

**GS Foundation 2024: Modern India**  
**Handout 15: Industrial Phase: Socio-Cultural Policy**  
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**Official Social Reform Measures (1828-57)**

Many officials of the East India Company wanted to remove various social evils present in the Indian society but were forced to maintain an indifferent attitude. This was due to two reasons.

- Firstly, till about 1813, the East India Company was mainly interested in its trading activities and the profit from the revenue administration.
- Secondly, the Company also did not want to disturb the strong religious base of the Indian Society.

The ruling Conservative Party in England, therefore, wanted to leave things as they were. They were supported by Warren Hastings, the Governor-General in India (1773-85), and some orientalist like H.H. Wilson.

Although Jonathan Duncan, a Resident of Benaras, attempted to **stop female infanticide** and some of **Wellesley's officers** tried to **stop the practice of sati**, these were *mere exceptions* and did not change the larger picture for the better. India continued to practise these social evils.

The new liberal generation in 1820s thought they knew better than their elders, and better than Indians too. The reformers threw aside the caution of the respecters of Indian tradition. The Evangelicals, the Radicals and the Utilitarians criticised the policy of the earlier generation.

- The Evangelicals believed that it was their moral duty to preach the Gospel, to show the people the right path of humanity, to oppose idol worship, superstitious and cruel beliefs.
- The Utilitarians believed in Bentham's theory, that enforcing just laws could reform a society. James Mills, the author of History of India (1818) was one of them who influenced the British Government to change its mind.

Lord William Bentinck was the first Governor-General who initiated, directed, and implemented the policy of reform in India.

When the **liberals** and **utilitarians** were dominating in India, the same group also dominated the **British Parliament**. Many **progressive Indians**, too, supported the liberal group. Raja Ram Mohan Roy organised his volunteers, and like-minded people, and petitioned before the Government to pass legislation for social reform.

- Lord William **Bentinck's** Government passed a **Resolution in 1829 (Resolution No. XVII) that declared Sati as 'culpable homicide' or 'suicide' (if the woman died)**. Punishment would be given to those who attempted Sati and to those who instigated it. Those people who helped women in committing Sati would be charged for murder case. The same law was implemented in Bombay and Chennai in 1830.
- William **Bentinck's** Government was responsible for ending thugi and female infanticide.



Memorial in Calcutta

To  
 William Cavendish Bentinck  
 who during seven years ruled India with eminent prudence,  
 integrity, and benevolence;  
 who, placed at the head of a great empire, never laid aside the  
 simplicity and moderation of  
 a private citizen; who infused into oriental despotism the spirit  
 of  
 British freedom;  
 who never forgot that the end of government  
 is the welfare of the governed;  
 who abolished cruel rites;  
 who effaced humiliating distinctions;  
 who allowed liberty to the expression of public opinion  
 whose constant study it was to elevate  
 the moral and intellectual character of the nation  
 committed to his charge.  
 This monument was erected  
 by men  
 who differing from each other  
 in race, in manners, in language, and in religion  
 cherish with equal veneration and gratitude  
 the memory of his wise, upright, and paternal administration.  
 Calcutta 4<sup>th</sup> February 13 [35?]

- **Slavery abolition**
  - William Bentick was instrumental in creating the ground for abolition of slavery. He banned slave trade within the EIC territory and prohibited the export of the slaves in 1833 after the recommendation in the Charter Act of 1833
  - Finally, it was legally abolished altogether in 1843, during the tenure of Lord Ellenborough.
- Later in the reign of **Lord Harding I (1844-48)**, **human sacrifice** was banned, which was mostly common among Gonds, India's largest tribe.
- **Lord Dalhousie's** Government was responsible for passing two important Acts related to social reform.
  - **Religious Disability Act** allowed a person could inherit the property from his father even after religious conversion. Lex loci Act
  - **Widow Remarriage Act (1856)** permitted a Hindu widow to re-marry.

**Limitations:** British were cautious not to antagonize upper caste Hindus with radical policy. Thus, there was no law to eliminate caste-oppression nor untouchability.

## British Education Policy

In ancient and medieval times, India made progress in natural and social sciences, but experimental studies and empirical sciences lagged behind. Traditional knowledge was taught in Sanskrit and mostly to Brahmin and upper-caste children in Pathshalas attached to temples. Muslims had broader curriculums in their Maktab and Madarsa schools, but made no progress in natural sciences, history, or geography. By the 18th century, India experienced political chaos and intellectual decline, leading to a lack of progress in all fields.

When the English company emerged as an important political power in India after winning the Battle of Buxar and by signing the treaty of Allahabad but for almost 50 years, company did not pay much attention to the educational advancement of India. It remained busy in exploiting Indian resources while development of India was not its concern.

### Stages:

- The East India Company operated in the subcontinent with interpreters, fluent employees, and conversant Indians but dealt with a limited circle of Indian traders and officials.
- The Company's control over Bengal in 1765 expanded local interaction and British officers needed to learn Indian languages and customs. **Warren Hastings** also posted British officers as collectors and magistrates in each district. Thus, he initiated **Oriental education** among the officers. At this stage, some officials of the company established educational institutions in their private capacity.
  - Calcutta Madrasa was established **by Warren Hastings** in 1781 (to promote Arabic and Persian learning)
  - **Sir William Jones** founded **Asiatic Society of Bengal** (1784) at Calcutta with a view to doing more research in the history and antiquities, the natural productions, arts, sciences, and literature of Asia.
  - **Sanskrit College** by **Jonathan Duncan**, the Resident of Benaras in 1791.
- After **Cornwallis Anglicised** the Company's services and increased territory under Wellesley, British officials became 'Residents' in Indian kingdoms.
  - To train officers, **Wellesley** established **Fort William College** in Calcutta in 1800, teaching Indian languages, customs, laws, and religions for efficient administration.
  - In 1806 the East India Company College-later **Haileybury College**-was founded in England for the specific purpose of training the British young men for the civil services of the Company in India, where they were taught Indian languages.
  - For training of officers of the Company's army the East India Company **Military Seminary** was opened at **Addiscombe**, England, in 1809 where the cadets were taught Indian languages, mainly Hindustani.

At this stage, the Company government did not make any effort to educate Indians in English in a big way. Since there was no centralised policy on the subject, progression of education went in a rather hotchpotch manner where the Company governments were opening vernacular medium schools and Indians were opening English medium colleges.

The **Charter Act of 1813** had three major changes with respect to Education.

1. Opened India for the traders and other British people.
2. Lifting prohibition on missionary activity

### 3. Responsibility of public education

- a. English company to keep aside a sum of Rs. 1 lakh/per annum for educational advancement of India. Company would undertake educational responsibility and duty of the Indian people.

“.....A sum of not less than **one lac of rupees** in each year shall be set apart and applied to the **revival and improvement of literate** and the **encouragement of the learned natives** of India and for the **introduction and promotion of a knowledge of the sciences** among the inhabitants of the British territories in India”. **Clause 43 (1813)**

However, this money was not spent for a decade because of lack of unanimity about the syllabus and medium of instruction. Education at lower levels was very much a private function in India, and decisions about what to teach, to whom and how left Hastings of Moira (1813-23) stymied. Munro and Elphinstone both set their minds to the same problem, but neither came out with anything like a coherent or large-scale scheme. Problems of funding, curriculum, and a lack of teachers remained serious obstacles. Thus, this section remained inoperative till 1823. The Company was reluctant initially to spend the money as it had no definite policy and agency.

Meanwhile, **Calcutta** experienced significant growth and development in the early 19th century, with a large and increasingly wealthy population engaged in commercial activities. English-language education also saw a rapid growth in demand, supplied by Fort William College and the Protestant mission in Serampore. To cater to this demand, the independent **Hindu College** was established in **1817**, offering modern subjects in English to Hindu boys eager to absorb Western education as a qualification for employment. The Company had declined to involve itself in the founding of the Hindu College.

#### **Anglicist-Orientalist Controversy**

In 1823, the Governor General in Council appointed a **General Committee on Public Instruction** for the Presidency of Bengal with members like H.T. Prinsep and H.H. Wilson.

For one decade, between 1823-33, this committee performed various functions:

- It reorganized the Calcutta Madrasah & the Banaras Sanskrit College
- It set up a Sanskrit College in Calcutta in 1824, established two more colleges at Agra and Delhi
- It introduced English classes in some oriental colleges.
- It undertook the printing and publication of Sanskrit and Arabic books on a large scale.
- It employed Oriental scholars to translate English books into the Oriental languages.

Thus, the activities of the Committee for the decade from 1823 clearly indicate - its inclination towards **Orientalism**.

But the opinion was rapidly growing in favour of English education because missionaries had started to popularize English education; Anglicization of bureaucracy and legal system was taking place, and English education was regarded as a panacea for all social ills.

Thus, some young members in the Committee started to oppose Oriental approach. In 1832 the sharp division of opinion in the Committee led to the rise of two distinct and hostile parties of equal number – the Orientalists (classicists) and Occidentalists (Anglicists).

|                              | <b>Oriental Party</b>   | <b>Anglicist/<u>Occidental</u> Party</b>   |
|------------------------------|---|--|
| <b>Leaders</b>               | <u>H.T Princep</u>  | <u>Charles Trevelyan</u>   |
| <b>Objective</b>             | Imparting education to the traditional <u>upper castes</u>  | Educating the upper and middle strata of the society to produce native <u>Government employees</u> .                 |
| <b>Content</b>               | Literature = Sanskrit and Arabic.<br>Revival and Improvement = <u>Translation, Printing, Publication</u> of classical works | Literature = English literature.<br>Revival and Improvement = printing and publication of books on western learning. |
| <b>Medium of Instruction</b> | An imposition of English language upon the people would <u>provoke their resentment</u> .                                   | Western content can be delivered only in <u>English language</u> .   |

Due to equal division in the Committee, it was very difficult to transact any business and no decision could be reached. The issue became so serious that it brought all educational activities of the General Committee to a standstill for some years. Both the parties keenly wanted to solve this vexed problem and that is why they decided to submit their dispute to the Governor-General-in-Council for final decision.

Meanwhile, in **1833**, a new Charter Act was passed which had certain provisions related to education:

- India was fully opened to the missionaries of all nations.
- Indians knowing English became entitled to get high posts under the Government.
- There was administrative centralization of India which raised the question of language of government transaction.
- Enhanced administrative power of Bengal – it was now empowered to control the administration including education of all provinces.
- It increased the original educational grant of Rs. 1 lakh to 10 lakh
  - It created more problems, as the amount was big and each group was determined to have their way.
- It added a fourth member (Law Member) to the Governor-General's Council.

Accordingly, Lord Macaulay came to India in 1834. Lord Macaulay was then appointed as the chairman of the committee in 1835, and he supported Anglicist group. The issue could be resolved only with his appointment.

As he was a law member, he wrote his famous minute on February 2, 1835 in favour of English education. The Orientalists objected, but William Bentinck passed a resolution on March 7, 1835 and gave his verdict in favour of the Anglicists. Bentinck already supported English education and believed it would improve Indian society. Macaulay's Minute motivated him to quickly implement this educational policy.

Thus, in 1835, the GG-in-Council adopted the famous education resolution. It proclaimed that 'the objective 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'.

Thus,

- An immediate impact of this Resolution was that it immediately stopped the stipend that was being given to students who had joined Oriental schools or colleges.
- It also discontinued the expenditure on printing of all oriental works.
- The Resolution paved the way for English to become medium of education in the country.
- Promotion of western education in vernacular medium at first level and in English medium at higher level shall be the education policy of government in India.

The decision of Bentinck is the result of historical consequences. The decision no doubt ushered a new era in the field of modern Indian education with far-reaching effects.

1837 persian replaced by english as court language  
1844 lord harding for all government post clear preference  
given to who read and write in english.

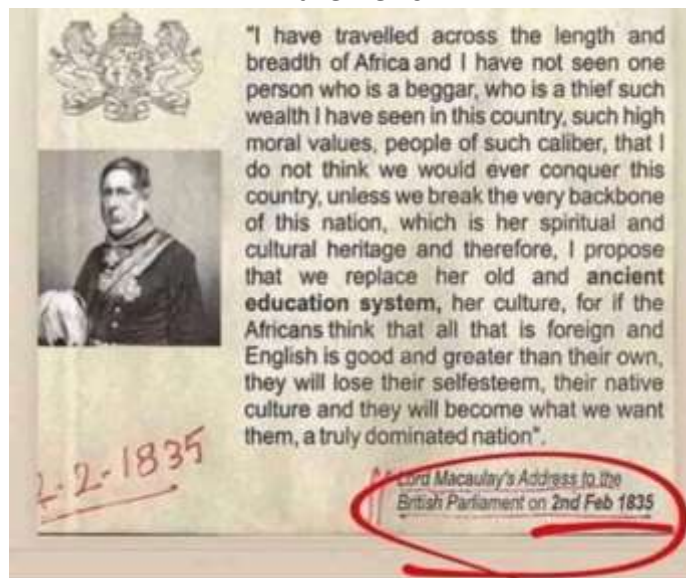
## Aims and objectives behind British education policy:

British educational policy in India was guided by British colonial interest. They wanted to create a class of persons Indian in blood and colour, but British in taste opinion morals and intellect. This class was supposed to:

1. Consume British industrial goods: **Westernization** of India so that **market of British goods** could be expanded and Indian could be habituated in western way of life.
2. **Cheaper clerks:** The western education was propagated in India to train Indians for **lower administrative positions**. It was practically not possible to appoint Europeans everywhere European were too costly as well.
3. Develop fellow-feeling and **loyalty towards British** empire. According to Macaulay, the westernization in India would keep the British interest safe for a long time even if British rule comes to an end.
4. English education was regarded as a **panacea for all social ills**.
5. De-culturate Indians to **spread Christianity**.
  - a. Western education was also expected to pave the way for Christianization of India because western Christian ideas could be easily propagated through western education system.
6. Implied ambition of the Empire to make English the **global language** by making a populous country like India speak English.
  - a. "It is likely to become the language of commerce throughout the seas of the East. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australia, -communities which are every year becoming more important and more closely connected with our Indian empire... of all foreign tongues, the English tongue is that which would be the most useful to our native subjects." – Macaulay



## Fake News



## Not Fake News

**To Zachary Macaulay, 12 October 1836**

My dear Father,

....In a few months, I hope indeed in a few weeks, we shall send up the penal code to government. We have got rid of the punishment of death except in cases of aggravated treason and wilful murder. We shall also get rid indirectly of everything that can properly be called slavery in India. There will remain civil claims on particular people for particular services, which claims may be enforced by civil action. But no person will be entitled, on the plea of being the master of another, to do anything to that other which it would be an offence to do to a freeman.

Our English schools are flourishing wonderfully. We find it difficult, indeed at some places impossible, to provide instruction for all who want it. At the single town of Hoogley fourteen hundred boys are learning English. The effect of this education on the Hindoos is prodigious. No Hindoo who has received an English education ever continues to be sincerely attached to his religion. Some continue to profess it as a matter of policy. But many profess themselves pure Deists, and some embrace Christianity. The case with Mahometans is very different. The best-educated Mahometan often continues to be a Mahometan still. The reason is plain. The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. But the Mahometan religion belongs to a better family. It has very much in common with Christianity; and even where it is most absurd, it is reasonable when compared with Hindooism. It is my firm belief that, if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection. I heartily rejoice in this prospect....



intro ) the English intension where more shellfish than noble although country moved towards modernization. this was more of side effect than intended efforts of the British.

- 1) decline well-functioning of Patashala report adamps report it had detrimental effect on mass education. when indian become independent-1947 literacy rate 16 % and literacy rate 8 %. Mahatma Gandhi says Indian is more illiterate today than 50 or 100 years ago.
- 2) it led to cultural colonization intellectual subservience to mother country and inferiority complex. the original ideas were generated in Britian while just supposed to translate and imitate.
- 3) It did not create opportunities for Indian by the middle of 1880 the student of English were number 98 thousand merely it did not lead to modernization of economy either even after introducing English the neglect of modern science blight the hope of scientific revolution in Indian it created internal cultural division between Indian and Bharat.

unintended positive consequences:

- 1) English education was perhaps biggest boon to Indians not only because they access to western knowledge's but also got the language to communicate with each other while was to unite the Indian as one administrative nation it was also Indian as one people.
  - 2) as small group of elite Indians inspired by western liberal ideas provided the social basis for modern nationalism.
  - 3) it led to modernization of the Indian script's languages literature.
  - 4) English was also to continues benefits Indians long after British departed it invitingly played imported role in future of India
- thus, English languages education acted as liberating colonization port its effects can been seen today.





## Further Development in Education

An important defect in Macaulay's Minute and William Bentinck's Resolution was that it **neglected mass education**. This education policy was based on downward filtration approach. The government decided to impart learning to a small section of population living at the top of pyramid. This knowledge was expected to move downwards gradually. They believed that an English-educated person would in turn, impart his knowledge to the masses and enrich their science and literature awareness.

*"I feel... that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population."*

Unfortunately, this did not happen, and the vernacular languages were neglected both by the Government and the English educated Indians.

When Macaulay system was introduced in Bengal, some enthusiastic British officer, **James Thomson** (1843-53) LG of NWP, experimented with an alternative model with vernacular language as medium of instruction at school level. Dalhousie was influenced by Thomsonian Education system. He extended this model to Bihar and some other regions.

Till 1853, there was some progress in the field of education as some schools and colleges were established. Despite this, education had still to reach the masses. The home authorities in England felt that the education of the entire country was the responsibility of the State.

The **Wood's Dispatch** from the court of Directors on July 19, **1854**, prepared under the guidance of Charles Wood, the President of the Board of Control, declared, *"the education that we desire to see extended in India is that which was for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short of European knowledge in India."* The Wood's Dispatch is the most important document of British education policy in India and is rightfully considered as the **Magna Carta** of English education in India.

It rejected downward filtration theory of Lord Macaulay. Recommendations of the Wood's Dispatch

- Mass education is the responsibility of the government and ought to be implemented effectively.
  - It conceived the education at three different levels: Primary (vernacular language), middle level (vernacular + English), higher level (English)
  - Attention should be given for wider extension of education, both English and Vernacular.
  - New middle schools, especially vernacular schools and technical schools and colleges should be established.
- A separate department of education in every Indian province should be created.

- Universities must be established in the Presidency's towns of Calcutta, Madras and Bombay on the pattern of the London University. These Universities had to only conduct the examinations for testing the knowledge of students who were taught elsewhere.
- Institutions for the purpose of training teachers should be established.
- A system of granting aid to privately-run schools and colleges should be introduced.
- Female education should be encouraged.

The importance of Wood's dispatch can also be understood by the observation of H.R. James "The Dispatch of 1854 is a climax in the history of Indian education: what goes before, leads up to it; what follows flows from it." Most of the clauses of Wood's dispatch were implemented. The first three modern universities were set up at Calcutta, Madras and Bombay.

Both Christian missionary and individual Indians set up many schools and Colleges. But the government felt that many more things had to be done in the field of education, especially at the primary level.

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### Later Committees and Commissions

#### **Hunter Educational Commission (1882-83)**

The Government appointed a Commission under the chairmanship of W.W. Hunter to review the working of Wood's Dispatch and the progress of education in India. The Commission presented its report in 1883. Recommendations of the Hunter Educational Commission

1. To give more importance to primary education through vernacular languages. The responsibility of primary education must be given to local District and Municipal Boards.
2. There should be lesser Governmental control over universities in the case of higher education. Universities to have flexibility to develop a separate curriculum.
3. Secondary education is to be divided into two divisions-1) Literary education, leading up to the University level and 2) Vocational studies.
4. To give emphasis on secular and moral education.
5. To provide library facilities and furniture in schools.
6. To give more attention towards female education as the Commission was not satisfied with the progress in this direction.

Not just schools and colleges, but two Universities-Punjab (1882) and Allahabad (1887) were also established in the last two decades of nineteenth century. Western as well as Oriental studies were given equal importance. Educational institutions, especially the universities, played a big role in moulding the thinking of educated youth towards nationalism. Lord Curzon's Government did not like this development because it threatened their existence in the long run. He wanted more governmental control over Universities.

#### **Releigh Commission and The Indian Universities Act, 1904**

In January 1902, Thomas Releigh (member of the Viceroy's Executive Council) Commission was appointed in which two Indians-Syed Husain Bilgrami and Gurudas Banerji-were also made members. On the basis of Releigh Commission's recommendations, the Indian Universities Act, 1904 was passed.



## Recommendations of The Indian University Act, 1904

1. The number of fellows of a University Senate was not to be less than fifty or more than a hundred. A fellow was to hold office for a period of six years.
2. Majority of the fellows of a university were to be nominated by the Government.
3. The Government could veto the regulations passed by the Senate of a University. The Government could frame regulations on its own or alter the regulations framed by the Senate.
4. For affiliation and disaffiliation of colleges, Government approval was necessary. The Universities lost this power to the Government. For appointment of lecturers and professors, the Government's approval also became mandatory.
5. Post Graduate courses were introduced in the universities. They started not only conducting examinations, but also taking classes.

The Act directed Universities to focus on their academic role research and teaching. Clearly, the intention of the Government was to check the tide of nationalist feelings among the educated elite. The educated elite began to feel the heat of the increased control of the Government over their Universities and went ahead and opened their own educational institution. Despite all efforts, the literacy rate in 1911 census was only 6%. By the Resolution of February 1913, the Government of India urged the provincial governments to take early steps to provide free elementary education to the poorer and backward sections of the population. The Resolution stressed for the improvement of quality of schools and the establishment of universities in each province.

## The Saddler University Commission, 1917-19

The Government of India appointed the Saddler Commission in 1917 to study and report on the problems of the Calcutta University. This Commission also reviewed the entire field, from school education to university education. Like the Raleigh Commission, this Commission too had two Indians as members- Sir Ashutosh Mukherjee and Zia-Uddin Ahmad.

### Recommendations of the Saddler University Commission

1. The school course was to be for twelve years. After Matriculation, students had to pass an Intermediate examination from the Intermediate College. The Commission recommended setting up a separate Board or even being attached to selected high schools.
2. The duration of the degree course should be limited to three years. Honours courses should be distinct from the regular pass courses.
3. Autonomous institutions were to be given more encouragement.
4. Centralised residential-teaching universities were to be encouraged. These institutions were also to be given autonomy to facilitate their day-to-day working.
5. Women education was to be encouraged in a big way. 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 courses in school, colleges and Universities.
6. Provision of facilities was to be made for training teachers and setting up the Department of Education at the Universities of Calcutta and Dacca

The Saddler Commission also suggested the establishment of more Universities with a view to spreading more education and raising the literacy level in the country. In the five years from 1916-21, seven more universities were started: Patna University, Mysore University,

Banaras University, Aligarh Muslim University, Dacca University, Lucknow University and Osmania (Hyderabad) University. Besides, many individuals also set up colleges and Universities. G.K. Karve at Pune established Indian Women University in 1916. Vishwabharti (1921) at Shantiniketan was established by Rabindranath Tagore. Indian Institute of Science (1911) at Bangalore, Forest Research Institute (1914) at Dehradun, Indian School of Mines (1926) at Dhanbad were some of the famous institutes set up by the Government.

The Government of India Act, 1919 transferred the Department of Education to the control of popular ministers in the various provinces, but the ministers had limited power and thus could not contribute much to the progress of education.

### **Hartog Committee, 1929**

The Indian Statutory Commission appointed a Committee under the chairmanship of Sir Phillip Hartog to report on the development of education. Its main findings were:

Primary education should be given more importance than it is being given. It also needs consolidation and improvement. The students for the University-level should be checked at school level itself. A student should be diverted, after the middle stage, towards academic and vocational courses. Only selected students must be allowed to pursue higher education. Only then the standard and quality of universities could be maintained and improved.

### **Wardha Scheme of Basic Education**

Apart from the Government, the Indian National Congress, under the leadership of Mahatma Gandhi, proposed a scheme of education called 'Basic Education' and also known as 'Wardha Scheme'. **Under the chairmanship of Dr. Zakir Hussain**, a noted educationist and who was to be the President of free India, a committee worked out details of the scheme to be implemented in the provinces.


The main aim of basic education was 'learning through activities'. Gandhiji believed that education should be linked with crafts and manual productive work. However, the scheme had to be postponed due to the outbreak of Second World War (1939-45) and the resignation of Congress ministers from eight provinces.

### **Sargeant Plan of Education, 1944**

Sir John Sargeant was the educational adviser to the Government of India under whose leadership a national scheme of education was drawn. The plan envisaged a universal free and compulsory education for children between the ages of six and eleven. For children between the ages of eleven and seventeen, a secondary education of six years was to be provided. High schools were to be of two types: (a) Academics schools and (b) Technical and Vocational schools. The intermediate course was to be cancelled and replaced by an extra year, each at the higher school and the college stage.

### **Radhakrishnan Commission, 1948-49**

The first commission for reforms in education, after independence, was set up in 1948 under the chairmanship of Dr. S. Radhakrishnan, noted educationist and later the President of India, which submitted its report in August 1949. Recommendations of the Radhakrishnan Commission

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1. Indianisation of education
  2. Starting rural universities, on the pattern of Jamia Milia Islamia, which was established in Okhla village in Delhi.
  3. Twelve years of pre university educational course.
  4. Emphasis was to be on subjects like agriculture, commerce, education, engineering, technology, medicine, and law which would develop the country's intellectual resources by leaps and bounds.
  5. A university degree should not be considered as essential for the administrative services.
  6. The working days at the university should not be less than 180 days in an year, exclusive of examination days.
  7. Tutorials and seminars should be made a part of university activities to improve the standard of examination.
  8. University education should be placed on the concurrent list form system of examination should be implemented.
  9. The salaries of teachers should be raised.
  10. A University Grants Commission should be set up to regulate and finance the universities.