The Council for Education, he declared that the government must accept the responsibility for education as mentioned in dispatch of 1854 AD. As a result many new girls' school started.

Widow Remarriage : In medieval India, widows were not allowed to remarry. At that time earning was done by men. The death of such earning men would make life difficult for their widows. To remove this condition, it was essential to educate women, support them financially and allow them to remarry.

Widow remarriage was practiced in ancient India, but then it stopped. Social reformers made great efforts for the remarriage of widows, among them Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar were the prominent figures. Social reformers printed books, pamphlets in favour of widow marriage to bring awareness. In Maharashtra, Mahadev Govind Rande, Ramabai Rande, Jyotirao Phule, Savitribai Phule, Maharshi Karve, Gopalkrishna Gokhale, etc. also launched a huge campaign for widow remarriage and against child marriage. They challenged these social evils and established widow ashrams. They established institutions for the education of women.

In 1844 AD Durgaram Mehtaji founded the Manav Dharmasabha in Surat and did important work to free the people from superstition, blind faith and charm activities in Gujarat. Along with it, the great reformers of Gujarat like Narmad, Karsandas Mulji, Mahipatram Rooparam, Dalpatram etc. also started agitation against child marriage and prohibition on widow remarriage. Narmad set an example by marrying a widow. Member of the Governor General's Council J. B. Grant introduced a bill known as the Widow Remarriage



Narmad

Act in 1856 AD. Under this law, Srichandra Vidyaratna and Kalimati Devi got married in Kolkata. Shri Chandra Vidya Ratna was a professor in Sanskrit College. Similarly, Ishwar Chandra Vidyasagar eminently worked in the field of widow remarriage. Kandukuri Veerasalingam in Andhra and in the West, Mahadev Govind Rande, D. K. Karve, R. G. Bhandarkar, B. M. Malabari did a commendable job.

Ramakrishna Mission and Swami Vivekananda

Ramakrishna Paramahansa was a great saint of the highest order of Dakshineswar near Kolkata. Due to the simple and strong personality of Ramakrishna Paramahansa, the brightest young man among the youth of Bengal, Narendranath Dutt, a young graduate of the University of Kolkata, became his disciple, who later on became popular as Swami Vivekananda. (He was born on January 12, 1863. His father's name was Vishwanath Dutt and mother's name was Bhuvaneshwari Devi). Swami Vivekananda founded the Ramakrishna Mission in 1897 AD to promote Ramakrishna Paramahansa's liberal religious ideas and service to humanity.



Swami Vivekanand

He attended World Parliament of Religions in Chicago, USA (1893 AD). He charmed everyone by addressing the

members of the World Council of Religions with the words 'Brothers and Sisters'. Then he travelled to different countries and spread Indian culture.

Preachings : He vehemently opposed the prevalent social evils and religious practices. He preached social service and social reform. He clearly believed that he does not believe in a religion or God that can not wipe a widow's tears or put a piece of bread in the mouth of a helpless child. He used to say, "First food, then religion." He saw God in every human being. According to him, "Service to man is service to God." He addressed the youth, 'Arise, Awake and stop not until the goal is reached.' The depth of wisdom, essence of his experiences and freshness of words are felt in his speech. He became a symbol of new ideology and a source of great power for the future.

The British tried to mould the education system into a certain structure. The main purpose of their education was limited to recruitment of clerks, to run the government smoothly. As a result, education in India could not gain momentum. In order to remove the vices that had entrenched in India for years, the social reformers set up various organizations to spread awareness about these vices through pamphlets, books or meetings. So, the British government tried to eradicate these vices by framing certain laws. With the passage of time, the society accepted it and took steps towards progress.



Exercise

1. Write the answers of the following questions in one sentence :

- (1) Which law was suggested by Gopal Krishna Gokhale to the British government ?
- (2) In the establishment of which school did Ishwar Chandra Vidyasagar play an important role ?
- (3) According to Gandhiji, the curriculum of primary education should be of how many years ?
- (4) Which organization was founded by Durgaram Mehta ?

2. Answer the following questions :

- (1) Which steps were taken by Sir Sayajirao Gaekwad and his wife to spread education ?
- (2) According to Gandhiji, what is literacy ?
- (3) Which educational recommendations were made in the Wood's despatch ?
- (4) Which efforts were made by various reformers in Maharashtra for girls' education ?

3. Write a short note :

- (1) Activities of Brahmo Samaj
- (2) Widow remarriage
- (3) Rabindranath Tagore's thoughts on education
- (4) Teachings of Swami Vivekananda

4. Find the correct option from the following options and write the answer :

- (1) You have to prepare a list of Gandhiji's followers. Which of the following will you not include ?
(A) Purnimabehn Pakwasa (B) Jugatram Dave
(C) Durgaram Mehta (D) Thakkar Bapa
- (2) Which of the following details would be included in Indian education before the arrival of the British ?
(A) Subjectwise textbooks (B) Oral education
(C) Trained teachers (D) Separate classrooms for each standard
- (3) What is the reason behind the decline of old educational institutions in India ?
(A) Priority in job to those who were proficient in English.
(B) Increase in employment opportunities by the British
(C) Development of agriculture
(D) Legislation against girls' education



5. Match the following :

A

- (1) Alexander Duff
- (2) Dayanand Saraswati's disciples
- (3) D. K. Karve
- (4) Keshavchandra Sen
- (5) Jonathan Duncan

B

- (A) Establishment of University for Women
- (B) Improvement campaign through 'Somprakash' magazine
- (C) 'Age of Consent Act' for marriage
- (D) Establishment of Banaras Sanskrit College
- (E) Establishment of Anglo Vedic College at Lahore
- (F) Establishment of Western Educational Institutions

Special Questions

- (1) Explain the similarities and differences in educational ideology of Mahatma Gandhi and Rabindranath Tagore .
- (2) What are the obstacles in the development of an individual and society due to problems like child marriage and lack of girl education ?
- (3) What is the difference between the educational system before the arrival of the British and the current education system ?

