CHAPTER - III

DEVELOPMENT OF HIGHER EDUCATION IN INDIA

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3.1 Introduction

In the beginning of Higher Education Sir Charles Wood’s Educational Despatch of 19th July, 1854, could be considered as heralding a new era of higher education in modern India. In 1853, the House of Commons appointed a Select Committee to investigate thoroughly the position regarding educational development in India. The upshot of this inquiry ushered in the Despatch, known as Wood’s Educational Despatch, after the name of Sir Charles Wood (Later Lord Halifax), who was then the President of the Board of Control. It was called by some as “the Magna Carta of English Education in India” as considerable historical and educational importance was attached to it. The Despatch ran into a lengthy report of hundred paragraphs.1 It clearly enumerated the kind of education it contemplated in India.

“We must emphatically declare that the education which we desire to be extended in India is that which has just for its object the diffusion of the improved arts, science, philosophy and literature of Europe; in short, of European knowledge.”2

A noteworthy feature of it was that the Despatch attached considerable importance to the languages spoken by the vast majority of Indian population and further it also recognized the merit of the modern Indian Languages. It could not be said that the Despatch set little store by them and wanted to supplant the modern Indian Languages by English.

The Despatch said,

“It is indispensable, therefore, that, in any general system of education, the study of them (i.e. the vernaculars) should be assiduously attended to and any acquaintance with the improved European knowledge, which is to be communicated

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2 Wood’s Educational Despatch, Paragraph 7.
to the great mass of the people whose circumstances prevent them from acquiring a high order of education and who cannot be expected to overcome the difficulties of a foreign language can only be conveyed to them through one or other of those vernacular languages.

We look, therefore, to the English language and to the vernacular languages of India together as the media for the diffusion of European knowledge, and it is our desire to see them cultivated together in all schools in India of a sufficiently high class to maintain a school master possessing the requisite qualifications.”

Two recommendations of the Despatch were of very vital educational importance. One important recommendation was made with regard to the institution of the Department of Public Instruction, at that time a novelty, in Bengal, Madras, Bombay, the North West and the Punjab. The department had the Director at its head who was to report annually the progress made in the field of higher education under his jurisdiction. The other was concerned with the establishment of University, an epoch-making event so far as higher education in this part of the world was concerned.

Wayback in 1845 the establishment of a university at Calcutta was suggested by the Council of Education which was, however, not accepted by the Court of Directors. It seemed providential that it was left to be accepted by Wood, and the Despatch of 1854 stated thus:

“The rapid spread of liberal education among the natives of India since that time (1845) the high attainments shown by the native candidates for government scholarships and by native students in private institutions, the success of the medical colleges and the requirements of an increasing European and Anglo-Indian population have led us to the conclusion that the time is now arrived for the establishment of universities in India, which may encourage a regular and

liberal course of education by conferring academic degrees as evidences of attainments in the different branches of art and science and by adding marks of honour for those who may desire to compete for honorary distinctions.\textsuperscript{4}

The public opinion of the country at the relevant time must have considerably influenced Wood as could be apparent from the Despatch itself. There was a perceptible surcharge of feeling in the Presidency towns where some associations, consisting of prominent public men demanded the creation of universities. Particularly, it could be mentioned that the Calcutta Association seemed so inclined and tried to enthuse over the Court of Directors the necessity and the desirability of establishing a university in each Presidency.

It was rightly felt that London University, established in 1836, should be the beckoning light for setting up universities in India though to suit local needs and conditions there might be some variations here and there. The type of universities to be established in India should be affiliating ones and they should confer degrees upon successful candidates from affiliated institutions recognized by the university.

To start with, the upper class or upper middle class would enjoy the fruit of education as contemplated in the Despatch which was then supposed to percolate downwards. The Despatch therefore believed in the "downward filtration theory" in education which was in vogue in this country for a long time.

No sooner was the Wood Despatch received by the Government it constituted a Committee under the Chairmanship of Sir James Colvile to prepare a scheme for all the three universities: Calcutta, Bombay and

\textsuperscript{4} Ibid.
Madras. The Government of India acted with right earnest and on 12th December, 1956, it accepted the recommendations of the Committee and the Calcutta University Bill was passed by the Legislative Council as Act II of 1857. As stated earlier, the London University was the model of the Calcutta University when it was set up and therefore there was little wonder that it was made a purely affiliating university and continued to be so till the establishment of Post-Graduate Teaching Departments in 1915.

The Preamble to the Calcutta University Act, 1857 said that “for the better encouragement of Her Majesty’s subjects of all classes and denominations within the Presidency of Calcutta and other parts of India in the pursuit of a liberal and regular course of education, it has been determined to establish a university at Calcutta for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in different branches of Literature, Science and Art and of rewarding them by academical degrees as evidence of their respective attainments and marks of honour proportioned thereto”.

The wording of the Preamble follows closely the wording of paragraph 24 of the Wood’s Despatch indicating that the university was intended to be an examining body whose main function was to award Degrees to those who attained the prescribed intellectual standards. The Despatch clearly said that the University was not to be a place of instruction as to test the value of education obtained elsewhere.

The University of Calcutta, according to the Act of 1857, was a body corporate, capable of holding and disposing of property. The Senate was entrusted with the entire management of and superintendence over the affairs, concerns and property. It was also authorized to make and alter any
regulation and bye-laws not inconsistent with the Act, to regulate the examinations for degrees and the award of the degrees, prescribe the qualifications of the candidates for the degrees, courses of instruction to be followed by them, appointment and removal of examiners, officers and servants of the university. The Senate was authorized to award the degrees of Bachelor of Arts, Master of Arts, Bachelor of Laws, Licentiate of Medicine, Doctor of Medicine and Master of Civil Engineering. In 1860, the Senate was authorized to confer degrees other than those mentioned expressly in the Act of 1857 which might be instituted by regulations passed by the Senate and approved by the Councillors.

One out of many flaws of this arrangement was that teaching was wholly concentrated in the colleges but the University had complete control over the course-contents. The colleges had neither control over the curricula nor had they any control over examinations conducted by the University. The control of the University was extended even over the staff and equipment belonging to the colleges. Curiously, however, there was no means by which the University could guarantee that the standard of efficiency prescribed by it was maintained by the colleges. Far worse, it had no voice in the maintenance of the standards of teaching in its colleges.

Under the circumstances, the Calcutta University was not a true university in the strict sense of the term. It could hardly be considered a place of learning where a corporation of scholars labours in comradeship for the training of men and the advancement and diffusion of knowledge. The Calcutta University as constituted by the Act of 1857 could hardly be considered as a corporation of scholars. It could, at best, be a corporation of administrators which had nothing to do either with the training of men or with the advancement of learning. In such a state of affairs it could hardly
inspire or give encouragement to independent thought among the teachers or the students. Emphasis was laid squarely on examinations.

The value of even the affiliating system in existence at that time could not, however, be ruled out. It served as a useful means by which young aspirants were selected for public service and to a large extent, it could satisfy the needs of administration.

Since India became independent, attempts have been made to improve the quality of higher education and extent it to all socio-economic levels of her population. The first Commission that was appointed to recommend educational reforms for the country was concerned with the University education and this crucial sector of education. The importance of higher education has increased several folds with the realization that in a world order based on Science and Technology, it is the quality of higher education that decides the country's pace of economic and social development.

The problems of higher education in India are many and varied. The rapid expansion of higher education since 1947 has resulted in bringing a number of problems, the principal problem being the expansion of enrolments in Colleges and Universities. Now the most conspicuous characteristics of the system of higher education in India are its size. At the time of Independence the country had 19 Universities and some 400 Colleges with a total enrolment of 25,000 students; in 1974-75 we had about 34,56,096 students in 1902 Universities, 9 Institutions deemed to be Universities and 4,388 Colleges.\(^5\)

During the period 1962-63 to 1971-72 enrolment in Universities and Colleges rose at the average annual rate of about 12 percent. From an average growth rate of 200 new Colleges per year during the period 1969-70 to 1972-73 it has come down to 125 new Colleges in 1973-74, while only 85 such Colleges have been started in 1974-75. Recently, however, there is a trend of decrease in enrolment. The annual rate of increase which stood at 14.3 percent in 1968-69 came down to 5 percent in 1972-73 and to 25 percent in 1975-76. The increase in the number of Universities and Colleges and the increase in the enrolment in the higher educational institutions during the post-Independence period have resulted in varied problems in the higher educational system of the country. According to Mukerji (1971), there are far too many students move into the collegiate education after the school stage and a very large number and proportion of the graduate students move into the post-graduate stage. Both the numbers and proportions involved in these sequences in India are the largest in the world, having serious repercussions for the system as a whole.⁶ According to Dr. Kaul (1974), “Higher education in India is in the grip of a crisis conscience. It is fast losing its credibility and its functional utility. The University system, as we know, is breaking down, this would indeed be welcome if a system closer to the needs and aspirations of the people took its place. This is not happening. There is, therefore, no time for soft words, charming non-sense and soporific clichés”.⁷

The very first report of the University Grants Commission for the period December 1953 to March 1957 identified the question of umbers as

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⁷ Mukerji, K., Pressure of Numbers, some Thoughts, in Management and Organisation of Indian Universities, 1971, p.20.
an important factor to be reckoned with in any attempt to determine, co-ordinate and improve standards in education. In fact, most Commissions and Committees appointed to study the problems of higher education in India have come out with drastic comments against the way in which the system of higher education has been developed in our country. Yet undoubtedly, the expansion of universities and increase in the number of persons enrolled in colleges and other institutions of higher education is a phenomenal feature of post-Independent India.\(^8\)

While critically examining the growth of higher education in India in the post-Independence period in order to analyse the structure and complexity of the university system as well as to study the trends of the development of higher education in “quantitative and qualitative”, terms Azad, J. (1972) comments: “the quantitative expansion of the higher education stage, both institutional as well as student enrolment, has been the result and conceived programme of institutional expansion”\(^9\).

3.2 Historical background of Higher Education in India

An educational policy and systematic thought on education in India evolved around the middle of the nineteenth century and a fresh era of education started in the year 1854, when the Court of Directors, in a memorable Despatch, definitely accepted the systematic promotion of general education as one of the duties of the State and emphatically declared to bring about a diffusion of European arts, sciences, philosophy and literature to bear upon India. In other words – Indians were to be exposed to European education, science and technology.

\(^8\) Kaul, J.N.(Dr.), Higher Education in India, Two Decades of Planned Drifts, Indian Institute of Advanced Study, Simla, 1974.

\(^9\) Azad, J.L.(Dr.), Higher Education in India, A Dimensional Analysis in a collection of Articles on Higher Education and Research, p.12.
This was an epoch-making decision and a novelty with far-reaching consequences. It was not that Indians were not exposed to any education before the advent of the British rule in India. In fact in India there were systems of education of great antiquity, prevalent among the Hindus and the Muslims and closely linked up with their religious institutions. The sacred books of the Brahmans illustrated how to impart and receive education and one of the commentaries on the Rigveda minutely emphasized the routine to be followed in committing a textbook to memory. Schools of learning were formed in Agaharas (villages inhabited by Brahmans). In these schools, Pandits gave instructions in Sanskrit grammar, logic, philosophy and law. For the lower classes, schools were established in the country where rudimentary education was imparted to the children of traders, petty landholders and well-to-do cultivators.

Likewise higher education of the Muhammadans was in the hands of eminent men of letters conspicuously devoted to the task of imparting education to the youth. Schools were, more often than not, attached to mosques and shrines and were supported by State grants in cash or lands or by private benefactions. The course of study in a Muhammadan school included grammar, rhetoric, logic, literature, jurisprudence and science. Both systems, the Hindu and the Muhammadan, set great store by the training of memory and earnestly endeavoured to bring about a sense of inquiry in the minds of the pupils.

To begin with, the British rulers followed the pattern of Indian rulers and sought to maintain the status quo so far as education was concerned so that traditional instruction was left unhindered. The Calcutta Madrasa for Muslims was founded by Warren Hastings in 1782 and the Benares College for Hindus was established in 1791. Provision was made for giving regular
assistance to education from public funds by a clause in the Charter Act of 1813 which empowered the Governor-General-in-Council to allot one lakh of rupees annually to make it feasible to revive and improve literature and with a view to give impetus to the learned natives of India. For the first time emphasis was laid on the study of science and its improvement among the inhabitants of the British territories in India.

To start with, Oriental methods of instruction were encouraged by paying stipends to students out of this grant. But the prolonged and extended presence of the British in India tended to affect profoundly the social and administrative conditions of the country and as a result the educational policy of the Government had to be altered. Two most potent reasons for reform in education was the need for public servants with a knowledge of the English language and the influence in favour of both English and vernacular education which was exercised by the missionaries in the early years of the 19th century. The famous minute written by Lord Macaulay in 1835 undoubtedly marked the point at which official recognition was given to the necessity of public support for Western education. As a consequence attempts for the spread of English education was escalated by the establishment of Government colleges and schools, and by strengthening the indigenous schools and at the same time the continued and brave attempt by the missionaries to bring about educational progress in the far nook and corner of India could hardly be overemphasized.

In their Despatch of 1854, the Court of Directors pronounced upon their proposal for an extended and systematic promotion of general education in India by the Government. They considered it to be their bounden duty to expose the natives of India to those vast moral and
material blessings which could flow from the general diffusion of useful knowledge. By means of education they wanted to eradicate the evils of some of the demoralizing practices which was also the concern of the Government and thereby enlisting in its favour the general sympathy of the native mind. They also sought to bring about a steady flow of public servants who could be entrusted with offices of high trust and responsibility. At the same time, they endeavoured to stimulate the interest of the inhabitants to develop their enormous natural resources so that material comforts and benefits could ensue. To usher in all this grandiose scheme they asserted the need for the following: the constitution of a Department of Public Instruction, the foundation of universities at the Presidency towns, the establishment of Training School for teachers, the maintenance of the existing Government colleges and schools of high order, and the increase of their number when necessary, increased attention to all forms of vernacular schools and finally the introduction of a system of grant-in-aid which should foster a spirit of reliance upon local exertions and should in course of time render it possible to close or transfer to the management of the local bodies many of the existing institutions.

The policy illustrated in 1854 was reaffirmed in 1859, when the administration was transferred to the control of the Crown. The Universities in Calcutta, Madras and Bombay were incorporated in 1857 and those of the Punjab and Allahabad in 1882 and 1887 respectively. As a result there was a rapid growth of schools and colleges between 1871 and 1882 and the marked development of municipal systems further encouraged their growth. The spurt in the growth of educational institutions was well reflected by the year 1882 as more than two million and a quarter of pupils were receiving instruction in public institutions. The Despatch of 1854 was the harbinger of a new era in education as based on it, the Commission of
1882-83 furnished an elaborate and most invaluable report regarding the state of education at that time by going deeply into the various aspects of the Despatch and then submitted suitable measures so that the basic principles of the Despatch could be earnestly carried out. They advised increased reliance upon and systematic encouragement of private effort and their recommendations were approved by the Government of India. Soon after, the management of Government schools was transferred to the management of municipal boards and district boards.

The outcome of all these was to usher in a system of public instruction which was basically sound and satisfactory. In 1904, there was five universities: Calcutta, Bombay, Madras, Punjab and Allahabad; 191 colleges with 23,009 students on the rolls. Besides the 191 colleges in British India, there were also colleges in the Indian States. Suitable provision was made for studies in Arts and Oriental learning and for the professional courses of Law, Medicine, Engineering and Agriculture. Right below the colleges there were secondary schools numbering 5,493 with an attendance of 558,378 students and primary schools numbering 98,538 with 3,268,726 pupils. Including special schools, technical schools, industrial schools of arts and normal schools for teachers, the total number of colleges and schools for Public Instruction amounted to 105,306 with 3,887,493 pupils. If we add private institutions which did not conform with departmental standards, the total number of schools under instruction was 4.5 million. The gross annual cost of maintaining these institutions exceeded Rs.400 lakh of which Rs. 127 lakh was derived from fees, Rs.83 lakh from endowments, subscriptions and other private sources and Rs.191 lakh from public funds, Rs.104 lakh were from the provincial and imperial funds, Rs.74 lakh from local and municipal funds and Rs.12 lakh from the native States. The defects connected with such a huge system of public
instruction were in connection with quantity. Four out of five boys did not attend school. Three boys out of four grown-ups were without education. Only one girl out of forty attended the school.  

So far as quality of higher education was concerned, the off-repeated charge was that it made one eligible to get a Government job with scant regard for real pursuit of learning. Under the circumstances the scope of education was strictly limited. Those who failed to get Government appointment were not suited for other pursuit; that excessive prominence was given to examination; that the courses of study were too purely literary in character; that the schools and colleges hardly trained the intelligence of the students; in place of sound and methodical learning only cramming and mechanical learning were encouraged; that in the pursuit of English education the fostering of the vernacular languages was woefully neglected. The upshot of all these was the contemplation and determination on the part of the Government to bring about certain reforms.

3.3 Higher Education in Ancient Period

In the early Vedic period perhaps education was a family responsibility, the father being the educator of his children. But traces of institutionalized education had developed almost by the later Vedic period the age of Upanishads. The institutions were given, were not merely a ‘school’ but became student’s home where they lived for the whole period of education.

During the student’s say at the teacher’s house, students were requested to help him in his household and farm work in their spare time. When the number of students attending a “Guru’s” house, increased not

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10 D.H. Goswami, University Administration in North East India.
only the “Guru” or “Acharya” but also one or more assistant teachers called “Upadhayas” taught them. The establishment of Gurukulams or “Ashrams” popularized education among the society, that is mainly among Brahmins and Kshatriyas. A number of Ashram’s formed themselves into ‘Charans’ which insisted on an agreed interpretation of the Vedic texts and hence prevented deviations. The Charans were themselves grouped into larger units called ‘Parishads’ which resembled a modern Federal University. These ‘Parishads’ were the highest authority on Brahminic religion and learning.

Thus the beginnings of collectivism or organization in education may be traced to the earliest Vedic times. And Emen Rigvida has several significant references to the ‘Samghas’ or Assemblies of learned men meeting for those fateful and formative discussions which hammered into shape both the language and philosophy of the Vedas. The Upanishads tell of regular learned conferences meeting at the courts of kings by royal invitation and companies of ‘Chakras’ or wandering scholars touring the country in quest of higher knowledge, its centers and exponents. Then, there were also stabilized institutions, the Academic of Science, like the Pandhala Parishad, which produced some of India’s highest philosophy. And late came Jainism and Buddhism with their emphasis upon the system of organized brotherhood accommodated in the rock cut halls, ‘Viharas’ and monasteries. The Brahminical system followed suit with similar institutions like Mathas and regular colleges. Another important feature of Vedic education was that it was “free and accessible to all (except to Shudras) who sought it, though in later time it came to be restricted to Brahmanas and refused to other castes”.

The financing of education was managed by private individuals and religious organizations. Moreover, education was mainly “Centred round one man, namely the private teacher who kept it going by his sacrifices and selfless devotion, plain living and high thinking.

Education never became the responsibility of the State as in case today. The interests of education and learning were served by a variety of institutions supported by religious endowments. It was a private affair of the people, managed entirely by Brahamans. But several kings patronized education by granting land or money to educational organizations as well as to the temples. Many temples managed proper colleges, along with their religious functions. The voluntary gifts from the students and public alms collected by students, teachers’ personal earnings, royal patronage etc. were the main source of income for the financing of educational institutions.12

With the beginning of the 6th century B.C. the rise of new religious like Buddhism and Jainism in Northern India gave a new impetus for the growth of education. Hitherto higher education was more or less a monopoly of the upper castes in the society. Buddhists who have no castes imparted education to all those who desired it without any restriction. But the Buddhist education is, however, but a phase of the ancient Hindu system of education. As Buddhism and Jainism were off-shoots of Hinduism, there was little change in their ideals of life and so the concept of education suffered only a shift of emphasis.

The Buddhists established monasteries or ‘Vihars’ to teach the religious principles as well as secular curriculum. As time went on, some of those monasteries developed into big centres of learning and they became teaching and residential universities. In short, “the history of the

Buddhist system of education and learning centred round monasteries as Vedic culture centred round the sacrifice. The Buddhist world did not offer any educational opportunities apart from or independently of its monasteries. All education sacred as well as secular was in the hands of the monks. They had the monopoly of learning and the leisure to impart it”.

Nalanda Taxila and Valakhi were some of the centres of higher education during this period. Among these, Nalanda became a world famous university. It was an educational centre of international fame, comparable in the universalism of its thought, the wide range of its studies, the international character of its community to the greatest universities of modern times like Oxford, Cambridge, Paris and Howard. The success of Nalanda as a seat of learning is singularly demonstrated by the demand of foreign countries for the services of its trained scholars which they were so keenly seeking. According to the accounts left by foreign scholars like Yung-chang and I-taing, Nalanda had while they were there, as many as 1510 teachers and 8500 students.

The institutionalization of higher education which started in the Vedic period was strengthened during the Buddhist period. The bigger institutions of higher learning like Nalanda or Taxila could not exist without sufficient funds for the maintenance of the teaching staff as well as that of thousands of students who resided in them. The result was the development of a proper system of financing education by giving liberal grants to monasteries and maintained them. They themselves established a number of monasteries and maintained them. The sources of revenue to education continued to be almost the same as in the Vedic period, but in order to ensure a continuous flow of resources to the education institutions some of them became stable and fixed. The state shouldered greater
responsibility for maintenance of these temples of learning, fees fetched more than ever before; and endowments became a permanent source of revenue, assuming great importance during this period. The financing system of education was one of the most important factors in the Buddhist education.\textsuperscript{13}

### 3.4 Higher Education in Medieval India

Even though the Khalifate at Bagdad was able to establish a very large empire a hundred years after the death of Prophet Mohammed, India was not affected much by this Muslim power till the end of the 11\textsuperscript{th} century A.D. This is true that in 712 A.D. Mohammed Bin Kassim gained for the Khalifate a foothold in Sind, but the sway of Muslim power was not extended beyond Multan till the invasion of Sultan Mohammed of Ghazni, Mohammed led a number of expeditions to the north-western provinces of India and plundered the riches of the state and temples. But his nose merely raids of devastation, looked upon by the Hindus of the time as acts of God, like plague, before which they fled. It had but little effect on Indian history except as a forerunner of the more ambitious and more successful efforts, hundred and fifty years later of Mohammed Ghori, who displaced the successors of Mohammed Ghazni.

The successors of Mohammed were weak and they were crusted from power by the princes of Ghour, a small principality in the mountaneous region of Afghanistan to the South East of Heart. Mohammed Ghori marched into India in 1191 and tasted defeat from the ruler of Ajmer and Delhi. But in 1192 India was once more invaded by

\textsuperscript{13} Mookerji, R.K., Ancient Indian Education. Brahminical and Buddhists, p.367.
Ghori, and this time Prithviraj, the ruler of Delhi had to bow before the Afghan ruler.

The history of North India after this historic success is only a record of warfare. The successors of Ghori, established a kingdom in Delhi, and until ‘Babur’s’ conquest of Delhi in 1526, the history is “one of dull monotony of wars of succession, murders of nobles and leading men and a few able men succeeded by weak and licentious potentates.

The period between 1210 and 1525 can only be elaborated as a period of conquest, destruction and loot. Higher education or education in general did not get the attention which they received in ancient India. Most of the ancient educational institutions lost their importance for want of proper support from the State. If in architecture and building early Islam made a noble contribution to India, the same cannot be said in the field of learning, science or poetry. In fact the period between 1200-1525 is one general barrenness in Islamic history, when by the barbarian invasions of Turks and Seljuks. The college of Jaunpur, which Hassan Shah endowed, might have in time led to notable contributions but it existed for too short a time. Perhaps, the reason is that Indian Islam had not involved a language of its own and was tied to the thoughts and literature of Persia.

Hence, the Muslim rulers in Delhi and in provinces naturally encouraged literary activities in Persian, which they understood and liked better. The growth of education during this period was mainly determined by the nature of the ruler from time to time. The emperor’s taste was the barometer of the then literary atmosphere.¹⁴

Most of the educational institutions including institutions of hither learning used Arabic and Persian as the medium of instruction. Moreover, religion was at the root of all study. Every ‘maktab’ and ‘madrasah’ had a mosque attached to it and in every mosque there were separate classes for the instruction of students in sciences other than religious, so that secular education might go hand in hand with religious instruction. Some rulers of this period encouraged local talent. For instance, Maladhar Basu’s Bengali translation of the Bhagavata was undertaken by order of Nazrat shah and Kavindra Parameshwar’s translation of the Mahabharata was undertaken at the command of Paragal Khan, a General of Hussain Shah. Amir Khusraw, an Indian who wrote in Persian, “declared with pride that Delhi developed into an intellectual competitor of Bukhara, the famous university of Central”. The Muslim rulers established institutions for Muslim learning at Delhi, Jullundur, Firozabad and other places found libraries, the most important one being the Imperial Library at Delhi.

Sultan Mohammed Ghori was the first Muslim king of India who deemed it his duty to impart education in India properly. At Ajmer he set up some schools and seminaries for the spread of Islamic culture and eradiation in that province. His successors Qutak-Udin-Aibak, Ilutmish and Raziyya and Balban were all patrons of learning. The slave kings were all patrons of learning. The slave kings were succeeded by another dynasty which now stepped into the throne of Delhi with the accession of Khiljii. Ala-ud-din Khilji, a remarkable ruler of this dynasty seems to have been an entuusiasitic friend of learning. We are told by Barni that the most wonderful thing which people saw in Ala-ud-din’s reign the multitude of great men of all nationalities, masters of every science and experts in every art. The capital of Delhi by the presence of these unrivalled men of great talents had become the envy of Badgad, the rival of Cairo, and the equal of
constant inople. The new dynasty which was set up after the disintegration of the Khilji’s was that the Tughluq, Muslim education was patronized by rulers of Tughluq dynasty also. Ghiyas-ud-din Tughluq the founder of the dynasty was a patron of learning. In spite of his strange characters and fanciful projects, Mohammed-bin-Tughluq himself was a “man of accomplishments freely patronized poets, logicians, philosophers and physicians, and held discussions with them in his court”. Mohammed Bin Tughluq’s successor Firoz Shah, though a weak and irresolute ruler, patronized education. Education during the reign of Firoz Tughalaq made mighty advances because the Sultan was an eminent educationist who strove zealously for its propagation. He sent out eminent teachers to reside in different part of his dominions for the sake of imparting instruction to the people at large. This was undoubtedly a far reaching reform in the system of education. It led to an extensive diffusion of education and produced a large number of capable scholars. Firoz Shah, himself the author of “Fatuhat-i-Firuz Shah’ show great zeal for the cause of education and established several colleges with mosques attached to them.

The Tughluq dynasty broke up under the successors of Firoz shah and Sayyad and Lodi kings ruled Delhi for some years. The Lodi dynasty produced one remarkable personality in Sikandar. Sultan Sikandar was himself a poet, and gave considerable encouragement to learning. After the break up of Delhi Sultanate a number of kingdoms especially of Muslims developed in the neighbouring State of Delhi. Most of the rulers of these small independent kingdoms, like that of the Bahamini Kingdom and dynasties like those of Bijapur, Ahamad Nagar, Golkonda, Malwa, Jaunpur, Bengal and Multan were also patrons of literature.

During the period under review, the Muslims were minority in India and they received education only from these institutions, established by the
Muslim rulers of this period. At the same time the educational institutions developed during the Hindu period, declined during this period due to lack of support from the rulers.\textsuperscript{15}

During the Muslim period elementary and secondary education was provided in 'maktaba' and in Arab schools respectively. Higher education was mainly imparted in 'madrasa' and monasteries. Learned men like Muaïyyan-Ud-Din Umarni, Sheik Nizam Uddin Auliya of Delhi, Muinuddin Chishti in Ajmer, attracted scholars and students alike and this type of private teaching can be regarded as post-graduate education.

The financing of education during the period under review showed no improvement over that of the previous period either in respect of resources made available to education or in the manner of administering them. The state did not pay much attention either to start fresh educational institutions or to finance properly the existing educational institutions. A proper and well defined system of higher education in this period was almost conspicuous by its absence.\textsuperscript{16}

3.5 Higher Education in the British Period

With the coming of Europeans at first the Portuguese and then the French, the Dutch and British traders from the beginning of the 17\textsuperscript{th} century, not only the political system of India took a different shape, but the organization of educational institutions also deviated from its earlier course.

"Education in India under the British Government", says A.P. Howell, was first ignored then violently and successfully opposed, then

\textsuperscript{15} Majumdar, \textit{et.al.}, 'Medieval India; Part-II of An Advanced History of India, Macmillan and Co. Ltd., London, Third Reprint, 1970, p.402.

\textsuperscript{16} Misra Atmanand, 'The Financing of Indian Education, p.168.
conducted on a system now universally admitted to be erroneous and finally fixed on its present footing. The preservation of ancient heritage and culture was the most important aim of the ancient Indian system of education. But the missionaries who came along with the European trading companies tried to spread Christianity and Western education. The first college on the Western model was established in Goa in 1575 by the Jesuit missionaries. Hence "the Portuguese may be considered the originators of the modern system of Higher Education in India. Until well into the nineteenth century the Western impact on education in India, to the extent there was such an impact was brought about by the missionaries without much help from and often against problems raised by the secular authorities."

In the struggle for political domination in India, the East India Company of Britain succeeded in virtually ousting the Portuguese, Dutch and the French from India, by the middle of the 18th century. The East India Company which became the ruling authority in the course of time was only a trading company and did not develop a proper policy of education till 1813. But N.N. Saw pointed out that even in the early years the company tried to popularize Christianity and spread education among the people for this purpose. As early as 1614, attempts were made for the recruitment of Indians for the propagation of the gospel among their countrymen and for imparting to these missionaries such education at the company's expense, as would enable them to carry out effectively the purposes for which they were enlisted. But these proselytizing activities cannot be regarded as the beginning of Western educational system in India. The Charter Act of 1813 to the continuance of the East India

Company in India stated "A sum of not less than one lakh or rupees in each year shall be set apart and applied to the revival and improvement of literature and encouragement of learned native of India and for the introduction and promotion of a knowledge of the science among the inhabitants of the British territories in India". This clause in the Act of 1813 can be cited as an important land mark in the history of the development of Western education in India "for it was in that year that the British Raj first accepted education as a state responsibility".18

The famous minute of Lord Macaulay, the first Law Member of the Governor General's Executive Council submitted in 1835 to the then Governor General William Bantic, laid the definite shape of British educational policy in this country.

Introduction of modern education through the medium of English was settled by Bentics' decision on the minute of Macaulay, doubts still lingered. The important consideration was that of the consequences of education to the British Empire. The debate between those who believed that education would lead to the break up of the empire and the others who contended that it would strengthen its foundation continued through the 19th century. The further progress was initiated with the Hoods Despatch of 1854. It marks the beginning of a new era in the growth of Western education in India. It suggested the starting of department of Public Instruction in each province under the large of an officer in every province to supervise the educational institutions. The Despatch imposed upon the Government, the task of creating a properly articulated scheme of education in the primary school to the university.

18 Bhatt, B.D. and J.C. Aggrawal, 'Education Development in India, p.1.
The Government of India assumed responsibility of university education in 1855, and its association each the subject has continued unbroken to this date. The first three universities were namely Entrance (after 10 years of schooling) and three more college examinations each after 5 years called respectively, “Licentiate, Bachelors” and Degrees. The colleges were subordinate to universities and the universities never undertook any responsibility for teaching.

Several other universities were established under Central Acts after this. Punjab (1882), Allahabad (1887), Banaras (1917), Aigarh (1920) and Dacca (1920). The establishment of these universities under Central Act, the appointment of Indian Universities Commission in 1902, passing of Indian Universities Act in 1904 and the appointment of Calcutta University Commission of (1917-19), all show the important role played by the Central Government in fostering higher education even in those early stages of its development, and established tradition, i.e. “the tradition in favour of a Central authority to develop University education on proper lines”.19

According to the Government of India Act of 1935, the provinces got autonomous states, to a large extent, and ministries were set up in all provinces under the control of the British Government. Education became a purely provisional subject. By this time Gandhiji had evolved the concept of Basic Education which aimed to solve the problems of education in our country. The Congress ministries in the provinces would have got a chance to implement this scheme of education in their respective provinces, because of the autonomous nature of that Government. But, soon differences of opinion developed with the British “Raj” and the Indian National Congress leaders regarding the question of involvement of India in

World War II and the result was the resignation of the elected ministers in the provinces. The provincial administration was handed over to the nominated advisers of the Provincial Governors.

The war and political upheaval resulted in the failure provincial autonomy and the government at the Centre became once more omnipotent as far as educational development years in this country are concerned. “During this period of twelve years (1935-1947), however, there was a revival in central interest in Education”. The Post War Reconstruction Committee of the Governor General’s Executive Council asked the Central Advisory Board, which was revived during this period, to prepare a plan for the educational development to be carried out after the end of the war. The work was entrusted to Sir John Sergent, by the Board and he submitted his report in 1944.20

The growth and expansion of Higher Education depend largely on the policy of the government from time to time. One could understand that the policy of the alien-government in this country on education did change from time to time. “In fact, it is obvious that a national system of education was never planned till after the Second World War. The Centre’s interest in education has waxed and waved alternately. In spite of fluctuations the policies from time to time and at times utter neglect, large number of higher educational institutions, including universities were developed in course of time. But the fact remains that the imperialists could not organize development of University Education systematically. As demands arise, Universities were established at different places without any co-ordination between them. The Sergent Report pointed out that “there had been a general lack of planning in University education and both the Central and

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20 Abu-Baker, M.(Dr.) “The Union and the States in Education, p.43.
Provincial Governments have yielded to popular pressure in bringing Universities into existence without providing necessary resources to enable them to function on sound lines.\textsuperscript{21} “There were four universities and 67 colleges with 17.6 thousand students in 1901-02, to 14 universities, 167 colleges with 45.9 thousand students in 1921-22 and 21 universities and 496 colleges with nearly 2 lakh of students in 1946-1947”. The magnitude of the growth is quite clear from the above facts related to higher education in India during the British period.\textsuperscript{22}

3.6 Higher Education under the Moghuls period

The social, economic and political development of India between the invasion of Delhi by Babur (1526) and the death of Aurangzeb (1707) shows some peculiar characteristics. As in previous period, there did not exist a well developed popular system of education even under the Mughals. But the Mughal court was a centre of cultural activity. Not only Persian, but also Sanskrit and Hindi received patronage at the hands of the Emperors. “In Mughal India, there was nothing like the modern system of education established and maintained by the State”. Moreland says that he “can trace no sign of a system of popular education and that he has failed to find any thing in the nature of a list of useful foundations or endowments established during the period”.

Though the Mughals failed to develop a state-assisted higher educational system, they were patrons of lands or money to mosques, monasteries and individual saints and scholars. Thus almost every mosque had a maktab attached to it, where the boys and girls of the neighbourhood received elementary education. Hindi, Sanskrit and vernacular schools also

\textsuperscript{22} Misra Atmand, The Financing of Indian Education, p.195.
continued to function for the benefit of students in the urban as well as rural areas. It is stated, on the authority of the Towarik of Sayyid Maqbar, Ali, a minister of Babur, that one of the duties of the Public Works Department of that ruler’s time was the building of schools and colleges.\(^{23}\)

Humayun had a passion for learning and fondness for books was so great that he always carried a select library with him. He caused a madrasa to be established in Delhi and changed the pleasure house built by Sher-Shah in the Purana Quila into a library. Akbar’s reign marks a new epoch for the system introduced for imparting education in schools and colleges. He built colleges at Fatehpur Sikkri, Agra and other places. With a view to improving the State of Muslim education, he effected certain changes in its curriculum, which it would be unreasonable to say, produced no effect at all.

As a matter of fact, Abulfazal referring to its good results writes that all nations have schools for the education of youths; but Hindustan is particularly famous for its Seminaries. Musalman education that is education not specially for Musalmans, but education for mixed population under Muslim rule was says Dr. James H. Courins, and with good grounds, “at its most inclusive stage in the reign of Emperor Akbar and therefore at that stage its presents to us the largest selection of educational ideas to estimate our thought in the educational reconstruction of today”.\(^{24}\)

Janhangir, a scholar in Persian as well as Turki issued a regulation to the effect that on the death of a rich man or traveler without any heir, his property would escheat to the grown and be utilized for building and

\(^{23}\) Majundar, *et.al.*, Medieval Idia Part-II, p.571,

\(^{24}\) J.H. Cousin (Dr), ‘Education in Muslim India, Eastern Times, June 1935, Quoted by Jaffar, p.90.
repairing madrasas, monasteries etc. It is recorded in the Tarikh-i-Jan-
Jahangiri that soon after his accession to the throne, Jahangir repaired even
those madrasas that had for thirty years been the dwelling places of birds
and beasts, and filled them with students and professors.

Shahjahan also encouraged learning by granting rewards and
stipends to scholars. He founded one college in Delhi and repaired the
college named Dar-ul-Baga which had been almost in ruins. Aurangazeb
was a highly educated man, but was not interested in the promotion of
learning in general. But he extended every encouragement to Muslim
education. In 1678 A.D. he sanctioned an enormous sum of money for the
repair and reconstruction of the old ‘maktabs’ and ‘madrasas’ of Gujarat
and ordered its Diwan to extend necessary support to the students of these
colleges. Ali Mohammed Khan has recorded in ‘Mirat-i-Ahmadi’ that
imperial orders were also sent to the effect that three Professors more in
Ahmedabad, Patna and Surat and forty five students more in Ahmedabad
be added to the existing numbers and Aurangazeb assisted students in
proportion to their proficiency in their education with daily stipends.\textsuperscript{25}

Not only the emperors but the girls of the royal family from
Humayu’s mother to Zebunmissa, the famous daughter of Aurangazeb were
also patrons of learning. The Babur’s daughter, Gulbadan Begum, authors
of the Humayunamah, Humayun’s nice, Salima Sultana, authors of several
Persian poems, Nurjahan, Mumtaz Mahal, Jaharara and Zeb-un-Nisa were
highly educated ladies well read Persian and Arabic literature besides being
a fine Arabic and Persian scholar, Zeb-un-Nisa was an expert in
Calligraphy and had a rich library.

\textsuperscript{25} Keene, K.G., ‘Fall of the Mughal Empire’, p.23.
During the hundreds and fifty years of the rule of the Mughals, India's name stood high in the world. The Mughal emperors were great collectors of books. The Imperial library was a treasure house of every kind of literature.26

3.7 Higher Education in Modern Period

The country became independent on 15th August, 1947 and a National Government took charge of the reins of administration at the Centre as well as in other States. One of the immediate steps taken by the Government of India was the conversion of the Department of Education and Scientific Research. The reform of University Education attracted the attention of the Union Government soon after its formation. This was due partly to the basic significance of the subject to the development of the country and partly to the fact that no comprehensive survey of University Education had been held in India after 1917-1999. The result was the setting up of the "University Education Commission in 1948 under the chairmanship of late Dr. Radhakrishnan". The Report of the Commission is a very comprehensive document and it had far reaching influence on the reconstruction of University Education in India in recent years.

The important step for the proper development of higher education was taken with the establishment of a University Grants Commission in 1953. By an Act of Parliament in 1956, it has become a statutory body of grants to Universities and responsible for co-ordination and maintenance of standards of Universities. It thus discharge the functions vested with the Union Government of the country by its constitution. Financing of higher education has undergone significant changes both in magnitude and pattern with the coming into existence of the University Grants Commission.

26 Majundar, et.al., op.cit., p.572.
Moreover, the financial and given through this organization by the Central Government has greatly helped the development of higher education during this period.27

Another significant step taken by the Central Government for the development of education in general, including higher education was the appointment of the Education commission of 1964-66. As per the National Policy laid on the basis of this report unprecedented expansion of education facilities at all stages of education including higher education has taken place. As such higher education in India has to face serious problems. One of the grave problems is the spectacular expansion of the number of Universities, Constituent Colleges, Research Institutions, Affiliated Colleges and Professional and Technical Colleges.28

"The problems and expansion of higher education is, by and large, characterized by a policy of "drift" on account of which admission to higher education, particularly in humanities and social sciences are virtually denied to none. The vast variation in the size of the universities and colleges and collegiate institutions indicate the absence of planned development of higher education". The increase in the number of universities and colleges during the post-Independence period is an ample testimony of the above quoted remark. The number of universities has increased from 10 in 1946-47 to 46 in 1960-61. In 1946-47 there were 297 Arts and Science colleges, 199 Intermediate colleges and 140 colleges of professional and technical education in the country. The great expansion that has been taken place during these 14 years can be seen from the fact that in 1961, there were 462 university departments, 232 constituent colleges, 1328 affiliated colleges and 83 recognized post-graduate research

28 Ibid.
institutions. The number of universities has further increased to 102 by 1975. Moreover, there are another 10 institutions of higher education deemed as universities under Section III of U.G.C. Act. Above all there were another nine institutions which has been given national importance and deemed as universities under various Acts of Indian Parliament.\textsuperscript{29}

Thus the most serious problem facing Indian higher education is that of size. This phenomenal growth in the size of universities and colleges is the result of several socio-politico causes. The increase in the enrolments in the institutions of higher learning is the effect of the social demand for education. And this increasing social demand for more and more places in higher educational institutions have resulted in the spectacular growth of such institutions and brought in several problems.\textsuperscript{30}

4.8 Problems of Higher education in India

There is a general feeling in India that the situation in higher education is unsatisfactory and even alarming in some ways; that the average standards have been failing and that rapid expansion has resulted in lowering the quality. The examination results, the reports of Public Service Commissions, the views of employers and the assessment of teachers themselves, the results of the research done – all seem to support this conclusion. The main problem being confronted by higher education may be listed as under:

\textsuperscript{29} Ministry of Education, Government of India, Directory of Institutions for Higher Education, Manager of Publication Division, New Delhi, p.12.

1. The continuous falling of standard of higher education:
   Its standard differs from university to university and is far below the standard of higher education in the advanced countries. Curiously enough the gap between the standard of higher education in India and that in the advanced countries has been widening day to day.

2. The inadequacy of the content and quality of higher education:
   The content and quality of higher education in India are not sufficient and adequate for our present needs and future requirements. The curriculum is largely traditional and bookish. Much emphasis is laid on ideas and materials borrowed from the foreign countries especially from England and America.

3. Duration of Degree Courses:
   There are individual differences in terms of capacity, it is not good to make the duration of courses the same for all. Some can complete earlier and some will naturally take more time. In our country somewhere the degree courses are of three year duration and somewhere of two years. The poor students need to earn a living also along with their studies.

4. Excessive emphasis on the external or public examinations:
   Since main stress is laid on passing the final examination, the students remain without serious engagement during the major part of the academic year and start reading day and night only when the examinations draw near.
5. Poor quality of Research:

In the absence of a research impregnated atmosphere, neither the teachers nor the students remain active. The quality of research is either mediocre or poor. In many cases it is a simple case of copying from many sources and a sort of patch-work. Research facilities should be increased.

6. Problems related to students:

Most of the students coming from the secondary schools are ill-prepared to receive higher education. They have little experience of independent study and have been fed on mechanical memorization mainly. They fail to follow lectures given in English. There is a dearth of suitable text books in India languages which are being used as medium of instruction in many universities.

7. Conditions of teachers:

Teachers suffer from financial worries and are unable to buy books and journals. The physical conditions of work discourages serious, undistracted study and intellectual dialogue with their colleagues. The hierarchical concentration of departmental authority and atmosphere of distrust between the senior and junior teachers stand in the way of an atmosphere congenial to study. Groupism among the teachers makes a teacher more of a politician than an academician. Good teachers should be appointed.

8. Medium of instruction:

Most of the Indian students reading in the universities and colleges are weak in English. They can neither follow the lectures delivered
in English nicely nor can they read the reference books and journals in English found in the libraries. The regional languages have not sufficiently good textbooks, reference books and journals in them. So the whole thing contributed to mediocrity.

9. Lack of Building, Equipment, Library, Laboratories and Students' Hostels:

Many private colleges have not proper buildings, equipment, students' hostels and staff quarters.

10. Students' unrest:

Generally the universities and colleges in many parts of India remain closed for the major part of a year due to the students' unrest. The students go on strike and resort to violence mainly on non-academic grounds.

11. Mass copying in the Examination:

The undue craze for degree getting and the defective system of examination contributes to the phenomenon of mass copying.

12. Principleless and unrestricted admission:

Such a kind of admission leads to the overcrowding of the college and university classes.

13. Unmanageable size of certain Universities:

Either university autonomy in India has been completely interfered with or thoroughly misused.
15. Copying foreign models blindly:

The Indian universities have failed to develop themselves according to Indian needs and conditions.

16. Mushroom growth of Colleges and Universities:

The mushroom growth of colleges and universities has resulted into the downfall of standard of higher education. Degree colleges are opened after the fulfillment of certain prescribed conditions.

17. Social Service Scheme:

One of the objectives of university education is to fulfill some social purposes. Every student at the graduate level as required to do some social service. This compulsion creates a spirit of some social service in the students and develops traits of healthy citizenship.

3.9 Remedial Measures

In order to fight out the problems stated above, the following measures were suggested by Kothari Commission and Vice-Chancellor’s conferences, etc.

1. Temporary ban on the opening of new colleges and universities.

2. Restricted admission based on merits only.

3. Developing quite a few centres of advanced studies and major universities of international reputation.

4. Promotion and regulating original research work relevant with Indian conditions and making it an integral part of the teaching work.
5. Reorienting content courses with reference to the latest developments in the respective areas and the national needs.

6. Supplementing lecture method with group discussions, seminars, report-writing, field study and research work.

7. Continuous and comprehensive system of grading and assessment.

8. Gradual but careful introduction of regional languages as the media of instruction.

9. Promotion of a knowledge of English and other foreign languages as the students are not able to consult reference books in them in the libraries.

10. Allowing the students’ representative a certain share in the college and university administration.

11. Improving the working and economic conditions of the teachers and granting them leave on full pay.

12. Salary for higher research, providing proper building, library, laboratory and quarters facilities in the colleges.

13. The de-linking of the degrees from the jobs. Jobs should be offered exclusively on the basis of a common competitive examination. Such reforms are long overdue in India. Any further delay may worsen the situation all the more.

14. National Service Scheme should be made compulsory for each university and degree college student.\(^{31}\)

\(^{31}\) Dr. S.P. Chaube, History and Problems of Indian Education.