

A Critical Analysis of The Social Change and Transformation through Western Education in India

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“Education is a process which brings about changes in the behaviour of the society”¹

Francis J. Brown

Abstract

Education is the source of wisdom of an individual though law is the methodology to have a control upon the human conduct. The educational system of ancient India comprised of wide assortments of learning however the nonappearance of law to guide such system among individuals was very futile. Development of Western Education system during the British rule has nullified certain customs of antiquated Indians and brought a radical impact and change in the general public of India which prompted the arrangement of present-day India that contained an exact use of laws inside the educational system. Different acts and policies were acquainted by the British government to spread the western education system in whole India. In respect with that, many social reformers worked upon that system to educate the Indians in Pre-independence era. After independence, along with the establishment of Constitution of India, different acts, laws, and articles were sanctioned to advance the better Education system in India. The present education system of India has changed what it was a several decades ago. The system in India has seen many ups and downs in times, and yet it has created some brilliant gems, who are raising the flags of India across the globe, also the GATs (General Agreement on Trade in Services) and WTO (World Trade Organisation) has immensely helped India to advance its education system towards all-inclusive and furthermore in setting up new global education system in the nation. With

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¹ Miss Namita P. Patil, *ROLE OF EDUCATION IN SOCIAL CHANGE*, International Educational E-Journal. {Quarterly}, ISSN 2277-2456. Volume-I, Issue-II, 205-210, 205 (Jan-Feb-Mar2012). <https://www.google.com/url?sa=t&source=web&rct=j&url=http://oiirj.org/ejournal/Jan-Feb-Mar2012IEEJ/38.pdf&ved=2ahUKEwiliL2197qAhVQxDgGHcWMAZ4QFjAJegQIAxAB&usg=AOvVaw19FZDI1ecNEbybqgJNm3o0> [accessed on 12th of Oct 2019 at 11:07].

the ascent of Western Education, the education sector in India has reformed learning, traditional classrooms have been replaced by present day innovation where virtual learning takes place, an advanced technology has developed, and creativity has been promoted in the modern society. This paper aims to reflect the changes brought by the Western Education in the society and culture of India

Keywords: *Western Education System and Indian Education System*

I. Introduction

The law of the life is about the progressions and that quick changes in the general public are continually occurring. In all circles of life things are changing, like in the field of education, and so forth. Enormously, social changes at a great extent are brought through the procedure of education system.

Education is one of the essential activities of people in all human societies. It represents deliberate instruction or training. Man does not behave in society impulsively or instinctively. He behaves in a way according to which he is trained, and this behaviour leads towards the changing of the society. Whenever the social change takes place the basic reason is the human needs. Therefore, the education acts as an agent or instrument of social change and social development.

Western education was acquainted within us by the British people who vanquished the Indian subcontinent which comprise of India, Pakistan, Bangladesh, and Burma. The British came to India as merchants and got trading permit from Shah Jahan in 1608 to trade with India. Slowly, they figured out how to vanquish the entire Indian subcontinent in 1847. After British people vanquished the Indian subcontinent, the British people annihilated old Gurukul educational system where education was given in Sanskrit and interpretation were done into neighbourhood language. The main networks who didn't get training were lower class and were engaged with cleaning work and the scheduled Tribes who lived in forest zones. Bit by bit Sanskrit language lost its significance and English medium schools and universities were begun in. Likewise, the British people colonised numerous pieces of the world and step by step made English the most essential language on the planet.

Today, the trend towards Westernization in India can be seen in all fields—social, economic, political, cultural, religious, and educational. We can clearly claim that India is following the example of the West.

II. Ancient Education System of India Before British Raj

India has a broad history of systematized education. From ancient time, the field of education in India was not in dark. The rich tradition of learning in India can be traced right from the ancient period through which the form of oral and written system of learning was established to flow generation to generations. Among the systems, the prolonged study of Vedas has served the pattern of education. They existed for about 2000 years before they were known in India. It was the distinct knowledge that empowered ancient Indians to orally transmit the Vedas from age to age. Later, the institutional type of conferring knowledge appeared in the early Christian era. At that time, the methodology of education was to examine logic and philosophy. That study of logic was trailed by Hindus, Buddhists, and Jains, among which the pramana or means of reliable knowledge was one of the most significant subjects of Indian contemplations.

Ancient educational centres like, Gurukul, Nalanda, Taxila, Vikramsila, etc., among them the GURUKUL SYSTEM OF EDUCATION² is one of the oldest on earth and was dedicated to the highest ideals of all-round human development: Physical, mental and spiritual. The Gurukulas was the centre of learning where students used to get education in various subjects mainly based on religious ideals. Prior to British Raj there were many educational centres which served the need of that time. There were Patsalas and Tols among the Hindus. These Patsalas were to serve as primary schools and Tols were the centres of higher education. Similarly, among the Muslims Maktabas were the primary centres of education. The Madrassas served the purpose of higher

2 Meaning of the Gurukul System of Education-It was a system of education in which the student resided with his teacher in his home and received education. J.C. Aggarwal (2008), 'Development of education system in India', Shipra publications, 115-A, Vikas Marg, Shakarpur, Delhi-110092 (India), P-35. <https://www.google.com/url?sa=t&source=web&rct=j&url=http://shodhganga.inflibnet.ac.in/bitstream/10603/69112/5/chapter%25203.pdf&ve2ahUKEwj48d7-7N7qAhU54jgGHbEEcV0QFjAAegQIBB&usg=AOvVaw0AaqkcpkCbH0JeDqptlzzH> [accessed on 12th of Oct 2019 at 13:47].

learning. These educational centres basically were in the areas of religious sites.³ The Patsalas were attached to the temples and the Maktabas to mosques. Though these educational institutions imparted basic education these were not educational institutions in true sense. The aim of education was narrow and failed to impart broad objectives. The learners got knowledge about the scriptures of respective religions. So, they became the destined followers of their religions. Although old education system was a consequential education system; the idea of education has been very grand, noble and high in ancient India. Its aim was “training for completeness of life” and the moulding of character of men and women for the battle of life. As quoted by **Swami Vivekananda**- education was for “Man Making and Character Building”. But lack of proper educational system of that time made the Indians backward and weak to face the challenge of their counterparts particularly of the Western countries.⁴

III. Emergence and the Development of Western Education System in India

Education is an amazing asset to open the brilliant entryway of opportunity which can change the world. In Pre-British days, Hindus and Muslims were taught through Pathsala and Madrassa individually, yet their appearance made another spot of learning for example Preachers. With the coming of the British, their approaches and measures ruptured the heritages of customary schools of learning and this brought about the requirement for making a class of subordinates. So that, they can make a class of Indian who might be "Indian in blood and shading, however English in taste" who might go about as mediators between the Government and the majority. To accomplish this objective, they organized various acts to make an Indian canvas of English shading through the training framework.

³Ibid.

⁴R.RADHA, TEACHING ASSISTANT, EDUCATION FOR MAN MAKING AND CHARACTER from Swami Vivekananda”, ResearchGate, 2-7, 2-7 (22 July 2019). <https://www.researchgate.net/publication/334612596>. [accessed on 13th of Oct 2019 at 13:46].

With the establishment of the Christian Missionaries in India during the British period, the Western education came into its existence. In course of time, the demand grew much higher for the settlement of Western education system in India. Therefore, the Charter Act of 1813 was enacted regarding such circumstances. This system provided the sum of one lac rupees per year in the promotion of the Western learning. However, the controversy of opinion started between the Anglicist and the Orientalist. The Anglicists favoured the introduction of Western scientific knowledge in India while the Orientalists were in the favour of promoting and disseminating the traditional oriental learning. Nonetheless, the two-controversy continued for some time. Eventually, under the Governor- General ship of Lord William Bentick in the year 1835, the two controversies were settled which leadtowards the establishment of evangelist schools. Such schools were first settled in Madras, and afterward in Bengal and Bombay.

Simultaneously, Lord William Bentinck was reinforced by Lord Macaulay, who was the Law Member of the Governor-General's Council. Later, with the 'Education Minute (1835)' of Lord Macaulay, Lord William Bentinck in the year 1835 declared that the administration should dedicate stipulated sum to bring forward the 'European writing and sciences among the locals of India' in the method of English language.⁵

IV. Recommendations of British Education Policies for Setting Up of Western Education System in India

a. Charter Act of 1813 and Lord Macaulay's Education Policy, 1835

The Charter Act of 1813 played the vital role in framing the entire education system of India. The emergence of the missionary system under this act brought the drastic change in the Indian education system. This act not only encompassed the English Education in India, but its obligations confined the individuals of India to be under the Companies rule.

Regardless, the Charter Act of 1813 forms a milestone in the educational history of British India. Its Clause 43 introduced the basic authoritative corroboration of

5M.S. THIRUMALAI, Ph.D. LORD MACAULAY: THE MAN WHO STARTED IT ALL AND HIS MINUTE LANGUAGE IN INDIA ,1-35, 7(April 2003).
<http://www.languageinindia.com/april2003/macaulay.html> [accessed on 13th of Oct2019 15:47].

the prerogative learning in India in the unfolded economy. This Act was the primary administrative recognition of the appropriate education. However, this act of 1813 mandated the East India Company to lay out the Western Education in India. Also, it established the framework of State System of Education in India. Apparently, the incorporation of provision under this act let the Governor-in-Council to provide one lakh rupees, for the better education. Similarly, the Section 43 of the Charter Act 1813 had only defined the objects of the educational policy, viz. 'the revival and improvement of literature', 'the encouragement of learned natives of India' and 'the introduction and promotion of a knowledge of sciences among the inhabitants of the British territories in India but it had no directions regarding the methods to be employed to secure these object.⁶ Although, it did not contain proper techniques to be utilized to verify these articles and the Company was not been given a particular guidance on the issue.

Considerably, this Act brought the controversy between the Anglicist and the Orientalist. Further, the contention between the Anglicist and the Orientalist didn't fit any settlement. For such reason, the consequences was framed as the well-known Minute of Lord Macaulay, which determined the issue upon the spreading of British education and such was declared in the Charter Act of 1813. The main motive of this Minute was to spread western education among Indians and to spent the money allocated under this act for education through English medium. At last, Macaulay in his Minutes of 1835 initiated training strategy on the side of the British Raj which maligned Indian dialects and learning and built up the authoritative impact of English as mechanism of pioneer 'guidance' (not instruction).

⁶NURULLAH S. & NAIK, J.P. (1943). HISTORY OF EDUCATION IN INDIA DURING THE BRITISH PERIOD. NEW YORK: THE MACMILLAN COMPANY, EDUCATIONAL POLICIES IN INDIA UNDER THE BRITISH RULE. Shodhganga@INFLIBNET, 5679,58. https://www.google.com/url?sa=t&source=web&rct=j&url=https://shodhganga.inflibnet.ac.in/bitstream/10603/102629/11/11_chapter%25203.pdf&ved=2ahUKEwjmqp6Z9d7qAhX-wTgGHZBzA98QFjAAegQIBRAC&usq=AOvVawIivvaQos2IxzKryM41pCub&cshid=1595354399887 [accessed on 14th of Oct 2019 at 16:27].

b. Wood's Dispatch

Another incredible work done by the British people in the development of Western education in India was the Woods Dispatch, also known as the Education Dispatch of 1854. Sir Charles Wood, the founder of this work, provided 12-point suggestion for the progression of Western learning in India. He also prescribed for the foundation of colleges in India. Subsequently, the universities were set up in Calcutta, Bombay and Madras in the year 1854. For this aspect, the dispatch is considered as the "Magna Carta of English Education in India" and contained far analysis for spreading education in India. It provided the obligations for the State to spread education among the majority. And the basic aim of this dispatch was to establish the education from the basic level to the higher level, such as, elementary schools, higher secondary schools, and colleges.⁷

c. General Committee of Public Instruction, 1823

In 1841, the General Committee of Public Instruction was abolished and in its place a council of education was established.⁸ This board of trustees was framed to take care of the improvement of education in India which was ruled by Orientalists who were the extraordinary supporter of Oriental learning as opposed to the Anglican. Subsequently, they made their place on the British India Company to advance Western Education.

d. Hunter Commission (1882-83)

It was framed to assess the accomplishments of Wood Dispatch of 1854 under W.W Hunter in 1882. It underlined the state's job in the expansion and improvement of essential training and auxiliary instruction. It suggested two

⁷Ibid.

⁸VIKRAM RANA, SPREADING OF WESTERN EDUCATION DURING BRITISH RULE, HISTORY DISCUSSION

<https://www.google.com/url?sa=t&source=web&rct=j&url=https://www.historydiscussion.net/articles/spreading-of-western-education-during-british-rule/2065%23~:text=3DPre%252Dcolonial%2520India%2520is%2520well,the%2520Muslim%2520community%2520in%2520India&ved=2ahUKEwjjitiPm-DqAhVWwjgGHd9uB7IQFjABegQIDxAH&usg=AOvVawlGZrfta92rNbhQvQg1MEG&cshid=1595398726375>. [accessed on 13th of Oct 2019 at 14:17].

division of auxiliary training literary up to college and vocational for business profession.

e. Sadler Commission

It was founded to solve the issues of Calcutta University, furthermore their proposals were substantial to different colleges.

This Commission recommended the following methods:

- Women education was to be encouraged in a big way.
- School course to be made of 12 years.
- After Matriculation, student had to pass an Intermediate examination from the Intermediate College, which would provide for instruction in Arts, Science, Medicine, Engineering and Teaching etc; these colleges were to be run as independent institutions or to be attached to selected high schools.
- The dividing line between the University and Secondary courses should properly be drawn at the Intermediate examination than at the Matriculation Examination.
- The duration of degree course should be limited to three years. Honours courses should be distinct from the regular pass courses.
- Autonomous institutions were to be given more encouragement.
- The Commission recommended setting up a separate Board for secondary and intermediate education consisting of the representatives of Government, University, High Schools, and Intermediate Colleges be established and entrusted with the administration and control of Secondary Education.
- Centralised residential-teaching universities were to be encouraged. These institutions were also to be given autonomy to facilitate their day-to-day working.
- The establishment of a special Board of women Education in the Calcutta University besides many other facilities that would help more and more women take up course in school, colleges, and Universities.
- Provisions of facilities were made for training teachers and setting up the Department of Education at the Universities of Calcutta and Decca.⁹

⁹ Sadler Commission or The Calcutta University Commission of 1917, Secure IAS.

Considerably, we can say that the British educational system is an impact by the yearning of Christian Missionaries. It was infused to guarantee a modest accumulation of educated Indians to expand various subordinate posts in organization and in British offices. That was the reason behind their emphasizing on English as a mechanism of guidance and furthermore to settle their colonies in India.

V. Spread of Western Education System in the British India

The British Government was not interested to introduce English or Western education in India during its initial rule. The British liked to keep themselves away from the act of interfering Indian system of education. But in this field the Christian missionaries and some Indians and their friends came forward and did a lot to introduce and spread English education in India. Therefore, the spread of Western Education in India can be briefed under three heads-

- (1) The Christian Missionaries,**
- (2) The Enlightened Indians and their friends and**
- (3) The British Company Government.**

With the East India Company many Christian Missionary bodies also came to India. Besides, preaching Christianity they also worked to introduce and spread Western education here. It was William Carey, a Baptist missionary, who started English education in 1793 in Calcutta. Robert founded an English school at Chinsurah in 1814. Reverend Middleton established a missionary College at Calcutta. Similarly, the Baptist Mission College was set up at Serampore in 1818. Thus, the Christian missionaries founded many English educations in India greatly. For the need of Hindu and Muslim knowing people to run its British administration in India, Lord Warren Hastings established the Calcutta Madrassa in 1781. Jonathan founded a Sanskrit College at Banaras in 1792.

<https://www.google.com/url?sa=t&source=web&rct=j&url=https://secureias.com/sadler-commission-or-the-calcutte-university-commission-of-1917/&ved=2ahUKEwi7-YHXnuDqAhVrzzgGHeUBCdIQFjAKegQIBBAB&usg=AOvVaw3YMHRpP85cj5Y405bi5vUd&cshid=1595400016113> [accessed on 16th of Oct 2019 at 9:13].

Wellesley established the Fort William College at Calcutta in 1800 to train the company's servants in Indian languages, laws and rules. The foundation of the "Asiatic Society" in 1784 by William Jones also proved the educational objective of the company's authorities.¹⁰

Many people of the British company advocated for the spread and development of Western Education. The Charter Act of 1813 sanctioned one lac rupees to be spent in spreading education and learning in India. But the company's authority did nothing till 1823.

In 1823 the government established a General Committee of Public Instruction to use government fund and to find out the methods and subjects in educational system. Here, the members of the company were divided into two groups- the 'Orientalists' and the 'Anglicists'. The Orientalists wanted to use government fund for the development of the Indian education system while Anglicists preferred to spread Western education. The quarrel continued up to 1835. In that year Lord Macaulay, the President of the Council of Education, placed his recommendations in favour of Western Education. Lord William Bentinck, the Governor General, accepted the proposals and decided to spend government funds to develop modern education through English medium among the Indians. As a result, the first medical college, the Calcutta Medical College was established in 1835. From that time Western Education spread rapidly in India. In 1844, Lord Hastings made the knowledge of English language compulsory for any government services. Also due to the various limitations in the system advocated by Macaulay, the company accepted the educational recommendations of the Wood's Despatch of 1854.¹¹ This Despatch established many elementary schools, educational departments in all the provinces, universities at Calcutta, Bombay and Madras. All these policies taken by the British company helped towards the growth of modern education in India.

However, many great reformers of India have also worked hard to spread this system of education in India.

¹⁰Ibid.

¹¹Ibid.

• **Raja Ram Mohan Roy**

He was a great scholar of Bengali, Sanskrit, Arabic, Persian, Latin, Hebrew, Greek, English and French languages. He had deep knowledge of the Vedantic philosophy. He had understood the importance of Western learning among the Indians also was deeply touched with the feeling of nationalism. He was in favour of educating the Indians to prepare them for greater political right. He knew the evils of the foreign rule, but he was not totally against it because for him western learning was the most essential qualification for the Indians to build a nation of their own. He wanted to awaken the Indians from the orthodox socio-religious system. He was the first Indian to realise the necessity of modernisation. That's why, many call him as the 'First Modern Man' of India. He founded the Anglo- Hindu School at Suripara in 1822. He was one of the founders of the Hindu College (1817) (present the Presidency College). He was in favour of western education and supported the 'Anglicists' for the spread of English education among the Indians. He opposed the foundation of the Sanskrit college in Calcutta (1823).¹

Raja Ram Mohan Roy gave more importance towards the reform of socio-religious and educational systems of the Indians. In the field of education, contribution of him is unforgettable. He was the first Indian who started the work of founding schools to impart western education. In fact, Raja Ram Mohan Roy touched every field and contributed a lot to uplift the Indian society and people.

• **Pandit Ishwar Chandra Vidyasagar**

Ishwar Chandra Vidya Sagar was a great scholar of Sanskrit. He was an educationist and social reformer. He wanted a blend of western ideas and Indian tradition. So, he did not stand directly against religious differences. He took the support of all sections of people to spread education and to eradicate social evils of that time. For him, spread of education was the most needed work to reform his society. Therefore, for him mass education was the necessity of the time to regenerate the Indian society. To develop mass education, he made efforts to

¹Ibid.

make vernacular as the medium of instruction. He wrote textbooks in Bengali languages to make education popular among the masses. He asked the Indian students to study both Indian and western philosophies and sciences so that they could find comparative knowledge.

Ishwar Chandra can be regarded as the liberator of the Indian women. He wanted to uplift the womenfolk. For this, women education was necessary. He believed that without proper, emancipation of the womenfolk was impossible. He set up girl's schools and ran some schools on his own expenses. He supported Drinkwater Bethune in establishing the Hindu Female School (1849). But the most important contribution of Vidyasagar was his works towards the reform of the social system.²

Thus, Pandit Ishwar Chandra Vidyasagar being a Pandit in Sanskrit, stood in the forefront among the social reformers and educationist not only in Bengal but of India also.

• **The Derozians or the Young Bengal Movement**

The spread of Western Education has a great impact on the thinking of the young students of the Hindu College. Henry Lupus Vivian Derozio was a young teacher of this College. He was "a social reformist"³ who defied the antiquated ideas of superstition, suttee and idolatry and promoted the spirit of enquiry, challenge and condemnation against the evils prevailing in the orthodox Hindu society. His "The Harp of India" and "To India - My Native Land" express the flavour of the English romantic poetry as well as Iris "Indiannationalist thought besides revealing his high sense of patriotism". His iconoclastic spirit made him a modern Indian patriot which contributed to the Indian renaissance as an attempt "of a reawakened national spirit to find a new impulse of self-

13 Ibid.

14 R.K.DAS GUPTA, :A SOCIAL REFORMER AND A MODERN INDIAN PATROIT, Shodhganga@INFLIBNET,101-183, 101.

https://www.google.com/url?sa=t&source=web&rct=j&url=https://sg.inflibnet.ac.in/jspui/bitstream/1063/168163/8/08_chapter%25203.pdf&ved=2ahUKEwi9mPGVxuDqAhVTXHwKHc5gCDQQFjAAegQIBRAC&usg=AOvVaw00zd7UHZWmeAf30jRgKzlc[accessed on 16th of October 2019 at 11:15].

expression which shall give the spiritual force for a great reshaping and rebuilding".⁴

The young students of the College, who followed the principle of Derozio were known as the Derozians or the Young Bengal. This group started a social reform movement in Bengal. They opposed useless ritualslike customs, superstitions etc. of the society. They wanted to change the existing social system. They defied orthodox society. They wanted liberty and freedom of thought and expression. They also fought to improve the condition of the Indians and started agitation for more government jobs for the Indians. In this way, theYoung Bengal group though for limited period, stirred the whole society with their radical and rational views and works.

Some important members of the Young Bengal movement were RamtanuLageru, Krishnamohan Banerjee, Sib Chandra Deb, Ramgopal Chose. Peary Mitra, RadhanathSikdar etc.

VI.Impact of Western Education System upon the Educational System in an Autonomous India

On August 15, 1947 India achieved freedom from the British control. This gave the individuals of the nation the fullest chance to form their educational strategy as per the necessities of the country in the quick evolving occasions. After independence, extensive changes in the political, social, and monetary structure of the nation occurred tossing more prominent obligations and difficulties before the colleges to give authority, direction and qualified staff in different fields of national reproduction. The academic issues assumed new shapes and universities had wider conception of duties and responsibilities before them. It started to be understood that the colleges in an independent India must play a fuller role of nation- building and enable the country to attain freedom from poverty, illness and numbness in the most limited conceivable time, by the utilization of the knowledge of science and technology in the advancement in different topics. The main headline in the time of college education during the post-independent period was the setting up of the University Education Commission in 1949, the foundation of the College Grants Commission in 1953

15C.P.Vergliese., op. cit. p.6., Ibid.

and the death of the UGC Act in March 1956 by the Parliament, and the foundation of various national research centres and different organizations of Higher Technical and Engineering Education.⁵ Out of these occasions, the foundation of the University Education Commission could be viewed as a fundamental occasion.

Meanwhile in the subsequent years, the Government of India enacted several Commissions and Committees for the new education system and to change the system of higher education in India. The important step that was taken are:

1. **Report of the Education Commission, 1964-6**
2. **National Policy on Education, 1968**
3. **Draft Policy on Education, 1978**
4. **National Commission on Teachers-II, 1983**
5. **Challenge of Education: A Policy Perspective, 1985**
6. **National Policy on Education, 1986**
7. **National Policy on Education: A Programme of Action, 1986**
8. **Towards an Enlightened and Human Society- A Perspective Paper on Education**
9. **National Policy on Education: A Programme of Action, 1992**

• **Sarva Shiksha Abhiyan (2001)**

The Sarva Shiksha Abhiyan government was launched in 2001 to provide education for children aged 6 to 14 years. Prior to that, he launched an effective initiative, the province-supported education program, which has led to an increase in the number of schools throughout the country. In an attempt to attract children to school, especially in rural areas, the government also began implementing a midday meal program in 1995.⁶

• **Right to Education Act (RTE)**

The Right to Early Childhood Education Act and the Free or Right to Education Act (RTE) is a federal law issued in India August 4, 2009, which describes the conditions of the importance of free and compulsory education for children aged 6 to 14 in India under Article 21 of the Indian Constitution. India became one of

¹⁶Ibid.

¹⁷Ibid.

135 countries to make education a basic right for all children when the law came into force on April 1, 2010.

The law makes education a basic right for every child between the ages of 6 and 14 and sets minimum standards in primary schools. It requires that all private schools maintain 25% of the seats allocated to children

Indian Education System is of widespread illiteracy, as India has effectively adjusted its educational framework to worldwide measures. We have gained extraordinary ground in education in the long time of 73 years since freedom. The image in education was very extraordinary in 1947 from now. India has progressed significantly as far as proficiency rates by and large with more colleges and education foundations. In 2001, the education rate was 64.8%, and this proportion ascends to 73% in 2011. In 1951, it was 18.33%.⁷ At present, India's advanced education framework is the biggest on the planet, facilitating in excess of 70 million understudies in under two decades.

VII. Conclusion

Education is the crucial instrument of positive and progressive social change and growth, and the teachers and educational institutions are agents through which such changes can be brought. Subsequently, there are three things that is to be considered: the catalyst, the content of progress and the socio-cultural foundation of the individuals who seek changes, for example students. Besides this, an advancement and progress in educational ideas and practices emerge out from the requirements of the changing society of which the individual is a part of.

However, there was a slow and gradual advancement of Western education in India which ultimately led to the foundation of rationalism and that brought the new outlook of the Indians to the emergence of a spirit of nationalism, self-rule and self-reliance. This education system also resulted towards the formation of new notion of grounds for justice and its utilitarian concerns of welfare moulded the minds of the educated Indians in solving the problems of poverty and enhanced the impoverished Indian society of the 19th century. Although, the

¹⁸ Ibid.

Western education also brought the radical change in the country that led towards the colonial exploitation.

A sound social progress needs cautious planning in every aspect of life i.e., social, cultural, economic, and political. Education must be planned in a manner keeping in mind the needs and aspirations of the people. Education as a significant field is increasing and expanding its importance in the present globalized economy. This field has been globalized across the world due to the progression around the world which incorporates household deregulation and facing of new challenges.

At present, India has the largest population of students in the world. It contains more than 35,000 schools, 700 universities and several professional and technical institutions. India also has two sector of education system, one as public sector and the other as private sector However, private sector are more forward in India than the public sector. The Private Educational Institutions are more predominant at both the levels.

Likewise, in the present-day India, the general Agreement on Trade in Services (GATS) and World Trade Organisations has also been contributing India with the global support.

In addition, with the above aspects, western education has given an immense support in the development of new India. Therefore, it would be wrong to proclaim Western education system as the cause for the demolition of an ancient Indian education system in India.

A Home is guided and secured by everyone in the family or in a simple manner we can say that it is our obligation to fulfil the duty of protecting our home and family. Likewise, our nation is our home, it is our pride and it is our obligation to protect. It was in our grasp to secure and prosper and build up our very own antiquated studies and education frameworks, rather than accusing the British people, we could have upheld our very own educational system together with the western educational structure. If we could have made any progress in protecting our own education, culture, and tradition since from the British period, then today, India would have been standing in the highest peak of the world.