1.0.0 Introduction

Language is a set of human habits, the purpose of which is to give expression to thoughts and feelings and to impart them to others.

Otto Jesperson

Language is a vocal and arbitrary system of communication with skill and creativity. Teaching of any subject becomes effective and systematic when the learner reciprocates it. English is a universal language because of its utility. In India English exists as a second language. The aim of teaching English in this country is to help students to acquire practical command over English, that is, they should be able to understand English when spoken and be able to speak, read and write it. This is the basic aim of teaching of English. Thomas and Wyatt observe the four specific aims of teaching English. They are:

1. To understand spoken English.
2. To speak English.
3. To understand written English.
4. To write English.
Great social reformers, patriots and national leaders such as Raja Ram Mohan Roy\textsuperscript{3}, Gopalakrishna Gokhale\textsuperscript{4} and others persuaded the British rulers of India to introduce English in the country. They were greatly dismayed at the magnitude of universal illiteracy and a number of social evils and superstitions such as Sati\textsuperscript{5}, child marriage, caste discrimination and untouchability. These reformers thought that the new winds of awareness blowing strongly in the west at that time particularly in the United Kingdom and United States of America should be brought into India also, so that Indians would become aware of the modern ideas like democracy, human equality and scientific outlook and learn to view life from a modern democratic perspective which would ultimately liberate them from orthodoxy, dogmatism, close-minded and general ignorance. It was a well-known fact that as a consequence of the efforts by these pioneers the British Government officially introduced English as the medium of instruction in higher education through Macaulay’s Minute in 1835\textsuperscript{6}. This was followed by \textit{Wood’s Despatch} in 1884\textsuperscript{7}. In between those years a number of universities and colleges were established in India with English as the medium of instruction. Since then English has been considered a window to the west.

K.Venugopal Rao, an ELT expert quotes Jawaharlal Nehru\textsuperscript{8}, who highlights the importance of English.
We are driven to English principally because we know it a good deal. We have people who can teach it and because it is the most important language of the world today. It would not then be possible to have any meeting of minds. He called English as a window on the modern world and a key that would unlock the vast treasures of all scientific and humanistic fields\(^9\).

Even after independence Indians have not been able to dispense with English because it facilitated national unity through interstate communication and contributed to the globalization of the country. Many people attained mastery over the English language and many creative poets and writers of India were influenced by English literature and produced great works of art. On the contrary, the standard of English in schools, colleges and universities have not been encouraging as desired.

Against this background, it is proposed in the present research study to identify the factors responsible for the falling standards in General English with special reference to the courses offered in Oriental Colleges and also to identify the need to introduce English as Second Language (SL) in Oriental Colleges in Andhra Pradesh. Dr. S. Radha Krishnan\(^{10}\), the philosopher, statesman, suggested that English should be studied in high schools and universities to keep in touch with the living stream of ever-growing knowledge and it would
prevent our isolation from the world and help us to take advantage of the wider reach of English language.  

1.0.1 Aims of Teaching English in Oriental Colleges

To fulfil these objectives the teacher should initiate relevant activities as follows:

1. Help the students enjoy and learn English.
2. Help them to listen and understand spoken English.
3. Help them to speak English.
4. Give them training in reading and understanding written English.
5. Help them to write English.
6. Develop study skills in students
7. Help them to learn the elements of English language such as sounds, words, spellings and sentence structures.

1.0.2 Characteristics of Curriculum in English in Oriental Colleges

Until early sixties, the General English syllabus prescribed for study at the degree level in the Oriental Colleges of Andhra Pradesh was more or less the same as that prescribed for regular degree courses like B.A., B.Com. and B.Sc. In the late eighties, the Government of Andhra Pradesh introduced a common core syllabus in General English (GE) for all the degree colleges including Oriental Colleges. Whether the concept of common core syllabus is ideal or not is not the theme of the present study.
The characteristics of any curriculum must identify the following:

1. Aims and objectives of the course.
2. Syllabus designed, production of textbooks, workbooks, teaching material and other related items.
3. An appropriate approach or method of teaching, classroom teaching techniques, learning strategies and tasks.
4. Appropriate systems of evaluation.
5. Curriculum development.

As there is a common curriculum of English text books at undergraduate studies, the administrative or governmental directives seems to have no awareness on the needs or academic requirements of the learners of English as second language at undergraduate level. Therefore, learners belonging to different streams with different backgrounds, abilities and aspirations are compelled to learn routine common core general syllabus. This seems quite unreasonable because different learners need English for different purposes.

1.0.3 Birth of Teaching Methodologies

The twenty first century gave birth to different courses which are innovative and employment oriented with specific skills. Previous to that two or three courses like medicine, engineering and arts subjects were in vogue. The Post Second World War (1939-1945), situation witnessed an unprecedented growth in the technological and commercial achievements all over the world. This resulted in the
expansion of commerce and this in turn consequenced the need for an international language which was gratified by English language and as a corollary, people in different countries started learning English. During that time English was only learnt as part of general reading. But now the utility of English has changed. A whole generation of different cross sections of society like businessmen, professionals, engineers, doctors, lawyers and other specialists started learning English with a new motivation and with the awareness of a salutary impact that proficiency in English would have on their career and their lives.

Tom Hutchison reiterates: The idea was simple, if language varies from one situation of use to another, it should be possible to determine the features of specific situation and then to make these features the basis of learners’ course.\textsuperscript{12}

In other words, it was realized that syllabus designed should be based on the basic needs of specific groups as further pointed by Hutchison: \textit{Tell} me what you need English for and I will tell you the English that you need.\textsuperscript{13} It became the guiding principle of English.

\textbf{1.0.4 Difference between Oriental and Non - Oriental courses}

Widdowson (1983)\textsuperscript{14} states that English as a second language is basically an academic program that seeks to provide the learners with a restricted competence to enable them to cope with certain
clearly designed tasks. These tasks are related to the specific purpose or aims of the learners. In contrast, a general English course is primarily an education program which provides the learners with a general capacity to enable them to cope with undefined general purposes in future. This is when one takes into consideration the special or specific needs of the learners of English at the undergraduate level of Oriental colleges, one can see clearly how irrelevant are the General English courses. To put it simply, the needs of these learners are entirely different from the needs of the learners of other courses. The requirements of these two categories are as follows:

**1.0.4 Differences between Oriental and Non-Oriental Courses**

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Non-Oriental Colleges</th>
<th>Oriental Colleges</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Their needs of English syntax are limited to the subjects concerned.</td>
<td>Their needs are unlimited and varied like the Oriental texts which deal with literature and commentaries</td>
</tr>
<tr>
<td>2.</td>
<td>Their vocabulary can be restricted or register-oriented.</td>
<td>Their vocabulary has to be rich and wide in range.</td>
</tr>
<tr>
<td>3.</td>
<td>They are in need of communicative proficiency.</td>
<td>They need a thorough grounding in English as it is used in the translation of Oriental classical literature.</td>
</tr>
<tr>
<td>4.</td>
<td>They need English for the study of other subjects specific</td>
<td>They need English for the study of classics in Oriental literature in translation.</td>
</tr>
<tr>
<td>5.</td>
<td>They need English for employment purpose.</td>
<td>They need English proficiency to teach Oriental languages and literature through medium of English in future.</td>
</tr>
</tbody>
</table>
Therefore, it is necessary to frame a separate syllabus of General English for undergraduate learners in English in Oriental Colleges in Andhra Pradesh and also consider English as Second Language.

1.0.5 The profile of Sri Venkateshwara Vedanta Vardhini Sanskrit College

A great social reformer Sri Koil Kandadai Appan Satakopa Ramanujacharya Swamiji started a college in Hyderabad in 1928 with an avowed intention of imparting Sanskrit and Shastras to the students. It was christened as Ubhaya Vedanta Vardhini College. In the initial years he struggled financially to maintain the college and a modest hostel of 30 students. Many philanthropists helped the cause. The college was affiliated to Osmania University in 1956.

With the persuasion of Dr. Rajendra Prasad the then President of India, the Oriental College was taken over by the Tirumala Tirupati Devasthanams(T.T.D), Tirupati and was renamed Sri Venkateshwara Vedanta Vardhini Sanskrit College (S.V.V.V.S.) College. It was shifted to sprawling seven and a half acre premises in Secunderbad, Andhra Pradesh. From then onwards the Oriental College has never experienced financial problems as all its finances are defrayed by Tirumula Tirupati Devasthanams.
The Oriental College from the initial period of its establishment in the year 1928 up to 1964 when it was taken over by the T.T.D had never followed the reservation system either in the admission of the students or in the recruitment of the teaching and non-teaching staff in the college. Most of the students who joined the college and studied till 1964 hailed from priestly class who were interested in learning Sanskrit. However, after the college was taken over by the T.T.D the rule of reservation has been followed strictly by the college in both the cases. A cursory look at the students’ strength shows that the majority of the students are from backward communities, schedule castes and tribes. Many students come from rural areas with poor background as free boarding and lodging are offered besides B.A. (L) course. The data is incorporated in Appendix-I – Admission of students from various categories and Appendix-II-Students of Oriental College from rural areas. The curriculum of the Oriental Colleges consists of Sanskrit literature (Sahitya), Vyakarna (Grammar), Nyaya (Logic and Law), besides English language, Telugu and History. Recently in the year 2006 the college has also started teaching computer program. There are more than 30 Oriental Colleges in various places in Andhra Pradesh. In addition to this college, the T.T.D runs many educational institutions under the strict guidelines of the government of Andhra Pradesh.
1.0.6 Objectives of Proposed Research

The objectives of the proposed research are as follows:

1. To identify the need for English for the learners of Oriental Colleges.

2. To propose a sample syllabus to cater to the specific needs of the learners of Oriental Colleges.

3. To make further suggestions for future research in this area.

The present study will therefore consist of:

1. English Education in India

2. English Language Teaching Methodology visa-viz Oriental Colleges

3. The purpose of learning English language in Oriental Colleges.

4. Teachers’ perception on the needs of the students.

5. Summing up.

1.1.0 Education in the Pre-British India

Education was available to only a select few based on caste and gender. The Sanskrit system of education which was then in vogue had limited reach to dispel notions of ignorance and superstitions among many sections of people. However, the education in pre-independent era inculcated sense of allegiance to elders, parents, teachers and the rulers. Among the Muslims in Pre-British India, higher education was not a monopoly of a few. This was due to the democratic character of Islam. Any Muslim could study in madarasas. However, education was imparted in Arabic, an alien language in
India, since the Koran was written in that language. Thus the Hindus who learnt Sanskrit and Muslims who were taught in Arabic were foreign to the people at large. So both these languages were not easily learnt by the people at large and as such could not show much progress in the spread of literacy.

1.1.1 Agents Responsible for the Propagation of Modern Education

It is at this juncture that modern education in the form of English Language was introduced in India. Three main agencies were responsible for the spread of modern education in India such as the foreign Christian missionaries, British Government and the progressive Indians such as Raja Ram Mohan Roy and Aurobindo.

The Christian missionaries, who did extensive work in the sphere of the spread of modern education in India, did that with the intention of spreading Christianity among the Indians. They criticized polytheism and caste inequalities. Though many students joined Christian Missionaries and schools a few of them only imbibed the modern education and a miniscule embraced Christianity.

The second agent, The British Government however was the principle agent in disseminating modern education in India. It established a network of schools and colleges in India turning out thousands of educated Indians. The introduction of modern education
was primarily motivated by the political, administrative and economic needs of Britain in India. It was not with a magnanimous spirit that modern education was introduced. By nineteenth century a substantial portion of Indian territory was under the British rule. The British Government organized an extensive state machinery to administer the conquered territory. A large number of educated individuals were required to staff this government machinery. It was impossible to bring all the educated people from Britain. Therefore, it became necessary to establish schools and colleges in India to turn out educated clerks who would staff the administrative apparatus to the British rule. The British Government gave key posts to the British and subordinate posts to educated Indians. The political administration and economic necessity prompted the British Government to establish schools and colleges in India. There were other motives also which encouraged some of the British statesmen and leaders to endorse the introduction of modern education in India. They wished to anglicize the entire world gradually and bring about social and political unification of the world. Cecil Rhodes and Macaulay belonged to the category and they dreamed of a unified world order under the British Empire with Christianity as the principal religion. Mount Stuart Ephistone also held the opinion that English education would make the Indian people gladly accept the British rule and modern education would bridge the gap between foreigners and natives in India. Thus, the political and economic
necessity of British capitalism in India prompted the introduction of modern education in India

The third powerful agency which helped in the spread of modern education in India was Indians themselves. Raja Ram Mohan Roy was the pioneer of progressive modern education. He hailed the English education as the key to the treasures of scientific and democratic thought of the modern West. He said that old system in India would only perpetuate superstition and evils. Subsequently, numerous organizations and movements such as Brahma Samaj\textsuperscript{17}, Arya Samaj\textsuperscript{18}, Rama Krishna Mission\textsuperscript{19} and Aligarh Movement\textsuperscript{20} as well as Indian Savants like Deshmukh\textsuperscript{21}, Chiplunkar\textsuperscript{22}, Agarkar\textsuperscript{23}, Magan Bhai\textsuperscript{24}, Karam Chand Karve\textsuperscript{25}, Bal Gangadhar Tilak\textsuperscript{26}, Gopala Krishna Gokhale\textsuperscript{27}, Madan Mohan Malavya\textsuperscript{28}, Mohan Das Karam Chand Gandhi\textsuperscript{29}, Lala Lajpati Rai\textsuperscript{30} and others worked towards the establishment of educational institutions. The Banaras Hindu University established by Pandit Madan Mohan Malavya and the Aligarh University, the brain child of Syed Ahmed Khan\textsuperscript{31} were the outstanding instances of this movement.

Raja Ram Mohan Roy himself was a profound Oriental scholar. He felt that with the advent of the British rule the old system of education would become obsolete and that if India was to get rid of superstitions and ignorance it was necessary to introduce scientific education in India. He pleaded with the government to open colleges
which would teach western science and to furnish them with the necessary textbooks and laboratories. Consequently, when the government decided to open a Sanskrit college, Raja Ram Mohan Roy did not like the idea. He wrote to Lord Amherst, the Governor General:

The Sanskrit system of education would be the best and calculated step to keep this country in darkness, if such had been the policy of the British legislature. But as the improvement of the native population is the object of the government, it will consequently promote much better and enlightened system of instruction embracing mathematics, natural philosophy, chemistry, anatomy with other useful sciences.

It may, however, be mentioned that Ram Mohan Roy did not like the abolition of Oriental studies. He established a college to promote Vedanta learning. But he wanted the system of education that could promote a sense of self reliance among the people and stimulate scientific enquiry. Though, this idea was dismissed by the British, Raja Ram Mohan Roy found a powerful supporter in Lord T. B. Macaulay. Twelve years later Lord William Bentinck, the Governor General of India approved the policy and the same was proposed by Raja Ram Mohan Roy. Lord T. B. Macaulay also the proposed the same in the resolution of March 7, 1835 and closed the controversy. Thus, the names of Raja Ram Mohan Roy, Lord T. B
Macaulay and Lord William Bentinck go down in the History of India as pioneers of modern education.

Besides some more social reformers, like Gopala Krishna Gokhale (1866-1915) championed compulsory primary education in India. He was a professor and for a number of years was the principal of Poona (now Pune) Fergusson College. He was also the president of the Indian National Congress. He was the founder of Servants of India and a member of Imperial Legislature (1910-1913). Gopala Krishna Gokhale made heroic efforts to make the government accept the principle of compulsory education. He moved the resolution for compulsory education in 1910 which was withdrawn later on by the assurance of the government. As nothing was done, Gopala Krishna Gokahale introduced the bill of compulsory education in the Imperial Legislature Council on March 16, 1911. However it failed in the implementation.

1.1.2 Education under the British Rule

The beginning of the State system of education in India under the British rule may be traced back to the year 1813 when the East India Company was compelled by the force of circumstances to accept responsibility for the education of the Indians. The Charter Act of 1813 made an annual provision for a sum of not less than one lakh of
rupees for the promotion of learning in India. Clause 43 of the Act states:

It shall be lawful for the Governor General in Council to direct that out of any surplus which may of the rents, revenues, profits and arrears from the said territorial acquisition after defraying the expenses of the military, civil and commercial establishment and pay the interest of the debt. In manner herein after provided, a sum of not less than one lakh rupees in each year shall be set a part and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of the knowledge of sciences among the inhabitants of the British territories of India.\textsuperscript{35}

The Charter Act of 1813 did not specify the methods to secure the objects of revival and improvement of literature. It did not say about the encouragement of learned natives of India and the introduction and promotion of knowledge of science among the inhabitants of the British territories of India. The vagueness of the Charter Act of 1813 intensified the Oriental versus Occidental educational controversy in India. Since the dawn of 19th century, there emerged two groups among the officials of the company, one group was the Orientalist or Classists who wanted the promotion of Indian education through the medium of Sanskrit, Arabic and Persian and whereas the other group was of Anglicists or Occidentlists who were in
favour of developing western education in India through the medium of English. During the violent controversy Lord T. B. Macaulay came to India as a law member of the Government General Executive Council. Lord Macaulay was also appointed president of the General Committee on Public Instruction by Lord William Bentinck, the Governor General of India. The Government wanted the advice of Lord T. B. Macaulay on the implication of the clause 43 of the Charter Act of 1813. Lord T. B. Macaulay presented his lengthy Minute to Lord Bentinck in 1835. In the Minute he advocated for English education in India and made a vigorous plea for spreading western learning through the medium of English. Lord T. B. Macaulay thought that it was possible through English education to bring about a class of persons, Indian in blood and colour but English in tastes, in opinions, in morals and intellect. The Minute was accepted by Lord Bentinck and it opened a new chapter in the educational history of India.

Lord T. B. Macaulay had a very low opinion of the languages and dialects of India. He thought that those languages and dialects did not contain literary or scientific information. He thought that the languages were poor and rude and that they should be enriched, improved and encouraged through the help of some other languages. He spoke of the greatness of English and thought that the English language would be most useful to the native subjects. Lord William Bentinck accepted the arguments advanced by Lord T. B.
Macaulay in support of his educational policy. The resolution of March 1835 was the first declaration of the British Government in the area of education in India. It eventually determined the aim, content and the medium of instruction in education in India. Promotion of western sciences and arts was acknowledged as the avowed object.

The British thought that maximum importance ought to be given to education. They thought that it would give them intellectual fitness and moral character. They also thought that education would supply them with moral character and also with resources for the advancement of their business in India. They introduced the European arts, science, philosophy and literature into India. They accomplished this task through several ways. First and foremost they introduced English as the medium of instruction. Then they sanctioned grant-in-aid and gradually transferred the government institutions for the management of local bodies. The next thing they proposed was to introduce voluntary religious education in the government institutions. Training of teachers was also done to improve the quality of education. Women education was given due importance. The next proposal was the establishment of universities for the expansion of education. Lastly, they started imparting education to the masses. The British were careful enough to see that English and the vernacular languages were given equal importance. As in Great Britain, teacher training was introduced and stipends were given to learners. The then Governor General, Lord Bentinck
advocated the system of training teachers in government colleges and schools.

Charles Wood proposed for mass education, which was neglected for many years. He urged the government to show interest in that direction though it might involve expenditure. As recommended by Charles Wood, universities were established in 1857 in Calcutta, Bombay and Madras. Lahore University was established in 1869. From then onwards there was a rapid increase of colleges. Besides Government colleges, numerous private institutions also sprang up. Until 1876 the university examinations were designed for men only. But later on in 1877 the Calcutta University threw the matriculation examination for girls as well.

The Hunter Commission of 1882\textsuperscript{37} recommended primary and secondary education. It recommended for bifurcation of secondary education. That is one leading for the entrance examination of the universities and the other for vocational courses or non-literary and commercial purposes.

Lord Curzon\textsuperscript{38}, the then the viceroy convened educational conference and it was attended by prominent educationalists. This formed the basis of the Government of India Resolution on Educational Policy. Primary and secondary education was given
prominence with secular attitude. Rules and regulations for these two systems were prescribed in this resolution.

After the submission of the report, Indian Universities Act was passed on March 21, 1904. Lord Curzon accorded top priority to university education reforms. Hence, the universities were given the right to teaching and also the right to conduct examination. Territorial jurisdiction of the universities was fixed.

After the partition of Bengal in 1905 the Swadeshi Movement began. Although it was economic in origin and application, its spirit affected every walk of life. Swadeshi education was given priority. The fundamental idea of the National Council of Education was the quickening of the nation’s destination. It was organized in March 1906. The object of the council was to impart education, literary as well as scientific and technical on national lines and exclusively under national control, not in opposition to, but standing apart from the existing systems of primary, secondary and university education. It was imparted through the medium of vernaculars. While English was made compulsory, subjects like physical and moral education were promoted. Importance was given to literature, history and culture of the country.

Though Gopala Krishna Gokhale’s bill of 1910 was rejected, it created a lot of furore in the British Parliament. During the
discussion, the Under-Secretary of State for India admitted the need for paying more attention to Indian education. As a result, the government passed the resolution on educational policy on February 21, 1913. The resolution inter alia accepted that primary education was necessary but did not approve it as compulsory because of financial constraints. Free education was not provided but the local government was requested to extend the application of the principle of free elementary education to the poor and more backward sections of the population. Emphasis was laid on the education of women.

It also recommended that a university should be established for each province. The teachers’ activities in universities should be encouraged and that the colleges located in mofussil towns should be developed into teaching universities in due course. But no action could be taken by the government because of the outbreak of the World War I (1914-1918). In 1917, the Government of India appointed the Calcutta University Commission which was also known as the Sadler Commission after the name of its chairman, Dr. Michael Sadler, Vice-Chancellor of Leeds University. After seventeen months the commission gave its critical and comprehensive survey on educational problems. The report had greatly influenced the subsequent course of secondary and higher education in the country. Subsequently education was made compulsory between the ages of five and fourteen. English was not made compulsory. Promotion to the higher classes was based on examination.
1.2.0 Education in the Post-Independence Era

After Independence the first action of great significance was taken by the Government of India in the field of education with the appointment of the University Education Commission under the chairmanship of Dr. S. Radha Krishnan, a distinguished scholar and former Vice-Chancellor of Banaras Hindu University. The report of the commission was a document of great importance as it guided the development of university education in India since independence. The commission was appointed by the Government of India to report on Indian university education. It submitted its report in August 1949.

As the commission was established after the attainment of Independence, the responsibility was multifarious. The commission enumerated that the universities were to meet the increasing demand for higher education, literary and scientific, technical and professional needs. They must enable the country to attain, in as short a time as possible, freedom from want, disease and ignorance through the application and development of scientific and technical knowledge. So the universities were aimed at intellectual development, wisdom, knowledge and cultural unity of India. The commission also identified some of the aims of education. The commission recommended awakening of innate ability, self-development, a fearless mind and integrity. It also encouraged cultural heritage. The commission wanted the study of agriculture to be incorporated in primary, secondary and higher education. Religious education was also given importance.
They wanted all religious texts to be read, irrespective of the religion. The three language formula was recommended. They are the regional language, Hindi and English. English ought to be studied in higher schools and in the universities in order to keep in touch with the ever-growing knowledge. For recruitment to various services, a special state examination was recommended with standard uniformity across India. Physical education for everybody was encouraged. Education to women was given great importance. They also envisaged that this should be designed in such a way as to promote their knowledge. Standards of courtesy and social responsibilities were also advocated in co-education. University education was placed on concurrent list. Allocation of grants was recommended. Even rural universities were proposed for the development of rural areas.

The Constitution of India came into force on January 26, 1950. As it embodies Indians’ hopes and aspirations, it is but natural that education should find its place in this document. A number of important provisions which had direct or indirect bearing on education had been included in the constitution. Though English was not recognized in the Eighth schedule of Article 344(1) and 355 of the constitution, it was to continue to be used for all official purposes of the Union of India.

From 1950 to 1961 different committees and commissions were framed by the Government of India. They brought about tremendous
change in the educational field. The changes and developments were made in primary, secondary and university education. Education to women was given great importance. The study of language, building of libraries, teaching, discipline and so on were given due importance.

The Committee on Emotional Integration (1961) appointed by the Ministry of Education, suggested for the development of all aspects of students’ personality. Matters like curriculum, co-curricular activities, teaching of social sciences, text-books, language script, uniforms, singing of national anthem, reverence for national flag, celebration of national days, national integrity, pledge, excursions, school projects and pay revision were discussed. So every single emotional aspect of education was minutely examined and appropriate decisions were taken by this committee.

The Government of India was convinced that education was the key to national prosperity and welfare and that no investment was likely to yield greater returns than investment in human resources of which the most important component was education. So they desired to survey the entire field of educational development as the various parts of the educational system strongly interact with and influence one and another. The University Grants Commission stressed the importance of English in the year 1978. Though obligatory, passing in English was not required at undergraduate stage. Adequate arrangements were however made for specialized intensive courses in
English in every college on an optional basis. The Commission wanted the learning of English as an instrument to further their studies. It maintained that English should be used for building knowledge and not for building status. It said:

If this role of the English language, as a positive instrument of knowledge is accepted then facilities for its learning in various forms and content should be made available to each group of students according to their own needs. This type of approach will be an approach of service rather than subjecting everyone to a uniform pattern, irrespective of need.\textsuperscript{40}

At the postgraduate stage, it recommended an international language for a good working knowledge. An entrance examination was prescribed for the admission at master’s level depending on the needs of the field one wished to study. Under the constitution, education was a concurrent subject and educational planning therefore was done at two levels Centre and State.\textsuperscript{41}

After Independence, the inclusion of English in curriculum was debated at every place. Due to its importance in the world scenario and also from the point of view of the development of the country, the arguments weighed in favour of English. Dr. S. Radha Krishnan, the philosopher and statesman also said, English should be studied in high schools and universities to be in touch with the living stream of
ever growing knowledge and to prevent India from isolation and to enjoy the fruits of success through knowledge\(^4\). The education commission headed by Dr. G.S. Kothari stressed the need for studying English as a compulsory subject to acquire at least a Working knowledge of English to communicate and know the growing importance of English\(^3\).

Because of the rapid spread of industrial development, science and technology, trade and commerce, English has become a World Language. It is an International language. It is a known fact that there is no place in the world that English is not spoken. Even United Nations Organisation (U.N.O.) has given it the status of Official Language among others.

Due to the importance of English language, almost all the good books of the world are translated into this language. So the students and everybody need to consult the library for maintaining the standard of education and get higher knowledge. Thus, English has become the key to the store house of knowledge and link language in the multi lingual country like India. Though the constitution recognised Hindi which is spoken by the majority people in north India, still English is today considered as link language and is spoken and understood all over the country. The correspondence between the
Union Government and also the State governments is mostly through
English language.

Jawaharlal Nehru had rightly called English as A window to the
modern world. It is only with the help of knowledge of English that
Indians get information about the advancement taking place
throughout the world. Dr. Radha Krishnan University Education
Commission emphasised the importance of English knowledge as it is
rich in literature, humanistic, scientific and technical. The above
statement reiterates the importance of English as it helps to keep in
touch with the world’s ever increasing knowledge and technological
advancement. Revolutionary changes which occur in various fields
such as space, agriculture, industry, medicine can only be known
with communication with outside world and adequate knowledge of
English. English is the only means to prevent the isolation from the
world. As Dr. Radha Krishnan University Education Commission
observed,

It [English] is a language which is rich in literature,
humanistic, scientific and technical. If under sentimental urge
we should give up English, we would cut ourselves from the
living stream of ever growing knowledge.  

Due to its universality, English has also come into existence in
India. The great creative Indian writers have been using it creatively
and expressed their joy, concern, and sorrow through this media. Great writers like Raja Rao\textsuperscript{44}, R.K. Narayan\textsuperscript{45}, Mulk Raj Anand\textsuperscript{46} have expressed their feelings through English. This language is the language for communication and governmental transactions in the country like India.

In India, English has a special place. It is not only a communicative, library and link language but also has a special utility value. The Undergraduate colleges give much importance to English and teach the skills of the learning. So the students of those colleges are able to compete with the outside world. But it is not the case with the Oriental Colleges. In Oriental Colleges English is not given its due importance. The Oriental Colleges give first preference to the Oriental languages which are taught there. Next preference is given to Telugu, their mother tongue and English has no place in the teaching hierarchy. It is studied as one of the subjects to pass the examination. In my synopsis, I stressed the importance of English in Oriental colleges by saying that the needs of Oriental students are different from that of other Undergraduate students. As English has a permanent place in the country, I reiterate the need to have English as Second Language in Oriental Colleges.
1.3.0 Conclusion

Thus the pioneers of the national movement and the architects of the Indian constitution visualised the importance of modern education and that of English in particular and gave it an important place. Though it was not considered as the Official Language of the country, Jawaharlal Nehru called it as, A window to the modern world, and a key that would unlock the vast treasures of all scientific and humanistic fields.

2 Pahuja 38.

3 Ram Mohan Roy (1774-1833) was the pioneer of Modern Education in India. He fought against social evils like Sati and Polygamy. He was the pioneer in propagating English education in India.

4 Gopala Krishna Gokhale (1866-1915) was a renowned Freedom fighter and champion of compulsory primary education.

5 Sati was a social evil where a wife was burnt along with her dead husband.

6 Macaulay Minutes (1835): Lord T.B. Macaulay was a law member of the Government. He was also appointed President of the General Committee of Public Instruction by Lord William Bentinck, The Governor General of India. Macaulay presented his lengthy Minutes to Lord Bentinck in 1835.

7 Wood’s Dispatch (1884): Charles Wood was the pioneer in the propagation of mass education and in the establishment of Universities.
Jawaharlal Nehru (1889-1964) was the freedom fighter and the first Prime Minister of independent India. He was a great administrator and helped in the development of education in India.


Dr. S. Radha Krishnan (1888-1975) was the former President of India, Former Vice Chancellor, Benaras Hindu University, a great philosopher, a great educationalist who contributed for the development of education in India. His contribution is so immense that his birthday on 5th of September is honoured as Teacher's Day.


Cecil Rhodes was a British Administrator in India who was prejudiced regarding the capabilities of Indians and proposed for English education in India.
16 Mount Stuart Ephistone was a British Administrator in India and staunch supporter of British rule in India. He also degraded the knowledge of Indians and propagated for better knowledge to enlighten the Indians.

17 Brahma Samaj (1828) was formed in 1828 by Raja Rammohan Roy in Bengal. It was established with the intention of providing meeting ground for people of all sects irrespective of their caste. Rammohan Roy tried to eradicate social evils like Sati, Polygamy through this.

18 Arya Samaj (1828) was a movement started by Dayananda Saraswathi with the intention of reforming the society. He tried to bring about change in the society by discouraging child marriage and polygamy.

19 Rama Krishna Mission was a philanthropic and philosophical movement started by Vivekananda with the view of serving the poor and the needy. It spread all over India. Even education is imparted at a very nominal fee.

20 Aligarh Movement (1828) was an independence movement started by Syed Ahmed Khan with zeal to reform. Although religious reformation was a major concern of this movement, it was not exclusively religious in character but focused on the welfare of the society. He emphasised the role of religion in the development of society.
Deshmukh (1823-1892) was popularly known as Gopal Hari Lokahitavadi. He tried to reform the society irrespective of religious sanctions. He advocated that religion itself should be changed as it was made by man.

Chiplunkar (1850-1882) was a freedom fighter and a great propagator of education in British era. He stressed the need for compulsory education.

G.S. Agarkar was a national leader who influenced national newspaper, Mahatma. Agarkar discussed the importance of establishing private schools on the model of the missionary institutions.

Magan Bhai was a great patriot and a freedom fighter. He worked along with other great leaders in the spread of education among the people.

Karam Chand Karve was a person of renown and a great patriot. He believed in education to all and worked for its spread and development.

Bal Gangadhar Tilak (1856-1920) was a great freedom fighter and social reformer. He was a champion Hinduism. He was a great educationist and founder of two Journals namely, the Maratha in English and the Kesari in Marathi. He founded National Schools. He wanted vernaculars to enjoy better position and English to have
second place. He was violent in speech and print. He was a person of self sacrifice and dedication.

Gopal Krishna Gokhale (1866-1915) was a freedom fighter and a great champion of Compulsory Primary Education in India. He was a professor and principal of Poona Fergusson College. He was the mentor of Mahatma Gandhi.

Madan Mohan Malavya (1861-1946) was a great freedom fighter who sacrificed his life for the welfare of Indians. He took active part in the formation of Kisan Sabha for the welfare of farmers. He greatly contributed in the development of education and was the founder of Benaras Hindu University.

Mohan Das Karam Chand Gandhi (1869-1948) was the Father of our nation, who attained independence through non-violence and non-co-operation. He championed the unity of Hindus and Muslims until his last breath.

Lala Lajpat Rai (1865-1928) was a great and renowned freedom fighter who sacrificed his life for India’s independence. He championed the cause of destitute children and widows. He propagated the right to education to everybody. He worked for the welfare of untouchables and the suppressed classes.

Syed Ahmed Khan (1817-1898) was a great freedom fighter and an educationist. He established the Mohammedan Anglo Oriental
College, later named to Aligarh Muslim University and helped in propagation of education among the people.

Lord Amherst (1717-1797) was the Governor General of India. He took the brave step of abolishing the social evil sati for which many progressive writers appreciated him.


Lord William Bentinck (1774-1839) was the Governor General of India and pioneer of Indian Education in India. He introduced English education into India by the act of 1835.

Clause 43 of Charter Act of 1813: It was about revival and improvement of literature among the natives of India and to promote Mathematics and other subjects for the development of Indians.

Macaulay Minutes (1835): Lord T.B. Macaulay was a law member of the Government. He was also appointed President of the General Committee of Public Instruction by Lord William Bentinck, The Governor General of India. Macaulay presented his lengthy Minutes to Lord Bentinck in 1835.

Hunter Commission (1882) was established under the chairmanship of Hunter which was later known after him. He recommended for bi-furcation of primary education and secondary education.
Lord Curzon was the Viceroy of India. He conducted education conference, where the Government of India Resolution on Educational policy was formed. Primary and secondary education was given much importance. Indian University Act was passed on March 21, 1904.

Dr. Michael Sadler was the Vice Chancellor of Leeds University. He was appointed as Chairman to Calcutta University Commission which was later known as Sadler Commission.

The University Grants Commission 1978.


Venugopal 12.


Raja Rao (1908-2006) was a man of renown. He obtained major degrees in English and History. He participated in Nationalist Movement. The novel KANTHAPURA was a chronicle on the impact of Gandhi’s teachings on non-violent resistance against the colonists. He was awarded Padmabhushan and also received the highly esteemed international NEWSTADT prize for Literature.
R.K. Narayan (1906-2001) was the renowned author of English has many stories and novels to his credit. He was honoured by Sahitya Academy award for his novel Guide.

Mulk Raj Anand (1905-2004) was the greatest author in Indian English. His first known novel UNTOUCHABLE published in 1935 was a chilling exposé of the day to day life of a member of India’s untouchable castes. His prominent novels are THE VILLAGE and ACROSS THE BLACK WATERS. He founded literary magazine “Marg”.