CHAPTER IV

Part – V

BRITISH EDUCATION AND INDIAN EDUCATION

The researcher, in his attempt to trace out the impact of the Holy Qur’an had hypothesized that the British has influenced greatly the shaping of education in India. Indian education, in its ancient days was religious in character and soul. During the Muslim period this character began to take a secular form by acquiring secular, social, practical and relevant subjects in curriculum.

Subjects like, science, astronomy, history, geography, mathematics and medicine were studied greatly during medieval period. After the advent of Britishers on the Indian scenario there appeared drastic changes which slowly culminated in the modern system of education in India. History is a witness to this fact.

The researcher tried to trace out superficially, touching only to crystal events in the history of education is influenced dominantly by western knowledge and science, not compulsorily but as an option. It is because of that religious education is substituted in course of time with subjects like science, mathematics, astronomy, geography, etc. The researcher plans it to study from going through ancient times to modern period, just after independence.
Education in Ancient India

Vedic Period:

India, being and eastern country was religious. Though it is a land of different people of different climatic zone under the same sky but people belonged to some caste and creed.

R. K. Mookerji observes;

"A single feature of ancient Indian or Hindu Civilization is that it has been moulded and shaped in the course of its history more by religion than by political or economic influences. Religion as the ancient Hindus understood it practically dominated every sphere of their national life."

He further adds, "The total configuration of ideals, practices, and conduct is called "Dharma (Religion) in this ancient tradition. Thus it is religion that gave its laws to the social life and organization of the ancient Hindus and regulated even their economic activities and pursuits."

Again he confirms. "In a word, the entire Hindu view of life is characterized by its instinctive 'Choice of realities' of a particular order, the ideal and the spiritual as distinguished from the physical and temporal."

"The formation of her (India's) civilization was influenced not so much by political, economic or social factors as by spiritualism. Well nigh, all the spheres of life were dominated by spiritual values. Indian culture is suffused thoroughly by religious sentiments. The approach of our forefathers to life, their subtle analysis and codification of duties, all indicate their cherished spiritual values."

---

1 R. K. Mookerji "Ancient Indian Education" Delhi, Motilal Banarasi Dass – 1969 – P-XIX
2 Ibid
3 Ibid
4 P. L. Rawat "History of Indian Education" Agra' Ram Prasad & Sons 1970 – P3
In such a religious situation it was not possible for education to acquire a secular character. Education was bound to be religious.

R. K. Mookerji Observes;

"Now here is this distinctive tendency of Hindu thought more manifest than in the sphere of learning and education. Learning in India through the ages had been prized and pursued not for its own sake, if we may so put it, but for the sake, and as a part of religion."\(^5\)

Education was not acquired for conducting worldly matters, for earning bread and butter and maintaining secular needs but acquired to maintain the totality of religion as Mookerji Observes it;

"It (Education) was sought as the means of salvation or self realization, as the means to the highest end of life, viz mukti or emancipation: The result is that it is religion that creates literature in India and weilds it as an instrument for its own purposes, a vehicle of its expression. It fixes its very body and form and determines the course of its evolution. As MacDonnell puts it [Sanskrit Literature, P-39] since the birth of the oldest Vedic poetry, we find Indian literature for a period of more than a thousand years, bearing, "an exclusively religious stamp."\(^6\)

The Indian sages devoted themselves to the study of a suprasensible world and spiritual powers; and moulded their life accordingly. They never took the material world seriously and all their faculties, instead of affecting the advancement of external being sought to create and expand the inner self. Though Death did not excite fear in them because they regarded it as an inevitable natural phenomenon, yet they conceived of an eternal life in order to get ever lasting riddance from this mortal coil and physical health."\(^7\)

Pandey, during his study on "Educational institutions of Ancient India" has observed. Religion was the most important factor influencing

---

\(^5\) Ibid - PXXI
\(^6\) Ibid
\(^7\) P. L. Rawat, "History of Indian Education" Agra – Ram Prasad & Sons 1970, P-4
Indian society, therefore educational institutions laid stress on imparting religious education.

"The educational institution were mainly concerned with the preservation of the original form of the religious texts and only Brahmins were considered fit for the task so only Brahmins were provided educational facilities."\(^8\)

So through out the Vedic period and even in Brahmanical period education was religious. It was more or less a mental and spiritual activity. Secular subjects found no room in the scheme of academic education.

**Buddhistic Period**

Buddhism came into existence about 600 B. C. The main educational centres of Buddhism were monasteries or Viharas. The history of Buddhistic system of education is but the history of Buddisht Fraternity. The entire educational scheme was controlled and supervised by the monks. It comprised both religious as well as secular types of education.\(^9\)

In Buddhistic period also no distinct change is observed. Buddhistic education is an offshoot of Brahmanical and Vedic education.

R. K. Mookerji observes; “Buddhistic education and learning centred round monasteries as Vedic culture centred round the sacrifice. The Buddhistic world did not offer any educational opportunities apart from or independently of its monasteries. All education, sacred or secular was in the hands of the monks. They had the monopoly of

---

\(^8\) Pandey K. P “A Study of the Educational Institution of Ancient India” from Vedic age to kushan period Ph. D. (Education) Awadh University 1984.

\(^9\) Opicit - P-56
learning and of the leisure to impart it. They were the only custodians and bearers of the Buddhist Culture.\textsuperscript{10}

The training of the monks took in the "federation of groups of teachers and pupils, of junior monks living in dependence upon the seniors."\textsuperscript{11}

The monks continued their studies in the monasteries, "By observing recitation, holding examination, making exhortation and explaining Dhamma."\textsuperscript{12} The Bhikkus as students were assigned to different classes according to their progress in studies. The method of rote learning i.e. chanting of suttantas was recommended.\textsuperscript{13} The Bhikkus of higher class used to meditate.

As far as the subjects were concerned."

"Along with Sanskrit, subjects like the Lokayata system together with the "low arts" of divination, spells, omens, astrology, sacrifices to goods, witchcraft and quackery."\textsuperscript{14} Were taught. The "Curriculum of the monks included, religious items like Suttanta, Dhamma and vinaya together with Suttas and Sutta Vibhanga."

As far as teaching was practised it was oral. The system of oral tradition was as much the characteristic of Buddhist as of Brahmanical education."\textsuperscript{15}

The Buddhist also followed discussion as a method of study as observers Mookerji, "The Buddhist system of education, like the Brahmanical lays equal stress upon the efficacy of the method of debate and discussion in education."\textsuperscript{16}

Another agency of education, in Buddhistic period, for providing moral education, furnished by monastic life was the institution of the
periodical gatherings of the monks from different monasteries in religious congregations. These meetings helped them transcending the limitations of life in individual monasteries to a larger public life and brotherhood.  

In this way, education was fully religious in Vedic, Brahmanical and Buddhistic period. Those who practised crafts were not the people of upper class.

**Muslim Period**

With the entry of Muslims in India, things in the educational field began to take another shape S. M. Jaffer observes;

"Before the advent of Islam in India, knowledge was the monopoly of the favoured few, viz, the Brahmins who, partly from motives of self aggrandizement and partly because they thought, it would not answer to caste pearls before swine, refused to impart education to the low born."  

Jaffer explains, "According to the principle of social divisions of priests, warriors, merchants and workers – each forming a water tight compartment – knowledge was, even in the best days of Hindu ascendancy an exclusive monopoly of the Brahmins. Here the knowledge is meant spiritual knowledge or sacred lore which the Brahmins had preserved or reserved for themselves and to which none but they could have free access."

With the advent of Islam, however, this superciliousness was shaken off and education became the birth right of every citizen – Muslim and Hindu, man and woman, rich and poor.

Jaffar quotes Swami Abhenanda's "India and her people (P-188)" and states, In the Muslim schools that were started in India,

\[\text{Ibid P-455}
\]

\[\text{18 S. M. Jaffer, "Education in Muslim India", Delhi, "Idarah Adhiyate Delhi, 197,3 P-13}
\]

\[\text{19 I-bid} \]
Hindus, who had been deprived of the intellectual feast began to receive education side by side with their Muslim class fellows and there existed no feelings of prejudice, ill will or amenity between the two as far as education was concerned.\(^{20}\)

Ahmed, in his study over "System of education in medieval India" observed, "Muslim, in the beginning used to teach Qur'an with moral and ethics to mend future life. But afterwards secular subjects like, philosophy, mathematics, science and geography was taught in Madarsahs and in centres of higher learning."\(^{21}\)

Regarding the system of education in the Muslim period Jaffar writes.

"Education was diffused in this country by the three fold means of maktabs and madarasahs, mosques and khanqahs and private houses, typifying three forms of education (i) university or higher education (ii) secondary education obtained in high schools and private academies and (iii) primary education, imparting elementary knowledge.\(^{22}\)

Jaffar further adds, "The medium of instruction was Persian, the language of the Muslim court; and the study of Arabic, the language of the Qur'an, was compulsory for the Mussalmans. The Qur'an was, as it is now and shall continue to be the first school in which the sons and daughters of Islam received their early education."\(^{23}\)

**Curriculum in the Muslim Period**

In the primary stage, the curriculum comprised reading, writing and elementary arithmetic and in the secondary and higher stages, it included the following branches of knowledge:

\(^{20}\) Ibid P-14  
\(^{22}\) Op cit P-17  
\(^{23}\) Ibid P-21
Ethics, divinity, astronomy, the art of administration, arithmetic, algebra, geometry, physics, medicine, natural philosophy, rhetoric, law, ritual, accounts, agriculture, economics and history.  

Higher education in Madarsahs can be put under two categories (i) secular (ii) religious-secular education included subjects like Arabic, grammar, prose, literature and logic, philosophy, law, astrology, arithmetic, history, geography, medicine, agriculture and composition etc. the medium of instruction was mainly Arabic although Aurangzeb emphasized the use of mother tongue in place of Arabic as medium of education.

While studying education in medieval India Ray observe, "Maktaba and Madarsahs, though imparted religious education but there was an arrangement for imparting knowledge in the 3 R's. Calligraphy was generally encouraged along with painting, singing and sculpture etc. Maktab education was elementary in nature. Only a limited number of children received higher education with individual effort and range; famous seats of learning were created. The benefit for Hindu Society was that Maktaba and Madrasahs were thrown open to them also. An important result of mutually reciprocal understanding was the creation of a new language, namely Urdu. A large number of libraries came into existence.

Quoting to authorities like Zakaullah, Beale, Elliot and Dowson, Jaffar concludes "Never in the whole history of India did art and literature, science and philosophy, industry and commerce flourish as a whole quit as much as during the two hundred years of the great Mughals' rule whose interest in this noble cause was occasioned by their own love of learning."

---

24 J-bid
25 P. L. Rawat "History of Indian Education" Agra "Ram Prasad & Sons, 19870 – P91
During the Moghul period Akbar brought some more innovations. A famous minister of Akbar, Abul Fazal has given the following account about the content of contemporary education in Ain-i-Akbari.

"Every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the Tibbi riyazi and ilahi sciences and history, all of which may be gradually acquired."\(^{28}\)

Rawat praises the religious as well as secular character of Muslim education as that:

"one of the most salient features of Islamic system of education is its co-ordination between secular and religious education. Islam does not believe in the principle of metempsychosis and the conception of another world. Hence it attaches much importance to materialism and mundane glory. The happy result was that Muslim educationists laid more emphasis on secular aspect of education. At the same time they also realized the essentiality of religious virtues."\(^{29}\)

Here the learned author mistook the Muslim faith to life hereafter as disbelieving in it of the Muslims.

**Education in the British Period**

"The European religious Missionaries had started coming to India in the last phase of fifteenth century A. D. first of these to came was Vasco- de-Gama, a Portuguese, who landed at Calicut in 1498 A. D. afterwards other Europeans such as the Dutch, the Danes, the French and the English poured into the country gradually. These races came to India mainly for trade and commerce but in due course of time

---

\(^{28}\) P. L. Rawat “History of India Education” Agra — Ram Prasad & Sons 1970 — P-92

\(^{29}\) I-bid P-102.
their down fall was brought about by mutual conflicts and at last only English survived and established their empire in India."\textsuperscript{30}

After the Moghuls, it were the Britishers who made an advent in India as traders but took over the reigns of Government in the later years. It was the period of Jehangir when they arrived in India in 1600.

On the authority of N. N. Law (Promotion of learning in India by early European settlers) Nurrullah and Naik report, that the East India Company took over the responsibility of education of Indians with an objective as under.

"For the recruitment of Indians for the propagations of the Gospel among their country men 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."\textsuperscript{31}

\textbf{East India Company accepts Educational Responsibility}

In 1659, the court of directors explicitly stated that it was their earnest desire by all possible means to spread Christianity among the people of India and allowed missionaries to embark on their ships.\textsuperscript{32}

But the same authors believe, "it is wrong to equate the education of Indians with their conversion to Christianity."\textsuperscript{33}

But this culminated in the introduction of a clause "Missionary Clause", in the Charter Act of 1698.\textsuperscript{34} Earlier, the company took over the responsibility of educating the European and Anglo-Indian children.

\textsuperscript{30} P. L. Rawat "History of India Education" Agra – Ram Prasad & Sons 1970 – P-92
\textsuperscript{31} I-bid P-117.
\textsuperscript{33} I-bid
\textsuperscript{34} I-bid
\textsuperscript{34} I-bid P-30
Around 1765, the East India Company began to feel that apart from European and Anglo – Indian children it must do something for the Indian children.35

The company being a successor to Hindu and Muslim rulers, encouraged learning for both the communities by establishing a ‘Madrasah’ was founded by warren Hastings, in order to conciliate the Mahomedans and the ‘Banaras Sanskrit College’ was established by Jonathan Duncan the resident at Banaras in 1791, to conciliate the Hindus36 Grans were accordingly sanctioned for both the institutions. This shows the beginning of the “Orientalist school of Educational Policy.”

In the mean time, missionaries also took over the responsibility of running schools, using the native language as media of instruction and teaching English to native children as a means of communication between the rulers and the ruled.37

Syed Nurullah and J. P. Naik take Charles Grant, as the father of modern education in India because he was the one to motivate the company for the education of the Indian through his observations. Thereby, grant thought, Indians could be brought not only hear English culture but also can easily be converted to Christianity.38

Grant had suggested English as medium of instruction and emphasized the teaching of natural sciences in order to break down the superstitious beliefs prevalent among the people.39

Grant felt that it was the clear duty of England to educate Indians. He also felt that it was in the interests of England herself to educate the Hindus and Muslims.40

35 I-bid P-32
36 I-bid
37 I-bid P-36
38 I-bid PP-4-43
39 I-bid P-44
40 I-bid P-45
Education Becomes state Responsibility

The charter Act at one hand allowed the missionaries’.... To fulfil their missionary calling in its completest and widest sense'; but on the other hand, through its 43rd section saw provision of a sum of not less than one lac of rupees for revival and improvement of literature and encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the science among the inhabitants of the British territories in India.41

In this way, the charter Act brought a turning point to the history of education in India as it made education the responsibility of the state and gave way to the establishment of English schools, thereby laying the foundation of the modern educational system.42

The charter act, also gave rise to certain controversies on the basis of the vagueness that it had consisted about, the objectives, the agencies and methods of teaching but the most violent was about the medium of instruction43. These controversies existed with the European officials and not with Indian because they had to bear only the law and order situation.

There were English officers like Minto H. T. Prinsep and H. H. Wilson and others who favoured the learning of classical languages like Sanskrit and Arabic, they favoured Indian literature44 but there were others like Macaulay who totally disregarded it. So there had aroused a confrontation between these two streams of thought comprising the famous oriental and occidental controversy in which the English party came out as successful which supported the Education of European science and literature through English language through the victory of Mr. Macaulay.

41 I-bid P48
42 Ibid P49
43 Ibid P52
44 Ibid P-58
Macaulay's Minute

On the controversy, Macaulay put his famous minute interpreting the section 43 of the charter Act 1813 Lard Macaulay, the then the president of the General committee of public Instruction and the law member of the executive council of the Governor-General of India made very bitter remarks and presented an eulogy of English literature and science. He went to the extent of saying "a single shelf of a good European library was worth the whole native literature of India and Arabia."\(^{45}\)

Macaulay seconded the learning of European science and literature through the medium of English and suggested that the sum of rupees one lac had to be spend upon this education only.\(^{46}\)

Lord William Bentinck, the Governor general of India, instantly accepted the suggestions of Lord Macaulay and passed a resolution to this effect on 7\(^{th}\) March 1835 containing the following recommendations;

"The great object of the British government ought to be the promotion of European literature and science among the natives of India and that all the funds appropriated for the purpose of education would be best employed on English education alone."\(^{47}\)

In this way, under British rule science was prescribed as an essential subject of study because it was science alone which has brought progress and prosperity in so many parts of the world. At this Juncture it must also be remembered that Indian leaders like Raja Ram Mohan Roy were also urging their country men to study the language and literature of England; and through it, to acquire knowledge of western science.\(^{48}\)

\(^{45}\) Ibid P-61
\(^{46}\) Ibid P-63
\(^{47}\) Ibid
\(^{48}\) Ibid P-57
Raja ram Mohan Roy, along with a few enlightened Indians, submitted a memorial to the governor general of India on 11th December 1823 and urged that the proposal for establishing a Sanskrit college at Kolkata should be abandoned and Government should promote a more liberal and enlightened system of education embracing mathematics, natural philosophy, chemistry, anatomy, with other useful sciences. ⁴⁹

Nurullah and Naik comment upon it as:

“This memorial is a good indication of the direction in which the wind was beginning to blow and shows how the desire for English education was spreading among Indian.” ⁵⁰

It would also be noticeable to report that the objective of education according to Macaulay in a bitter sense was “creating a class of persons who would be Indian in colour and blood but English in tastes, in opinions, in morals and in intellect.” ⁵¹

Meanwhile, in the early decades of the nineteenth century the company’s territories began to grow along with a shift from commerce to politics, the company needed the services of Englishmen as well as Indians. This naturally created a demand for working class of Indians, as there was a large scope for the employment of Indians. ⁵² So an education that could be fit to train Indian for British services had become a need.

In view of this, a system of liberal education in Indian was organised with an emphasis on the spread of western knowledge while the system of professional and vocational education was organized only to train Indians for Government service. ⁵³

⁴⁹ Selections from educational records Vol. 1 P-101 as quoted by Nurullah and Naik - Ibid P-56
⁵⁰ Ibid
⁵¹ Ibid - P81
⁵² Ibid - P82
⁵³ Ibid - P83
Elphinstone's Efforts

Mount Stuart Elphinstone, who was the Governor of Bombay from 1819 to 1827 was the first to propose establishing and increasing number of schools for teaching European sciences and publishing books on moral and physical sciences in the Bombay province.  

In his study on, "Impact of educational policy of British on India", Dixit has observed.

"The Britishers laid down a definite policy for the Indian education. They laid down the foundation of secular education in the country. They brought curricular changes and added secular subjects like science, English and mathematics. The wood's despatch was instrumental in modelling the universities on the lines of European universities. This gave a radical change to Indian education."

Wood's Despatch 1854

The charter act of the company used to be renewed after every twenty years. It had already been renewed in the year 1833 and every charter Act introduced certain modifications or developments in the educational policy of the company. Hence, when the time of renewing the charter Act approached in the year 1853, the need to adopt some definite and stable educational policy was felt. Consequently a select committee of house of common was set up in order to institute an enquiry into the educational progress of India.

This despatch framed a particular educational policy, decided English to be the medium of instruction, encouraged European science

---

54 Ibid - P89
56 P. L. Rawat, History of Indian Education, Agra, Ram Prasad & sons 1970 P -173
and literature and gave rise to some new schemes like the establishment of department of education and universities.\textsuperscript{57}

**Establishment of Universities**

The universities of Bombay, Calcutta and Madras were established on the lines of London university for conducting examinations and conferring degrees.

There sprang affiliated colleges for giving instruction in various Arts and Science. Below these came the high schools which gave instruction either through English or through a modern language and at the bottom came the indigenous primary schools.\textsuperscript{58}

In order to observe grant-in-aid scheme, a considerable increase in expenditure was recommended.\textsuperscript{59}

However, it is grieving to report that the plans of mass education visualised by the despatch were not realised, and nor were the high schools, providing education through mother tongue were established for about seven decades.\textsuperscript{60}

Nurullah and Naik observe that between 1854 and 1902 there existed a harmonious relationship between the English rulers and Indian subjects because of the attitude of gratefulness. This gave rise to an admiration of western culture and science in general and to English literature and history in particular\textsuperscript{61}. In the mean time, universities were established at Allahabad and Lahore\textsuperscript{62} (Punjab University 1882). But these universities were merely affiliating and examining bodies. They did not direct teaching work. The Calcutta Madarsah and Banaras Sanskrit college were working on the lines of a college but, colleges

\textsuperscript{57} Nurullah & Naik Op cit P-117
\textsuperscript{58} Ibid P-118
\textsuperscript{59} Ibid – P120
\textsuperscript{60} I-bid P124
\textsuperscript{61} Ibid P127
\textsuperscript{62} Ibid P131
imparting education in western knowledge were first established by missionaries. Government soon followed their example and began to establish colleges of modern type.⁶³

**Education Expands**

At the first matriculation examinations of the universities, only 219 candidates were declared to have passed in 1858 but in 1881-82 as many as 7,429 pupils appeared for examination. Consequently the number of colleges as well as their attendance increased considerably between 1857 and 1882. It means, Indians began to acquire modern education, gradually.

The following table compares the colleges in 1857 with those in 1882⁶⁴.

**Table No. 1**

**Showing No. of Colleges in 1857 and 1882**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Province</th>
<th>Number of colleges in 1857</th>
<th>No. of colleges in 1882</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bengal</td>
<td>15</td>
<td>27</td>
</tr>
<tr>
<td>2</td>
<td>Bombay</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>3</td>
<td>North Western Province</td>
<td>5</td>
<td>11</td>
</tr>
<tr>
<td>4</td>
<td>Madras</td>
<td>4</td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>Punjab</td>
<td>---</td>
<td>2</td>
</tr>
<tr>
<td>6</td>
<td>Central province</td>
<td>---</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>27</td>
<td>72</td>
</tr>
</tbody>
</table>

⁶³ Ibid P159  
⁶⁴ Ibid P160
In 1881-82, Indians conducted five aided colleges in the country. Three colleges were in Madras and the two in the North – Western province were the Canning college Lucknow and the Mahomedan Anglo – oriental college, Aligarh. They later grew into Lucknow University and Aligarh Muslim University respectively.

Meanwhile during 1855 to 1882, expansion in the filed of secondary education also took place as the number of government secondary schools rose from 169 with 18,335 pupils to 1,363 with 44,605 pupils.

The government had initiated under Mr. Sadler, a commission for the perusal of secondary education, which also recommended the expansion on grant-in-aid basis. This gave a boost to the learning of English and Science and western culture.

**Progress of Education between 1901-02 and 1921-22**

A good feature in the history of Indian education is the prosperity during the early decades of the twentieth century when surplus funds were available on large scale and the government made them available for education. These grants were responsible for the great expansion of education on the whole. A glance on the following table shall prove fruit full.

---

65 Ibid
66 Ibid P167422, 165
67 Ibid P169
68 Ibid P213
### Table No. 2

**Showing Progress of Education between 1901-02 and 1921-22**

<table>
<thead>
<tr>
<th>Type of Institution</th>
<th>No. of Institutions</th>
<th>No. of Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1901-02</td>
<td>1921-22</td>
</tr>
<tr>
<td>Universities</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arts Colleges</td>
<td>145</td>
<td>165</td>
</tr>
<tr>
<td>Professional Colleges</td>
<td>46</td>
<td>64</td>
</tr>
<tr>
<td>Secondary Schools</td>
<td>5,493</td>
<td>7,530</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>97,854</td>
<td>1,55,017</td>
</tr>
<tr>
<td>Special Schools</td>
<td>1,084</td>
<td>3,344</td>
</tr>
<tr>
<td>Total for recognized Institutions</td>
<td>1,04,627</td>
<td>1,66,130</td>
</tr>
<tr>
<td>Unrecognised Institutions</td>
<td>43,081</td>
<td>16,322</td>
</tr>
<tr>
<td>Grand Total</td>
<td>1,47,708</td>
<td>1,82,452</td>
</tr>
</tbody>
</table>

This great success was achieved under the viceroyalty of Lord Curzan. Curzon accorded top priority to university education, therefore a commission was instituted to suggest measures for university education. The Indian universities commission (1902), as is known,
adopted London University as model for the reorganization of universities. This gave rise to the Indian universities Act of 1904, which contained suggestion on various technicalities of the universities.\textsuperscript{69}

**Creation of new universities**

Now, the researcher wants to take a review of creation of universities in India by the Britisher for the propagation of European science, English and European literature. It will be a brief account.

The Calcutta University commission (1917-19) led to the creation of new universities. It may be noted here that, after the incorporation of the Allahabad University in 1887, no new university was established in Indian till 1916, and that during these 30 years there had occurred a tremendous rise in the number of colleges and of students attending them. The work of the existing universities had, therefore, increased considerably. The decision to start several new universities was, therefore, a wise, if a belated, move. It was further strengthened by the desire of the people themselves to have a larger number of universities and to found teaching and residential universities; wherever possible. The result of this joint effort was that the number of universities in India increased from five in 1916 to twelve.\textsuperscript{70} In 1921-22. The following brief notes are offered here on the new universities so created.

1) Mysore:

A university of the affiliating type was established at Mysore in 1916 for the area of the state itself. The incorporation of this university led to a considerable domination in the work done by the Madras University.

\textsuperscript{69} Ibid Pp221-222  
\textsuperscript{70} Ibid P-240
1) Patna:

A university was established at Patna in 1917 for the Province of Bihar and Orissa. This university showed certain deviations from the model of 1904.

2) Banaras:

A teaching and residential university was established at Banaras by an Act of 1915 and began its operations in 1917. This university is known popularly as the Banaras Hindu University, and owes its existence to the great work of Pandit Madan Mohan Malaviya.

3) Aligarh:

Similar in objects is the Muslim University at Aligarh which was established in 1920. This university stands in the same relation to the Muslims as the Banaras University does to the Hindus. It grew out of the Mahomedan anglo-Oriental College at Aligarh. The university is a living memorial to the great work of the late Sir Sayed Ahmed Khan.

Both these denominational universities are directly under the Government of India. It must also be noted that both the Universities are open to students of all castes and creeds. 71

4) Dacca:

A unitary, teaching, and residential university was established at Dacca in 1920.

71 Ibid P241
5) Lucknow:

A university was established at Lucknow in 1920. Its constitution and organization closely follow the model recommended by the Calcutta University commission.

6) Osmania:

The Osmania University was established at Hyderabad (Deccan) by H. E. H. the Nizam in 1918. It holds the medium of instruction in the university was Urdu and not English.

According to the policy of establishing at least one university in each province and from the viewpoint of residential university, five new universities were established during this period, viz, Delhi (1922), Nagpur (1923), Andhra (1926), Agra (1927), and Annamalia (1929).

8) Delhi:

The university of Delhi has been established originally as an affiliating university having St. Stephen’s College, the Hindu College and Ramjas college under its jurisdiction. In 1927, an especially appointed committee considered the question whether it should be an Affiliating University or a Federal one. At last the Government of India decided that it should be developed as a Federal University. But certain colleges remained affiliated to it.\(^{72}\)

9) Nagpur:

The Nagpur University has been established for the then Central Province in 1923. It was originally an affiliating university, but in due course of time it introduced teaching classes and incorporated a Law College. It still functions as an affiliating university.

\(^{72}\) Ibid.
10) Andhra:

The Andhra: The Andhra University was founded mainly for the northern parts of Madras province which is now called Andhra Pradesh. In 1920, the principle of establishing a university on linguistic basis had been accepted by Madras University. The people speaking Telugu were raising a constant demand for a separate university for themselves. Therefore, by an Act of 1926 the Andhra University was incorporated as a unitary and residential university with jurisdiction over the Telugu-speaking areas.

11) Agra:

The Agra University was established in 1927 to take over the affiliating functions of the Allahabad University. The sphere of jurisdiction of the Allahabad University had become very large, the colleges affiliated to that University were transferred to the jurisdiction of the Agra University. Degree colleges at Ajmer, Gwalior and those of Rajputana were all brought under its jurisdiction at that time. Though the purpose of this University was "to provide for instruction in such branches of learning as the University may think fit and to make provision for research. Nearly all the Degree colleges under it in U. P. have Intermediate classes, the examination of which is conducted by the Allahabad Intermediate Board.

12) The Annamalai University:

The Annamalai University had been founded in 1922 at annamalai nagar, Chidambaram in South Madras. It owes its existence to the generosity of Late Raja Sir Anamalia Chettiar, to who had handed over three collegiate madras Government for the foundation of this University. It is a teaching and residential university. The special feature of this university is that it provides education and research facilities in Oriental languages, Tamil, Sanskrit, Indian History and
Indian Music. Its special attractions are the Raja Annamalai Music College and Oriental Training College. In 1934, provision was made for research work in Tamil.

Expansion of Education

This brief perusal of the founding of universities in pre-independent India is taken to prove that the Britishers employed their efforts and will to provide European and scientific education to Indians. The knowledge which they had imported from Islamic world was preserved, developed and transmitted to Insia by them. They struggled hard to improve upon and to add to the fund of knowledge fully. They took science and science education to heights, never before reached so high.

Now, We shall take a review of educational upsurge between 1937 to 1947 to sum up our discussion.

This period witnessed a large expansion in University education and the number of students learning in the universities rose from 126,228 (including the figures for universities which are now in Pakistan) in 1936-37 to 241,794 in 1946-47 (excluding the figure for universities which are now in Pakistan). The table given on the next page shows the position of the Indian Universities in 1946-47 and has been prepared on the basis of the data given by the Indian Universities Commission.\(^73\)

This large expansion of university education was due to general awakening among the people due to the expansion of secondary education; the desire for higher education that was quickly spreading among women and backward classes and the rapid urbanization brought about by the War. The war also increased the need for trained

---

\(^73\) The Indian Universities Commission was appointed by the Central Government in 1948 in order to report on several important aspects of university education in India. It was presided over by Sir S. Radhakrishnan and its report, submitted in August 1949, is a very valuable document which deals with all the major problems of education at the university stage.
personnel and consequently, Government came forward with larger grants for the expansion of university education. This period witnessed an unprecedented expansion in university education, the founding of several new colleges, opening of many new faculties, establishment of four new universities and a substantial increase in the enrolment and activities of the old universities and colleges.74

74 Nurullah & Naik, “A students History of Education in India – (Bombay : Macmillar Co. :1971) P-324
### Table No. 3

**Showing Expansion, Enrolment and Expenditure of University education in India during 1937 to 1947**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of University</th>
<th>Founding Year</th>
<th>Type</th>
<th>Number of Students</th>
<th>Total Expenditure (In Thousands)</th>
<th>Govt. Grants (In Thousands)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Calcutta</td>
<td>1857</td>
<td>Affiliating and Teaching</td>
<td>45,008</td>
<td>3,922</td>
<td>938</td>
</tr>
<tr>
<td>2</td>
<td>Bombay</td>
<td>1857</td>
<td>--do--</td>
<td>43090</td>
<td>2695</td>
<td>209</td>
</tr>
<tr>
<td>3</td>
<td>Madras</td>
<td>1857</td>
<td>-do-, Federative</td>
<td>28888</td>
<td>1650</td>
<td>460</td>
</tr>
<tr>
<td>4</td>
<td>Allahabad</td>
<td>1887</td>
<td>Teaching</td>
<td>3502</td>
<td>1672</td>
<td>793</td>
</tr>
<tr>
<td>5</td>
<td>Banaras</td>
<td>1916</td>
<td>Teaching</td>
<td>5083</td>
<td>12580</td>
<td>1270</td>
</tr>
<tr>
<td>6</td>
<td>Mysore</td>
<td>1916</td>
<td>Teaching &amp; affiliating</td>
<td>9350</td>
<td>2548</td>
<td>1700</td>
</tr>
<tr>
<td>7</td>
<td>Patna</td>
<td>1917</td>
<td>--do--</td>
<td>5471</td>
<td>864</td>
<td>61</td>
</tr>
<tr>
<td>8</td>
<td>Osmania</td>
<td>1918</td>
<td>Teaching</td>
<td>4862</td>
<td>3492</td>
<td>3498</td>
</tr>
<tr>
<td>9</td>
<td>Aligarh</td>
<td>1920</td>
<td>--do--</td>
<td>4009</td>
<td>1570</td>
<td>560</td>
</tr>
<tr>
<td>10</td>
<td>Lucknow</td>
<td>1920</td>
<td>--do--</td>
<td>3893</td>
<td>2223</td>
<td>1070</td>
</tr>
<tr>
<td>11</td>
<td>Delhi</td>
<td>1922</td>
<td>-do-, Federative</td>
<td>4311</td>
<td>977</td>
<td>593</td>
</tr>
<tr>
<td>12</td>
<td>Nagpur</td>
<td>1923</td>
<td>Teaching &amp; affiliating</td>
<td>5734</td>
<td>678</td>
<td>113</td>
</tr>
<tr>
<td>13</td>
<td>Andhra</td>
<td>1926</td>
<td>--do--</td>
<td>9445</td>
<td>1136</td>
<td>307</td>
</tr>
<tr>
<td>14</td>
<td>Agra</td>
<td>1927</td>
<td>Affiliating</td>
<td>9936</td>
<td>360</td>
<td>40</td>
</tr>
<tr>
<td>15</td>
<td>Annamalai</td>
<td>1929</td>
<td>Teaching</td>
<td>1981</td>
<td>1283</td>
<td>612</td>
</tr>
<tr>
<td>16</td>
<td>Travancore</td>
<td>1937</td>
<td>Teaching &amp; affiliating</td>
<td>5715</td>
<td>2572</td>
<td>2226</td>
</tr>
<tr>
<td>17</td>
<td>Utkal</td>
<td>1943</td>
<td>Affiliating</td>
<td>3662</td>
<td>235</td>
<td>40</td>
</tr>
<tr>
<td>18</td>
<td>Saugor</td>
<td>1946</td>
<td>Teaching &amp; affiliating</td>
<td>1828</td>
<td>274</td>
<td>100</td>
</tr>
<tr>
<td>19</td>
<td>Rajputana</td>
<td>1947</td>
<td>Affiliating</td>
<td>Not Available</td>
<td>234</td>
<td>215</td>
</tr>
</tbody>
</table>

---

75 Nurullah & Naik, "A students History of Education in India" – (Bombay : Macmillar Co. :1971) P-325
Universities Bring Development

The researcher took universities into so much consideration because ultimately they were responsible for the educational progress of the people both in Muslim Spain, in Europe and India. School education was also related to universities for a long time. The establishment of universities motivated people to undertake studies in order to make themselves educated and cultured so as to seek a good place in society. For a long time, university education was a source of enlightenment and securing of jobs and positions in the society. It is only in recent times we have developed the idea of die linking degrees with jobs.

While ending with British period, the following jesture from Nurullah and Naik is worth mentioning:

"The most distinctive achievement of the British educationalist in India was the creation of the new system of education whose object was to spread western literature and science which adopted English as a medium of instruction at all stages except the lower secondary, where it was taught as a subject. It was through the portals of this educational system that the Indian mind made its first acquaintance with the west and it is this educational system that is mainly, if not exclusively, responsible for the modern renaissance in all walks of Indian life."

The Britishers, in this way, played the role of an agent in transmitting the knowledge and science they had brought from Europe which in turn was imported from the annals of cordova, Granada and Toledo which were the Citadels of Islamic education. It was actually the Qur'an from where the fountains of knowledge showered their choicest blessings upon the whole humanity.

76 Nurullah & Naik, "A students History of Education in India -- (Bombay : Macmillar Co. :1971) P-176
Education in Free India

On August 15; 1947 India attained independence from the British domination. This gave the people of the country the first fullest opportunity to mould their educational policy according to the needs of the nation in the fast changing times. But this opportunity was not free from heavy responsibilities that lay ahead for reorienting the entire system of education, which apart from enabling the coming generations to develop their natural faculties, may also enable them to rebuild a new India. The content of learning, which from the very beginning of the British era had been mainly of a general and theoretical nature, had to be given a practical bias. The country needed a large number of technicians, engineers, doctors, scientists and other skilled workers who could impart a new shape to various things in the developing economy of the country which had been languishing under colonial exploitation for about two centuries. These were indeed very heavy and arduous tasks and the new Government and people of the country had no option but to accept the challenge of the situation and make their best efforts to put the education in the country on right lines. The most important problems in the field of education before the national government were the expansion of facilities for mass compulsory elementary education, reform of the secondary and university educational systems, to develop vocational and technical education at various levels, to encourage women education and also reorganise the structure of educational administration. With a view to fulfil all these objectives, the Central and state Governments have been endeavouring to give a concrete shape to various programmes under the Five Year Plans.

It will be worth remembering here in 1946, the Educational department of the Central Government came under nationalist control of the first time when Pandit Jawaharlal Nehru formed his interim Cabinet. On 15th August, 1947, it was made a full-fledged Ministry and Maulana Abul Kalam Azad became the first Federal Minister of
Education that the very first initiative that the government took was the perusal of higher education institution of university education commission in 1948. It conducted a deep study and suggested various ways and means of improving the quality.

Science was made a compulsory subject in all universities. Then a study of secondary education was conducted in the year 1952 through the 'Secondary education Commission', under the chairmanship of Dr. A.L. Mudaliar and it came to know that the secondary education is the weakest link in our educational system. This commission also suggested the study of science as essential and recommended the formation of multi purpose schools where in technical and academic subjects were to be taught to students.

The Government, in the year 1964, instituted a very important Commission including native and foreign experts in education to take a general review of the whole situation of education under the chairmanship of Dr. Daulat Singh Kothari, the then chairman of U.G.C. which recommended a general education of ten years inclusive of science and mathematics from primary to secondary level.

**Conclusion**

In this way, science has been included as a compulsory subject in 1966. This has given a boost to our progress in the field of industrialization, Urbanisation and modernization and threw the country in the row of progressive countries of the world. Thus, it was basically, the Qur'an which is at the root of this whole process of transformation, development and modernization, creating its impact developing the mental faculties of human beings.