



## **A STUDY ON THE EVOLUTION OF ENGLISH LANGUAGE TEACHING IN INDIA**

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### **Abstract**

Today in India, a new generation is emerging, one that travels extensively in English-speaking nations in search of work or to further their education. They are relocating to areas where English is the dominant language, and as a result, they are passing on the same English as a method of communication to future generations. As a result, the English instructor must be empowered in the classroom. Unless the situation is conducive to improving the teacher's English ability, which should include communicative skills. Otherwise, no teacher training or technique upgrade can be useful and fruitful. This paper aims to reveal the significance of the teaching of English in India.

**Keywords:** *Teacher, Training, English, Evolution, Language.*

## **1. Introduction**

Even though the development of the English language can be traced back to December 31, 1600, English education was first introduced to India in the mid-nineteenth century, when three universities, one each in Calcutta, Bombay, and Madras, were established in 1857. The Senate of the United States In 1861, the University of Calcutta passed a resolution mandating that all examinations be administered in English. As a result, schools were obligated to begin teaching English at a young age. When it comes to the British, over a century ago, when the modern English system was developed, learning English was a difficult task. A vital component of liberal and humanistic thought. In the United States, English is taught in a variety of ways. Universities followed a defined pattern of traditional thinking, which was heavily criticised. Our ELT program's aim and the role of English in our educational system have evolved over time. In 1971, the Calcutta University Commission emphasised the importance of English study as part of India's general education. The commission determined that English is required for higher education in India.

Because of the prevalent psychological attitude, the teaching of English in our colleges suffered a huge setback following independence. At the university level, regionalization of the medium of teaching resulted in enough exposure to the English language. A number of commissions and research groups have emphasised the need for English curricula, textbooks, and exams to be rationalised. The need for

course variety to meet the diverse requirements of different categories of scientific, business, and humanities students, as well as the 'service' nature of English instruction, has been well recognised.

Changes in teaching methods that are appropriate. In fact, English classes began to emphasise the development of students' communication abilities. The Radhakrishnan Commission (1948) advised that English be studied more. The Kunzru Committee (1955) emphasised the significance of special ELT methods and linguistics study as a requirement for attaining adequate English competence at the tertiary level. According to the official language commission's (1956) recommendations, English should be taught as "a language of comprehension rather than a literary language" in order to "develop in students learning it a faculty of fathoming writings in the English language, particularly those relevant to the subject of their specialised fields of study." The importance of English as a library language was stressed by the Kothari committee.

## **2. English in Indian Classrooms**

In India, English instruction is the world's largest democratic venture of its sort, as well as an economic need, and Indians have recognised that they have a "English advantage" over several countries, including China and Japan. After the United States of America and the United Kingdom, India is now the world's third-largest English-speaking country. India has let go of its colonial attachments to English and has come to terms with it; Indians have distinguished the English language from the English culture. The significance of English in India during independence is discussed in this chapter. With the help of the English language, Indians have become extensively involved in the globalisation process. In the early 1600s, the British landed in India and quickly established trading operations in a number of cities controlled by the East India Company. By 1765, the company's power had expanded to the point that the British were effectively in control of the majority of the country. This date is commonly regarded as the start of the Raj, a period of British control in India that lasted until the country's independence in 1947. English in Pre-Independence India English people brought their language, culture, and attitude to India. However, some missionaries arrived with them, and they embedding where English was imparted as one of the courses.

They did not support the teaching of English at first because they were afraid of losing their colonies in India, as they had in America. The situation began to shift following the Battle of Plessey in 1757. The traders found themselves in the position of rulers, therefore they resolved to establish educational institutions in order to govern. In 1781, two similar colleges were established in Calcutta and Madras, and in 1791, Benares Sanskrit College was established.

They were primarily a classical learning school, although they also offered English classes. They were a classical learning institution that also provided for the teaching of other subjects. The British rule began the teaching of English in India in this fashion. When universities were founded in Madras, Mumbai, and Calcutta in 1857, English was introduced as a medium of instruction. The objectives of English instruction in India were spelled out in Lord Napier's Convocation address at Madras University in 1869:

- To establish a new foundation for national unity.
- To provide a greater understanding of India;
- To promote self-government management;
- To allow involvement in global intellectual movements.

With the passage of time, the value of English grew even more, and a strong demand for English instruction began to emerge from all quarters. In 1817, Raja Ram Mohan Roy founded the Hindu college to address this demand. Soon,

Following that, the missionaries established a number of schools and institutions where the teaching of Christianity could be found. The relevance of English was emphasised. In 1835, Macaulay made a solid case in his famous minutes, recommend that the only way for western languages to spread is

through the medium in the English language English was initially adopted as a means of communication in 1835. In his minutes on education (1835), Macaulay outlined the goal of his initiative. It had been to create a class of people who can act as translators between us and the millions of people we're dealing with. "reigns, with people of many races and colours, but English in taste, opinion, morality, and values.

Intellect. "English is great and worth acquiring than Fundamentalist and Arabic," he continued. "It," he thought. It is feasible to teach decent English to natives of this country in order to get them to speak English Scholars" (Minute dated February 2, 1835, by Hon'ble T. B. Macaulay.)

As a result of Macaulay's proposal, the study of English has become so popular that it has sidelined the study of regional languages. By 1837, the missionaries had begun to furnish a considerable portion of the English-teaching infrastructure. Even if the vernaculars continued to be utilised in some situations, English became the language of administration and the judiciary in India. instruction. In his minutes on education (1835), Macaulay outlined the goal of his initiative.

Around 1837, the missionaries had taken over a large portion of the facilities for English instruction. Even if the vernaculars continued to be utilised in some situations, English became the language of administration and the judiciary in India. A government opened up subordinate level positions in the judicial or administrative entities to Indians almost immediately. "A famous scholar in India compared the English language to the cow." Both the cow and the English language are revered and adored, but for quite different reasons and with very different expectations of recompense. Under the pressure of government personnel to manage the widening domain of the company's "India activities," the company decided to open up its highest civil service appointments to Indians by allowing them to appear for a competitive examination set up for this purpose in 1853, the year when the company's charter was renewed once more. English was one of the subjects on this test. Universities were created in 1857 in Calcutta, Mumbai, and Madras as a result of the wood's dispatch of 1854, the East India Company's first organised and articulated education policy statement. However, the Indian Education Commission (1882) was dissatisfied with the use of English as the only medium of instruction. In 1902, the Indian Universities Council spoke out against the abandonment of regional languages. The Calcutta University Commission (1917-1919) attempted to strike a balance by stating that educated classes in India's various provinces were offered the option to be bilingual, to use their mother tongue for expression of life and culture while also using English as a means of intercommunication, which was necessary for maintaining India's unity and keeping in touch with other countries.

The commission proposed, favouring the idea of boosting the teaching of regional languages in schools and universities. We are adamant that there is something wrong with an educational system that leaves a young man being unable speak and understand his native mother tongue fluently or correctly at the end of his degree. Thus, there is no doubt that a concerted effort must be made in the future to promote the serious study of vernaculars within secondary schools, intermediate colleges, and universities. As a result of his advice, from 1920 onwards, the use of English as a medium of instruction was limited to colleges and institutions across the country. In 1947, India gained freedom. Commissions, committees, and public opinion leaders examined the value of English and attempted to strike a balance between benefits and losses. C. Rajagopalachari, for example, advocated for the English language to be preserved. The English language, he believed, was "Goddess Saraswati's gift to India, a benefit that Indians were honoured to receive." In an interview with India Today on February 28, 1985, Henry Kissinger stated, "India is a democracy precisely because it speaks English, and we all know Indians, we like them, and we have easy connections with them. "There were others who believed that colonial control provided Indians with languages to communicate with one another and with the rest of the world.

### **3. Teaching of English in Post-Independence India**

In India, English instruction is the greatest democratic business of its kind in the world. Even the most ardent supporters of learner autonomy would not require as many ways / methods as there are learners in India; yet, any methodology proposed must take into account, and in some way cater for, both the enormous numbers of learners and the incredible diversity among them. According to statistics

from 1990-91, the total number of English learners in India will outnumber the population of numerous European countries. The prevalence of the press and print media in the country demonstrates this. According to a 1989 estimate, English is the language of one-third of all published books and one-fifth of all periodicals. According to the 2011 census, India's literacy rate is 65.38 percent, while English literacy is estimated to be around 6.5 percent, resulting in roughly 25 to 30 million English users in the country. According to some estimates, India currently has more English speakers than the United Kingdom, and their accents range from the most "pukka" Oxbridge accent to street pidgins. In India, English speakers will outnumber speakers of other Indian languages such as Assamese and Punjabi. In other words, some people believe that colonial rule provided Indians with languages with which to communicate with one another and with the rest of the world; if it didn't provide them with a song, it at least provided them with a tongue for singing! We've got a tongue that doesn't sing! We can only conclude that Indian nationalism and the renaissance of the arts and sciences in India are unintended reversals of British educational goals or, at the very least, by products of English education that provided the foundations for questioning colonial authority and, one might add, for questioning colonial authority. Not with standing the fact that it was not.

Nobody can honestly claim that the benign overlords brought the tools of enlightenment to the subjects' lands even if it means jeopardising their own status. There are people that look at things from a practical standpoint. The English language serves as a doorway to the rest of the world, and English education provides Indians with intellectual opportunities and the conceptual competence to appraise all experiences in the modern world, including colonial and postcolonial experiences. Fortunately, our culture has been able to apportion the responsibility. English and Indian languages both have important roles to play. There are certain similarities between Indian and English languages.

This is evident in the roles that they have been given. English, which is not the language of agriculture in India, is the language of agricultural universities because all modern agricultural knowledge is available in English; English, which is not the language of day-to-day business in the marketplace, is the language of business management courses in Indian universities because English is the language of international business; English, which is not the language of daily transactions with the work force in India, is the language of business management courses in Indian universities because English is the language of international business; English, which is not the language of daily transactions with the In our social environment, complementary/supplementary roles to play; there is no conflict.

#### **4. Conclusion**

Bridging the gap between India's languages, on the one hand, and English-educated Indians, on the other, is a crucial challenge in the new educational system. It is necessary to persuade English-speaking Indians that English literature is no longer vital to our educational or cultural endeavours.

Taking into mind all of the aforementioned factors, the functions given to English in modern India must be reformed to meet the needs of changing circumstances.

Indians require English, but it is contingent on what they want to accomplish with it. The shift from colonialism to globalism necessitates a change in the goals and objectives of English instruction in India.

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