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HISTORY OF ENGLISH TEACHING IN INDIA

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Dutch, Portuguese and British came to India for trade during the sixteen and seventeen century. The Britishers established a monopoly on trade. They formed East India Company. They had offices in Chennai, Kolkata and Mumbai. Their medium of instruction and administration was English. This was the beginning of the English in India but the noteworthy fact about English teaching is that from its inception English is a path of employment and influence for Indians. English became popular because it opened doors of employment.

Politics behind English

Mughals were against Portuguese and hence supported English. English trade became more popular and profitable than the Dutch. It helped English to establish hold on India. With the development of trade, the contact and domination raised. According to Bruj Kachru, "for the Indians the neighbors were more unwelcome than outsiders; and the outsiders could actually help in defeating the neighbors. The outsiders were accepted as masters, this was the most important reason for the success of English in India". It is the

slavish mentality of Indians that promulgate English.

Role of England and English Power

The historical role of England as a colonial power became the symbol of the political power in the due course of time. British rule got established in India. Britishers have taken interest in Indian social, educational aspects along with economical purpose. During the time of the Governor Generalship of Lord William Bentinck in the early nineteenth century, India saw many social reforms. English became the language of record of government and higher courts. The British Government supported Western learning and science through the medium of English. It was supported by Lord Macaulay. His commission began the bilingual education system in India. The establishment of Indian education system in the year 1902 was for introducing the English at school level. Slowly all this helped English to become the government language by 1920. Most of the education was in English by that time.

English offered a medium for understanding technology and scientific development. At the initial stage, in the beginning of the 17th century, when the British started ruling India. They desired Indian mediators could help them to govern India. For that they established universities in India in 1857. They were founded on the British models giving more emphasis on English. With the coming of The Christian English missionaries and their primary schools for Indians, English became the first language in Indian education.

Indian Realisation

Many new English schools were established. Indians realized that English language is the main key towards success and therefore schools that emphasized English were preferred. Raj Ram Mohan Roy's plea for introducing English in India was a kind of authentication of English. It is also observed that "before the plea of Raj Ram Mohan Roy, there

was a small group of Indians, especially in Bengal, who wanted to study English in addition to Persian and Bengali.

Organizations like the Brahma Samaj (1828), Arya Samaj (1875), Satya Shodak Samaj(1873) among others were really landmarks in the growth of social reformations. All these organizations realized that they needed a common medium to reach wider sections of society". In the literary world of the India, Kashiprasad Ghosh is considered as the first Indian poet who wrote in English. Sohee Chunder Dutt was the first writer of prose fiction.

Freedom Movement's assistance to English

The freedom movement was not apart from helping English to grow in India. The leaders wanted to abolish slavery but were interested in English. Mahatma Gandhi, most of the time, conveyed his message to the educated Indians in English. There were two groups among the leaders of the freedom fighters with different opinions on the issue. Gandhi, Nehru, Tilak, Gokhale and Bose like leaders were in favour of English and extensively used it in their speeches and writings and discussions. Leaders like Govind and Hiren were opposing English. When, Pandit Nehru declared in the Parliament house that English will be continued as a medium of communication in India, they were unhappy.

Social Status to English

In India English has a social status. It is a language of erudite people. It is also very much a part of esteem for the educated middle and upper class, especially of the youth in India. By the time India became independent, English had already consolidated its position in the school and university education. The language acts of 1963 and 1967 reinforced the position of English in India. The language has blended itself with the cultural and social life of the country. Even after India's independence, English remained the main language

of India. Officially it was given a status of an assistant language and was supposed to terminate officially after 15 years of India's independence, but it still remains the important language of India.

The Cultural Need of English

India is a peace-loving country and wants to spread the same message to all countries of the world. There was a need to explain and convince the friendly nations of the world. India was trying to maintain a good foreign policy. And it is a vast country with different languages in different parts. These regional languages differ from each other so much that it is not possible to communicate with people of other regions without a common language. Further, India is growing on all fronts. All this was and is possible only through a common medium of exchange of ideas and views. There was an urgent need of such a common language. English became the best common medium then and is the medium now. It is a 'neutral' language for wider communication and the language of technology, modernity and development. Pandit Nehru said, "English is our major window on the modern world." English has special national status in India. It has a special place in the parliament, judiciary, broadcasting, journalism, and in the education system. It is unavoidable and is always expected, especially in the cities. After Hindi it is the most commonly spoken language in India and probably the most read and written language in India.

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Educational Outlooks of the Philosophy of Radhakrishnan

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Abstract

Dr. S. Radhakrishnan was an Indian philosopher as well as a great educationist. He was One of India's most influential scholars of comparative religion and philosophy; He built a bridge between the East and the West by showing how the philosophical systems of each tradition are comprehensible within the terms of the other. He was an idealist social philosopher. Which shows that he emphasize on both, society as well as philosophy. His aim was to bring the ancient Indian philosophical ideas into Indian social and political realm. He believed in practicing philosophy in our life. He considers Indian philosophy is as valuable as western philosophy. But the English speaking world do not have sufficient understanding of Indian systems due to the lack of knowledge in vernacular language. Besides building a bridge between Indian and western philosophy, he has also tried to relate philoso-

phy with the education system. As we know that philosophy and education both are correlated in such a way that philosophy is theoretical aspect of education and education is practical aspect of philosophy, which means that philosophy of any society decides the aims, curriculum and methods of education and through education we practice that particular philosophy in our daily life. Therefore, no philosophy can be without its educational implications and every education system has a philosophy behind his educational policies. In his philosophical views Dr. Radhakrishnan has given more emphasis over the practical aspects of life. Thus indirectly he wanted to correlate the education of any society with practical life. With the help of his philosophical thoughts he had decided the aims of education and life, curriculum and methods etc. This paper tries to explore the educational stance and philosophical perception of Dr. S. Radhakrishnan in an explicative manner.

Introduction:

Education and philosophy are intimately connected with each other. One has its implications for the other. As great western philosopher said, "Philosophy is the general theory of education." This simply means that former cannot be considered apart from latter. At any rate, rarely has any philosopher been purely a philosopher without having anything to do with education. And Radhakrishnan is no exception. Undoubtedly he is an academic type whose philosophy relates to idealism verging on mysticism, yet his speculative works have a direct bearing on education. His concern for the moral and spiritual development of man is too great to enable him to remain aloof from the business of education.

It is difficult to label any philosophy, more so when it has to be collected from various sources. But when we are discussing it in somewhat specific manner viz. the philosophy of education, it must provide an adequate justi-