CHAPTER THREE

ESL IN AMU:
AN HISTORICAL OVERVIEW
ESL IN AMU: AN HISTORICAL OVERVIEW

The Aligarh Muslim University (AMU) - first established as the Mahomedan Anglo-Oriental (MAO) college in 1875 - is the product of Sir Syed Ahmad Khan's initiative for the educational uplift of the Indian natives in general and Muslims in particular as a tool for their socio-economic and intellectual advancement. Similar initiatives were also taken up by some other Indians like Raja Ram Mohan Roy, Keshab Chandra Sen, Dwarka Nath Tagore, Rajunath Hari Navalkar, Mohammad Mohsin, et. al., who were able to realise that along with other imperialistic measures, the changes brought in the existing educational setup have further contributed in worsening the socio-economic condition of the common mass. However they believed that modern education alone can uplift the natives from the existing phase of poverty, ignorance, traditionalism and other degenerating phenomena. The major thrust in these initiatives was to impart Western education through the English language rather than the old, dying Oriental studies.

To estimate the extent and use of ESL at the AMU, the present chapter will aim at assessing:

1. the factors leading to the establishment of the MAO college - the present AMU; and

2. the centrality of English involve in its overall programme.
1. Factors leading to the establishment of the MAO College:

The main factors will be studied under the following sub-heads:

(a) The Native's Resentment to the British System of Education; and

(b) Awareness of Educational Decline Among Muslims.

(a) The Natives' Resentment to the British System of Education:

In the beginning when the East India Company introduced the English education, the common mass refrained from sending their children to government institutions. But the lower middle class welcomed it because it promised future advancement in the form of government employments. However, they looked upon the East India Company as a selfish body. It was the general belief that "the English people wish to teach us their language in order to make use of us in the drudgery of offices; infact they wish to treat us an mules for carrying the burden which they have to carry themselves now".  

This simmering discontentment kept the well-off classes of natives far from the British system of

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education which made them cut off from the trend of the time. "And the result was that the Oriental learning was dwindling everyday and no class of men were able to supply the nation with a better substitute". 2

The same discontentment was prevalent among the Muslims too but in a more profound and intense manner, because Muslims were more nostalgic towards the immediate past-sparks of ancestral pride for power and Oriental learning. Such a long rule of about seven hundred years, first by Muslims and then by Christians had led the Sanskrit learning towards oblivion. This made the difference of degree of resentment among the Hindus and the Muslims. To move with the swing of time, the Hindus first adopted Persian, as much as the Muslims did; and when the British succeeded to power, the Hindus did not find as much difficulty in reconciling themselves to the new state of affairs, as the Muslims did. The consequence was a great political evil 3. Hindus by learning English kept pace with time, but Muslims, on the contrary, remained stagnant just by remembering the past glory. Thus as education declined among Muslims, poverty increased.

2. Ibid., p. 6
3. Ibid.
b) Awareness of Educational Decline Among Muslims and the Establishment of MAO college:

During 1870s a general complaint of the education system from all corners of India drew the attention of the government towards the unsatisfactory condition of Muslim education. In Bengal Mohamed Mohsin devoted himself to the cause of Muslim education. In North India the same cause was taken up by Sir Syed Ahmad Khan who formed a 'Committee for the Better Diffusion and Advancement of Learning among the Mahomedans of India' under his own Secretaryship. Through an essay-writing contest - at national level - Sir Syed assessed the state of Muslim education, causes for its decline, and the remedies to be adopted for removing them. General complaints, as reflected in the essays, for Muslim's aloofness were as follows:

i) that in government schools there is an absence of religious education and that the Muslims' faith is unsettled by their learning English;

ii) that the Muslims are not allowed time to attend their religious duties;

iii) that there are no Mahomedan teachers in these institutions; and

iv) that the government system of education is opposed to their national habits and customs.

The Committee observed that above factors are no less than the prejudices based on social conditions and religious feelings of the Muslim community. In the Address\(^5\) to the then Viceroy, Lord Lytton, the Committee pointed out and proposed that since the government can provide only secular education on broad basis and that its educational system cannot be adopted to the particular needs of any one community, such community must make their own arrangements with the assistance of the state\(^6\). The proposed 'arrangement' in the Address - which was later approved by the Viceroy - was nothing but Sir Syed's intention to make a compromise between the Eastern language and learning and the Western ones by establishing a distinct institution - distinct from both the typical old Indian systems and the new British one. This compromise came out in the shape of Mahomedan Anglo-Oriental college - which later developed into Aligarh Muslim University in 1920\(^7\). After reaching the stage of Matriculation by 1877, the college got affiliated in 1878 to the Calcutta University under the order of the Secretary to the Government of India\(^8\). The Institution continued to grow both in reputation and in number of students.

5. See Appendix I.
6. \textit{Op cit.}, P.10
7. See Appendix II.
8. See Appendix III.
And by the time when Sir Syed Ahmad Khan died, it had attained a prominent position in the country.

The setting up of the MAO college was a turning point in the history of Muslim education in India. On 8 January 1877 on the eve of the Foundation stone ceremony the Address to the then Viceroy and Governor General Lord Lytton, stated the ideas of the college as 'Free enquiry, Larger hearted Tolerance, and Pure Morality.' Explaining the special character of the college the Address claimed: "there have been before schools and colleges founded and endowed by private individuals. There have been others built by sovereigns and supported by the revenues of the State. But this is the first time in the history of Muhammadans of India that the college owes its establishment not to the charity or love of learning of one individual but to the splendid patronage of a whole community." Lord Lytton in his reply characterised the event as "an epoch in the social progress of India."  

Sir Syed's own words uttered at Lahore on February 3, 1884 is indicative enough of the institution's secular feature: "My friends! I shall feel sorry of


10 Ibid., p.64.
anybody thinks that this college has been established so as to show discrimination between Hindus and Muslims. The main reason behind the establishment of this institution, as I am sure all of you know, was the wretched dependence of the Muslims, which had been debasing their position day after day. Their religious fanaticism did not let them avail the educational facilities provided by the government schools and colleges. It was, therefore, deemed necessary to make some special arrangement for their education.... This was the idea that goaded me to establish the Mahomadan Anglo-Oriental College. But I am pleased to say that both the brothers get the same education in this college. All rights of the college appertaining to those who call themselves Muslims are equally related to those who call themselves Hindus without any reservations. There is no distinction whatsoever between Hindus and Muslims..." (Imamuddin 1900:198). On visiting the college Sir William Hunter, President of the Education Commission was impressed by its secular spirit and observed: "The Muhammadan founders of the strictly Muhammadan institution have thrown open their doors to the youth of all races and creeds. Among the 259 students I find 57 Hindus, or nearly a fourth of the whole. Christian and Parsi lads have
also received a liberal education within its walls. This liberality of mind pervades not only its rules and its teaching, but the whole life of the place" (Qureshi: 1992 : 47).

The establishment of such an institution, thus, made a significant impact on the growth of Muslim education in particular and of the nation in general. It did make a start in uplifting the Muslims with renewed courage and determination from the phase of ignorance, conservatism, traditionalism and superstition to find their proper place in the changing social and political ethos of India.

2. Assessing the centrality of English in its Overall Programmes.

Sir Syed's central aim in establishing the MAO college was to impart the Western education and sciences through the medium of English as 'a measure of expediency and a source of progress' (Siddiqui 1976: 101). It hardly means that Sir Syed rejected the teaching of all Oriental learnings and languages. He was against only those aspects of learning which have either been scientifically refuted or are outdated like the view in geography that "the earth is flat" 11. He was wise enough to realise that education must conform with 'knowledge' 11

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and 'science' of the 'time' (Olp cit, p.100). For imparting such an education even the medium of instruction was to be shifted to English which was necessary also as a means of communication between the ruler and the ruled and as a vehicle of social progress (Imamuddin 1900:345). As a consequence the English language occupied a central position in the general curriculum which can be verified --

(a) in the establishment of the MAO college; and

(b) in the actual language programmes.

(a) In the establishment of the MAO college

Under this sub-head the centrality of English can be verified from at least three sources -

i) the Name of the School/College;

ii) Sir Syed's own view about Education; and

iii) the syllabus first proposed by the committee.

(i) Name of the school/College

The Mahomedan Anglo-Oriental Collegiate school which later became the Mahomedan Anglo-Oriental College in 1878, was established in 1875. In both the nomenclatures 'Anglo-Oriental' is indicative enough to reveal that Sir Syed was propagating a liberal education by accepting the Western language and sciences along with the Oriental ones. With due respect for the Indian classical languages, Sir Syed argued that 'for the sake of' the welfare of the
nation or to make man adjustable with the time-
spirit, the learning of English becomes inevitable’
(Imamuddin 1900:210). In a way, thus, the MAO College
was Sir Syed’s attempt to bridge the gap between
Oriental and Occidental learnings.

(ii) Sir Syed’s Views about Education

It was Sir Syed’s generosity that he acknowledged in
the Address the whole community responsible for the
establishment of the MAO college. Otherwise it was
actually his brain-child. Hence it will be proper to
study his educational philosophies. Atleast two
aspects are important in order to understand his
educational views: One, that he dedicated his whole
life for the cause of education. For the purpose he
studied the British system of education by visiting
the Cambridge and the Oxford Universities; came back
and set up the committee ‘for Better Diffusion and
Advancement of Learning amongst the Muhammadans of
India’ to analyse the causes of Muslims’ educational
decline in India; then established the ‘Muhammadan
Anglo-Oriental College Fund Committee’ for
collecting funds for the establishment of the
college; and once the institution is established in
1875 he founded ‘Muhammadan Educational Conference’
in 1886 when he realised that just one College at
Aligarh was not sufficient for the whole community.
He was later appointed as a member of the Education Commission of 1882, which he later left out of disappointments and his position was given to his son, Syed Mehmud (Hali 1979: 232).

Secondly, education to Sir Syed did not mean the narrow objective of enabling Indians merely to secure good positions in the government jobs. Sir Syed's aim in establishing an educational institution was more than such attainments. He pointed out that education is a powerful instrument for social, economic and cultural transformation for building up a vibrant and dynamic nation (Qureshi 1992: 15). Through education he wanted to develop a scientific attitude of the mind and enable the natives to come out of their medieval grooves (Ibid.). He gave more thrust to character-building than careerism. That means Sir Syed's educational philosophy was a critique of the British policies too, especially that of Macauley's Minute of 1835 for its elitism and job procuring aims. His intention is specifically stated in what Dr. S. Radhakrishnan observed in the report of the Education Commission of 1948: "We are building a civilization, not a factory or workshop. The quality of civilization depends not on the material equipment or the political social machinery but on the character of men. The major task of education
is the improvement of character."\textsuperscript{12} Even Dr. D.S. Kothari, the Chairman of the Education Commission of 1966, was of the same view: 'while a combination of ignorance with goodness may be futile, that of knowledge with a lack of essential values may be dangerous.'\textsuperscript{13} The Commission recommended that the universities should try "to foster in the teacher and students, and through them in the society generally, the attitudes and values needed for developing the good life in individuals and society (Ibid., p.274).

In order to attain the educational needs of the natives Sir Syed struggled consistently at least for two decades on the issues of (a) what to teach i.e. the content level; and (b) the medium of education. When he came to believe that he cannot change the government's attitudes, he established first a Madarsa (school) at Muradabad in 1859, the second at Ghazipur in 1864, and finally the MAO college at Aligarh in 1875. The MAO college is replica of Sir Syed's ideals regarding education that he always expected from the government. These Madaris


Schools were established under the provision of self-help.

Sir Syed's propagation and defence of the Western sciences and the English language for which he was issued a series of fatwas (religious injunctions) - at times even humiliated - was not without any reason. He did not accept the British system of education in toto. He wanted such an English education system which suits the natives' need of character-building rather than that of mere career-fulfilment. His 'Strictures upon the Present Educational system in India' published in 1869 in England for private circulation is a critical survey of such lacunae. He was wise enough to comprehend the imperialistic hypocracies involved in the British educational policies. For this reason he severely attacked the establishment of vernacular schools by the government (Hali 1979: 91-93, 332-3). In his report published both in Urdu and English Sir Syed suggested that if at all the British government wants to educate the natives, it should provide just one set of education to all - i.e. the Western education in English. Sir Syed had the same view about the higher education too, for which he had all praise except the two major objections: (a) On the aspect of careerism for which he claimed that the university education makes us only mules (Ibid., p. 271); and (b) On the expansion of
vernacular universities as proposed by Sir Syed Charles Wood's Despatch of 1854\textsuperscript{14}. Sir Syed's request to the Viceroy, made on 1st August 1867 on behalf of the British India Association, (North Western Region) either for the establishment of a new Vernacular University in the North-West or for establishing Urdu Faculty in the existing Calcutta University, appears at superficial level to be a self contradiction. This proposal was welcomed by the British government because it was in accordance with the Wood's Despatch. But Sir Syed was shocked when he felt that the government intends to convert the Calcutta University into a Vernacular University, which his request never meant to be. Sir Syed had made the representation mainly because of two reasons: (a) first that those, who have not acquired a sufficient knowledge of English, could attain the higher education through the vernacular language \textsuperscript{(Op cit. p.136-7)}; and (b) secondly, that if either of the proposal is accepted, he will be able to serve the job of translation through the Scientific society. Sir Syed's both aims would have been easily fulfilled through the conversion of the Calcutta University. But he dropped the idea and struggled for the greater cause because he had

\textsuperscript{14} Encouragement given to the vernacular education by the Wood's Despatch has already been discussed in Ch. 1 with reference to Education Commission of 1882, and 1949.
realised the government's intention of curtailing the English education after the Wood's Despatch of 1854.

Sir Syed's apprehension regarding the government's design of curtailing the English education system in India was finally confirmed in the context of the Punjab University College. This was quite apparent:

(i) first in Lord Lytton's speech where he propagated for the expansion of Oriental education to be imparted in the vernacular languages;

(ii) Secondly, in agreement with the proposal made by the people of Punjab, Lord Rippon affirms that 'the progress and development of the Eastern languages and sciences is quite a desirable task... and for its promotion Vernacular languages are the most suitable and convenient; and

(iii) Thirdly, in the allocation by Lord Rippon of three and a half lakh of rupees for the expansion of the Oriental education through the vernacular languages.

Reacting to the situation in the context of Punjab University, Sir Syed Ahmad Khan wrote three long articles where he has mainly criticised the

15 Extracts from these articles are given in Hali 1979: 391-400.
selfishness and hypocrisy involved in the British expansion of the Oriental studies and has made, not only the people of Punjab, but the whole Indian natives aware of the advantages of the English higher educations. Perhaps these three essays are the best to convey Sir Syed's educational views regarding English language and sciences. In brief, the three articles capture the following remarkable points:

(a) The first article entitled "Mashriki Uloom-w-Funoon" (Oriental Sciences and Arts) (Ibid., p. 393) starts with the warning that 'we have to very critically observe that whatever is done and said in the name of advancement and betterment of us and our nation should not be deceptive..." After this, Sir Syed refers to the educational hypocrisy by comparing the government's present policy of imparting Oriental languages and learnings to the early phase when the same was branded obsolete. He exclaims that 'trapping us (the Indian natives) in the web of Oriental education is nothing but deception' (Ibid.). Rather he expresses his gratitude to Macaulay for making the Indians aware of the need of the time. The same hypocrisy is reflected even
in the two policies - one during the establishment of the Calcutta, Bombay, and Madras Universities; and the other when the Punjab University was being set up. Sir Syed rightly sums up at the very outset that today the stories related to the past Asian glories is no more profitable to our educational uplift (Ibid).

(b) The second article, entitled 'Vernacular Yani Hamari Zuban (Vernacular, that is Our Language) (Ibid., pp.395-399) stresses upon the problem of translation - which is a prerequisite of Vernacular education and which Sir Syed himself experienced in his Scientific Society. In this article Sir Syed has exposed the British selfish motive behind imparting Oriental education in more clear terms than in the earlier article. He states that we (Indians) are deceived when the British argue that by imparting Oriental education they intend to promote our Eastern Sciences and languages. Sir Syed sums up that such a response by the British to our query regarding the aims and objectives of Oriental education apparently seem to be quite soft, polite and humanitarian but it simply aims at 'keeping us in slavery. He
finally suggests, that the European sciences and literature is the clear way out for any sort of advancement, whether for ourselves or for community or the nation (Ibid., pp. 398-9).

(c) In the third article, entitled "Hamari Zuban Aur Hamari Aala Darje Ki Taalim" (Our Language and our Higher Education) (Ibid., pp. 399-401) Sir Syed clarifies that whatever is written in the first two are not targeted to the Panjab University but to the government policy which aroused the fear that may be all the Indian universities (referring to Bombay and Madras universities) fall a prey to the same policy. He later cites examples of those institutions cared more for the vernacular but could reflect no proper output. Sir Syed, for instance, argues that the products of Banaras college and Lahore University College could not surpass those produced by the Old system of education (Ibid., p. 400). What he intends is that the need of the hour is not the Oriental education. Had it been so, then what was the need of bringing a shift from the Old to the New education system which is a total failure.
Even in 1889 when Allahabad University was being established Sir William Muir, who was given the responsibility of establishment, followed the same line of action, i.e. propagated the expansion of Oriental languages and sciences (Ibid., 401-2). Such a consistent attempt by the British was no less than the Orientalists' selfish motive of curtailing the English higher education.

A survey of Sir Syed's view regarding the preference of English over Urdu as the medium of instruction can be verified in his reply, as given in the Educational Conference of 1882, to the question: whether it was more profitable to teach 'Western' subjects through the medium of the vernacular or English? He replied (Qadri and Mathews 1979: 184-185): 

'In the case of the vernacular and English primary and middle schools, in which pupils are not prepared for a high standard of education, it is obviously in the best interests of the country to teach Western subjects (in so far as they can be taught) through the vernacular medium. But if Western subject are taught in this way in English elementary schools, which are meant to act as a stepping-stone to higher studies, the whole point of education will be lost. Indeed, I admit that I once imagined that it would be
most beneficial for the country to have western subjects taught in the vernacular. I am the very person who criticized Lord Macaulay's minute of 1835, which exposed the deficiencies of oriental learning and drew attention to the advantages of Western education. Indeed, it took me a long time to decide whether or not the people of India could benefit from having Western subjects taught in the vernacular medium. I even tried to put my theories into practice. I argued the matter in various meetings, wrote a number of articles on the subject and sent petitions to the local and supreme governments. It was for this very reason that the Aligarh Scientific Society was founded, under the auspices of which many translations of English scientific and historical works were prepared. But finally I was forced to admit that I had been mistaken. I had to concede the point of a famous Liberal Statesman who said that what the Indian of our own times really needed - be he Hindu or Muslim - was an insight into the science and philosophy which had given birth to the modern age and life to the ruling nation, and which in his opinion was the repository of all knowledge and
strength.'

'I realized the soundness and truth of the policy of Lord William Bentinck, who declared that the chief aim of the government should be the imparting of western science and learning to the peoples of India.'

'It is usually supposed that no country has ever made progress in any branch of learning before that branch of learning has been taught in the language of the country. But an important part of this proposition — indeed, we might say the vital part — seems to be lacking. To be accurate, we must rephrase the proposition and say that no country has ever made progress in any branch of learning before that branch or learning has been taught in the dominant language of the country. The dominant language of India is not the vernacular but English. The obvious conclusion to be drawn from this is that no branch of learning can be taught in the vernacular. Finally I might add that no example can be found in history of progress being made in any sphere when the people have been taught in any language but that of the dominant nation or community.'
The above quoted reply also refers to Sir Syed’s view that the medium of instruction is determined even by the ‘quality’ of teaching intended in the curriculum. That is if the school aims at preparing pupils for ‘high standard’ of education, then English is more appropriate; otherwise the vernacular medium is the best. Defending English as a medium of instruction in his pamphlet Sir Syed very categorically specifies the status and role assigned to the two languages in question -English vis-a-vis Urdu. A few extracts (Qadri and Mathews 1979:59-60) from the pamphlet will suffice the purpose.

'"The Government imagines that if a people is educated in its own languages the process will be easier, and the time wasted in learning to read and speak a second language will be saved. Many examples can be brought forward which apparently justify this opinion. For instance, the Europeans and Arabs have studied exclusively in their own tongues. The argument is, however, false for we cannot make the same claim for every languages. Indeed, we must first consider whether the language 'by means of which we propose to educate the people is suitable or not.'
The Department of Education which has been functioning in this country for a number of years is not only inadequate but runs the risk of ruining the Indian people's chances of acquiring a decent education altogether. The Urdu language, which has become the medium of instruction in most places, is entirely unsuitable for this purpose. Surely, the first point we must consider is whether there are enough text-books written in the language. If there are not, then education in the medium is clearly impossible. The second question we must consider is whether text-books can be written in the language. This is a matter of great importance, for the first problem I mentioned can be solved but the second is insoluble. The third question to consider is whether a person, after studying in that language, may acquire from it a sharp intellect, a sound mind, originality of thought and the ability to reason clearly and logically. If we look closely, we shall find that Urdu possesses none of these essential qualities. It is, therefore, up to our Government to bring about a radical change in the present system of education which is bound to hinder progress, and instruct the people in a language which
will enable them to get the very best out of their training.

'It is my considered opinion that if the Government alters its policy and allows English to become the medium of instruction in madrasas and schools, its subjects will no longer have any reason to suspect its motives. Let us have no doubts that the Government intends to educate us in English, which is certainly the kind of language which best enables a man to develop his intellectual powers to the full.'

The main aim in quoting above lines from Sir Syed’s speeches and pamphlets is to infer the view that Sir Syed was quite aware of the limitation of the vernacular and so he favoured the case of English as the medium of instruction. While in the beginning he had all favour for Urdu. That is why On 9 January 1863 Sir Syed established the Translation Society at Ghazipur which was later shifted to Aligarh in 1864 and was popularly called the ‘Scientific Society’ whose basic aim was to translate the English texts into Urdu. By 1875 the Society had been able to translate and publish 27 standard works which included Elphinstone’s History of India, Malcolm’s History of Persia, Max Muller’s works on Sanskrit, Mill’s Political Economy, Leizbig’s Agricultural Chemistry, Miller’s Testimony
of the Rocks, Darwin's works, etc. Sir Syed was of the opinion that "...all nations which once were civilized knew their sciences in their own languages, and whichever nation tried to progress and to civilise itself did so by translating all sciences into its own language. Therefore, the easiest and the most effective method for India to progress, and progress is the result of the experience of many various countries and of thousand of years, is that it should also try, by all possible means, to transfer into its own language all those sciences and arts which are now in the possession of foreign nations" (Imamuddin 1900). He believed that 'no benefit could be had from modern scholarship until there were sufficient translations of learned works into the vernacular of India. This need he thought was more pressing than the mere diffusion of education through the medium of English (Qadri and Mathews 1979: 85). Translation, according to Sir Syed could help because: first, 'the vernacular was used in all the courts of law, and instruction in oriental languages was all that an Indian needed at that time for the highest post he (an Indian) could possibly obtain (Ibid.); and secondly, translation from English into Urdu of

16 For the achievement of the Scientific Society, see Hali 1979; Qadri and Mathews 1979.
historical works can develop among Muslims, who had an extreme aversion to English education till then, and Hindus, who looked upon English merely as a means of obtaining employment, a sense of respect for Western literature and scholarship (Ibid.).

But his later realisation of the difficulties in translating, especially the works on science and technology, due to the fast proliferation of literature convinced Sir Syed of the appropriateness of English for higher education.

In the above discussion regarding Sir Syed's view on education, an attempt is made to convey that 'education' to him means imparting Western education through the English language, where the basic objective should be character-building rather than confining merely to careerism.

(iii) The Syllabus First Proposed by the Committee.

Bearing in mind that if the natives had to assume a position it would be necessary for them to accept the Western ideas of education, the 'Committee for Better Diffusion and Advancement of Learning among Mahomedans' first gave the proposed programme of study, under which the MAO College was to be composed of 'three Departments': 'English', 'Urdu', and 'Arabic and Persian'.

17 See Hali 1979 : 128-129 regarding the difficulty in translating the works on Agriculture.
In the English Department students were to be imparted education in literature, Arts and Sciences through the medium of English and should have Latin and Urdu, Latin and Persian, or Latin and Arabic as second languages.\(^{18}\) The aim of this department was "to meet the desires and aspirations of those Muhammadans who long for high posts under the Government ... as the time was fast approaching when high proficiency in English would be the only path leading to high rank and position in the World".\(^{19}\)

In the Urdu college the medium of instruction for Arts and Sciences was to be Urdu and one of the three languages, viz. English, Persian or Arabic was to be taught as the second language.\(^{20}\) Sir Syed, while proposing this system of education in Urdu makes it clear that the students who opt for English as second language intend more to get government jobs rather than other business but those who opt for Persian or Arabic would never think of government services. This difference of options and expectations made by the founding committee itself gives us a clear picture regarding the importance of the English language.


\(^{19}\) Ibid., pp. 60-61

\(^{20}\) Ibid., p. 61
In the 'Arabic and Persian' school, "no elementary education in sciences was to be imparted through the medium of these languages", but was meant to be treated as the second languages.

Thus from Sir Syed's own view of education and the proposed plan, manifested in the title of the college, it becomes clear that the very idea behind the establishment of the MAO college was to give a centrality to the English language and Sciences. This centrality can be easily found out through an assessment of various syllabuses in different phases.

(b) Centrality of English in the Actual Language Programmes

The proposed programme, as discussed in the earlier section, reflects mainly the founder's perception of the functional role of English. Now to investigate its actual position a close analysis of the scheme of studies will be made under the following four heads:

(i) English Studies in the M.A.O. College;
(ii) English Studies in the newly established A.M.U. Curriculum;
(iii) English Studies in the 3-year Degree Course at A.M.U.; and
(iv) The Present Position of English Studies at A.M.U.

21 Ibid., p. 63
The above phases will be studied under the following two sub-heads:

a) Curricular Setup; and
b) Survey of the syllabus

(i) **English Studies in the M.A.O. College**

a) **Curricular Setup**

The newly established Mahomedan Anglo Oriental College consisted of two departments:

1. The English Department; and
2. The Oriental Department

At this stage there were nine classes in the first and four classes in the second department.

Regarding the English Department the 'Scheme of Studies' reveals that the curriculum aimed "at a sound and substantial education in English Literature".\(^{22}\) It further clarifies that "... instruction will be given in every branch of study through the medium of the English Language..."\(^{23}\). This means that both English literature and language were to be taught with an option for either Arabic or Persian as the second language.

In the Oriental Department, Modern Arts and sciences were to be taught in urdu medium along with the

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23 Ibid.
teaching of Arabic and Persian. This Department was further classified into "two divisions, A and B. The former Arabic, the later Persian; and in both divisions English will be studied as a second language". 24

Thus it is clear that English was common in both the departments with the only difference that while in one it was a major subject and the medium of instruction too, in the other it was to be taught only as a second language. This categorisation is neatly specified in the actual syllabus. To reach at the mode, method and materials involved in the teaching of English, a survey of the prescribed syllabi of 1876 25 for both the departments will be made.

b) Survey of the Syllabi

Recent researches in syllabus-design has made us to expect that a syllabus should at least specify its aims and objectives on the basis of learners' needs, determine the learners' terminal behaviour, and should accordingly prescribe the texts. In the absence of any such specification of aims and objectives in the present syllabi under survey, it can be analysed on the basis of the prescribed texts. A close look at the syllabus through the nine

24 Ibid.

25 See Appendix IV
classes gives the idea that both English Literature and language were taught in the college but the teaching of the English Language had got the primacy over literature teaching. All the four skills - Speaking, Writing, Reading and Listening comprehension - were considered well in the syllabus, but the Writing skill received primacy, and the second place was given to the Speaking skill. Probably the reason for this was the syllabus, which was based on the most reliable method of the time (though today considered obsolete) - Grammar Translation Method. This led the curriculum planners to set the teaching materials in a systematic manner. To approve this the best evidence is the syllabus itself. According to the scheme, since English was the medium of instruction in the English department and it consisted of nine school classes, the curriculum planners intended basically to facilitate the students with better proficiency in the language so that they could comprehend the course of Modern Sciences. This shows that English was to be taught mainly for functional reasons. That is why less stress was given on literature teaching in the syllabus of the M.A.O. College. It was only in the first standard of the school classes that we find three prescribed literary texts --- Southey's Life
of Napolean; Swift's Gulliver's Travels I and II; and Byron's Prisoner of Chillon. Otherwise in standard two onwards just one or the other text was prescribed as a literary piece.

The prescribed texts suggest that the methodology of language teaching included:

First, to familiarize students with the English language through such texts as Webb and Rowe's Hints on the Study of English and Mackay's Introduction to the English Language, etc.

Secondly, Grammar was applied directly for language teaching. Books like Grammatical Analysis by E. Thring, Clarendon Press Service; An English Grammar and Reading Book by O.W. Tancook, Clarendon Press Service; Howard's smaller English Grammar; Currie's First Step in Grammar, etc. were prescribed for different classes.

And last, but not the least, translation was the third most common part of the syllabus for all classes, except the last.

The prescribed texts covered all the four language skills. 'An English Grammar and Reading Book' by O.W. Rancook for instance, was prescribed for both grammar teaching and the teaching of Reading skill. Likewise even the section of Translation had two functions to perform: one, for the teaching of
writing skill, and secondly, for speaking skill because translation in class sixth was made for viva-voce, only.

Like the English Department, even in the Oriental Department where English was taught as a second Language, the syllabus covered a group of good texts both on literature and language to lead students to a high level of proficiency in the English language. In the first and second years of 'Lower College Classes'- as the school classes were termed in the scheme of studies for 1876 - students were introduced to the English language by the prescription of Mackay's *Introduction to the English Language* first and second halves, respectively. Other series of books like Nelson's *Senior Reader* and *Advanced Reader* were prescribed for literature teaching. Lathbridge's *Selection* was divided into two for third and fourth years of the school. Another text Addision's *Selected Papers* was also prescribed in the fourth year.

Thus the general fore-grounding was made by the grammar books in accordance with some light literary pieces which at higher levels of education led only to the literary texts, used mainly for global comprehension.

The courses for English studies in both the departments were advanced and modern because the
The MAO college had been divided into two departments more on the basis of language rather than the content of the syllabus. It was more due to the medium of instruction that the English Department attracted more students in comparison to the Oriental Department. The Annual Report of 1878, for instance, shows that "in this (English) Department there were 89 scholars at the end of 1877, 128 at the time of the preparation of the Annual Report for that year, and 136 at the end of 1878." 

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26 Translation of the Report 1872:66
27 Ibid., p. 66
1878. At present the number has increased to 167."28 "While the number in the Oriental Department was 36 at the end of 1877, and 26 at the end of 1878, at this moment it is 19. It also ought to be noticed that seven students of this department have joined the English Department in the course of 1878"29.

The above statistics makes it obvious that English was the need of the time and so the syllabus was planned accordingly, though the texts/teaching materials were basically imported from Britain where they were used to teach English as the mother tongue.

In addition, the English language teaching was mostly conducted by its native speakers. During the period of Theodore Beck (1884 - 1899) - the Principal of the MAO College - for instance some very prominent scholars like Mr. Walter Raleigh, Mr. E. Wallace, Professor T. Morrison and Mr. M.L. Tipping et al. joined the college as English teachers. Even for other subjects there were European teachers alongwith some Indians. Mr. Walter Raleigh later had the privilege of becoming the first professor of English studies at Oxford in 1893.

29 Ibid., p. 5
(ii) **English Studies in the Emerging Aligarh Muslim University Curriculum.**

a) **Curricular Setup**

The MAO College came to be recognised as the Aligarh Muslim University (AMU) on 1st December 1920 when the AMU Act XL of 1920 (See Appendix II) came into force. Before this it remained affiliated to the Calcutta University. By this time the college had comprised classes till BA level carrying both Ordinary and Honours courses. Though the college remained affiliated to these universities, it always followed its own courses of study planned by its own members of the committee.

With the conversion of the college into a University the whole pattern of education changed. Now, instead of two departments, English and Oriental, the University came to confer Ordinary and Honours degrees for both Bachelor of Arts and Sciences. The Ordinary Degree of BA and B.Sc. consisted of two parts. While in Part one General English (including viva voce) was being taught along with the other two compulsory subjects like Urdu and Theology, in Part two English Literature was one compulsory combination for both Arts and Science streams, along with other two options as chosen from the general list for BA comprising subjects like philosophy, Psychology, Economics, History, Education, Arabic, Persian, Sanskrit etc., and the
list for B.Sc. having Mathematics, Physics, Chemistry, Zoology, Botany, etc. The first part of Honours degree was same as that of the ordinary level. Part two for Honours consisted of five papers on the growth of Poetry, Prose, Drama, Essay, etc. with other prescribed texts.

Thus we find three types of English courses being imparted in the university one being 'General English' dealing mainly with the English language, second 'English Literature' as one compulsory option for Arts students in Part II of Ordinary level, and the third being "English language and literature" as an option for the second year of Honours degree.

b) Survey of the Syllabi

To analyse the above English courses we can consult the prescribed syllabus for the examination of 1926—the first syllabys after the conversion to AMU. Introduction to the 1926 syllabus says that "Part I of the BA examinations may be regarded as the introductory course to the English teaching of the University ...". This part of the syllabus consisted of two written papers and a viva voce examination. For paper I, the students were required to submit six essays, four of which were

30 See Appendix V

supposed to be of general literary interest. Second was the General English paper "consisting of textual questions (not more than one-third of the total marks, and questions based on the courses of instruction." 32 No literary text was prescribed for Part I and since no aim and objective is mentioned in the syllabus, we can infer that this syllabus was meant mainly for self-building process. Writing essays and responding to the set questions led the students to the creative mode of learning a language.

Even the second part of the English syllabus for BA ordinary degree consisted of two papers. Paper I was entitled as "Prose and Prose fiction" with prescribed texts like Hardy's "Far From the Madding Crowd" Chesterton's Charles Dickens (Methuen), Morley's Burke (English Men of Letter Series), etc. Paper II covered 'Poetry and Drama' with prescribed texts like Poetical Selections Eds. Dickinson and Rashid (kays), An Anthology of Modern verse Ed. Lynd (Methuen), and Shakespeare's Coriolanus and Twelfth Night. The above mentioned books were meant for detailed study. Besides the portion of detailed study, we find a good number of representative fictions, plays and epic-poems under the category of texts for non-detailed study.

32 Ibid., p. 25.
The most interesting part of the syllabus, perhaps, is the prescription of the texts like Gregory’s *Discovery: or The Spirit and Service of Science*, especially and only, for science students.

Although for the present study the discussion of English Honours syllabus is not so relevant, but one gets tempted to say that it covered the panorama of the English Literature. The first three papers, for instance, covered Poetry, Prose and Drama, respectively, the fourth dealt with literary essays and the fifth paper was meant for creating textual insight among students. Besides these, students were required to study English Prosody also.

Out of the above discussed three types of English courses at under-graduate level, the treatment of atleast two i.e. English as a compulsory ‘general’ paper for both Ordinary and Honours Courses in Part I, and English as a compulsory ‘combination’ in Part II, reflect the important position of English in the first scheme of studies at AMU.

Besides, the more central role of the English language is revealed by the rule of AMU examination (1926) which declares that "with such exceptions as may be necessary in the case of examination in languages and theology, every question paper shall be
set and answered in English in all examinations.\textsuperscript{33} Since English was the medium of examination, it is quite natural that English was the medium of instruction too. The same type of centrality of English language continued in the later scheme of studies too which came with the introduction of the Three Year Degree Course.

(iii) English Studies in 3-Year Degree Course in AMU.

(a) Curricular Setup

With a view to adopting the new pattern of Secondary and University education recommended by the Secondary Education Commission (1952), the University came to change its mode of education by adopting the system of Three Years Degree Course with effect from the session 1961-62. According to this system, the Higher Secondary and Intermediate of two years were reduced to one year Pre-University Course. With this change of education system at the national level, there came two remarkable changes in the Aligarh Muslim University Curriculum. The first change was the distribution of subjects into various faculties, according to which the English Department came under the Faculty of Arts. This department imparted a course of 'Compulsory English' to students belonging to all faculties at the

\textsuperscript{33} Ibid., p. 3
undergraduate level. Before the emergence of Faculty system, the division of subjects was made under two heads - Sciences and Arts. Another change that came - because of India's independence and a sense of upgrading the Indian languages - was that of the introduction of Hindi and Urdu along with English as the medium of instruction and examination. Examinations Act 29(1)C (Ordinance Relating to University Examinations) tells that "question papers for all examinations shall be set and answered in the English Language...". But this clause is subject to various conditions. For BA it claims the "candidates offering Arabic or Persian or Islamic Studies for the BA Examination may answer question papers in that subject either in English or Urdu, and those offering Sanskrit may do so either in English or Hindi". No reference is made about the use of Hindi or Urdu as medium of examination in the Science Faculty. This practice still prevails. Even in the Arts Faculty a negligible number of students use Hindi or Urdu as the medium of examination (Data available in the next chapter).

The Three Year Degree Course consisted of three parts; it was only in Part I and Part II that students belonging to all faculties had to study
English along with Muslim Theology, Advanced Urdu with Hindi or Advanced Hindi with Urdu, and General Education as compulsory papers. Besides it, the English Department carried another course of 'English Literature' which was to be opted for only by the students belonging to the Arts Faculty.

b) Survey of the Syllabi

To analyse both the courses imparted by the Department of English, we shall trace the syllabus of 1965 at AMU. By this time the Central Institute of English had already been established at Hyderabad. This institute worked as a resource centre for language teaching in India. It generated new ideas, methods, teaching materials, etc. for English language teaching in the Indian context. The present syllabus shows prescription of some books designed by the Hyderabad Institute. Due to these impacts the syllabus is no more simply a list of certain prescribed texts, rather it became a well-organised and systematic unit giving equal thrust on all the language skills. About the designed course of 'Compulsory English', the syllabus declares that it aims at training the students in an active as well as a passive use of the English language. The students are expected at the end of the course, to

36 See Appendix VI.
be capable of independent comprehension of books in English, of understanding Spoken English, and of expressing themselves correctly and effectively both in writing and speech." The above aims and objectives of the syllabi clearly demonstrate the functional value of the English language.

The 'Compulsory English' in Part I and Part II of the undergraduate classes consisted of one paper each, entitled 'Text and Use of English' and carried 50 marks. Besides, there was an Oral Test in 'Compulsory English' which carried 25 marks. This means that there were three sections of the compulsory course - one being study of the 'Text'; another, 'Use of English' and the third was the 'Spoken English'. For all these three sections there were books prescribed. For the first, the text was selections from The English we Use by R A Close (Longman). The same text was prescribed for Part II also but with different selections. The second section was meant mainly for the teaching of writing-skill where continuous writings such as paragraphs, comprehension, expansion, brief writing on set themes, etc. were performed by students. And the third section, as the title suggests, was meant for the teaching of Speaking-skill, for which the

books like, *A Preparatory General English Course for Colleges*, and others - designed by the Central Institute of English - were prescribed. For Oral Test in Part II there were some books, like *Great Expectations* by Dickens, *Gulliver's Travels* by Swift, *Pride and Prejudice* by Jane Austen, *The Time Machine* by H.G. Wells, etc., which were prescribed, mainly for reading for pleasure. And on the basis of such reading the oral test was conducted.

For the English Literature as an Optional Course, there were four papers phased over three years. The first two years consisted of one paper each and the final year had two papers. Unlike the compulsory course, this is more of a literature teaching course than language teaching. The syllabus consisted of items like major literary forms, English Literary history from the Renaissance onwards, and the representative literary pieces of prose, poetry, drama, etc.

In BA part I there was only one paper, entitled 'Poetry and Fiction'. For poetry teaching there were two books: first *The Passing of Arthur* by Tennyson, Rowe and Webb (ed.) (Macmillan), and the other *Golden Treasury* (OUP edition) for additional poems. For fiction there were selections from *English Thought and Speech Today* by L. Brander (OUP).
In Part II again there was only one paper consisting of three books: Keats’ *The Eve of St. Agnes* (for poetry), Shakespeare’s *A Midsummer Night’s Dream* (for Drama), and W.C. Williams’ (ed.) *A Book of English Essays* (for Belles Letters).

In Part III there were two papers: Paper I was ‘Drama and Fiction’ having Shakespeare’s *Othello*, Shaw’s *The Devil’s Disciple* and Hardy’s *Far From the Madding Crowd*. Paper II was ‘Poetry and Literary Forms’. Here the ‘poetry’ section possessed a long list of authors like Milton, Wordsworth, Shelley, Browning, Arnold, Swinburne, etc. The section for ‘Literary forms’ covers the major forms of English literature, Prosody, and the literary history from Shakespeare onwards. There were three books recommended: (a) Hudson’s *Introduction of English Literature*, for literary history; (b) A.H. Upham’s *Typical Forms of English Literature* for literary forms; and (c) Yelland, Jones, and Baston’s *A handbook of Literary Terms* for prosody and figures of speech.

Now if we compare both the courses carried by the English Department, we find that while the ‘Compulsory English’ course is strictly a language teaching course, with no emphasis on literary aspects, the ‘English Literature’ course is meant only for literature teaching, i.e. it aimed at
developing literary insights among students. By 1960s the application of linguistics to language teaching had matured well, it made substantial impact on the English syllabi all over the world. Due to which a clear stratification is reflected in the form of 'English language teaching courses' for developing communicative skills and 'English literature teaching' for improving literary insights. The concept of applying literary texts for language teaching was not well-stressed by the curriculum planners. This feature of English curriculum was prevalent not only in Aligarh Muslim University but was a common aspect of English teaching scenario in the whole nation and abroad.

(iv) The Present Position of English Studies at AMU
a) Curricular Setup

As time passed and the curriculum planners realised the importance of Linguistics and its application in the language studies, the syllabus became more clearly defined in terms of its aims and objectives. By now even the teachers believed that teaching of English at undergraduate level means mainly language teaching, that too for functional purposes rather than aesthetic one. The teaching of English literature from literary point of view became just an option. Of course some literary texts are prescribed for language teaching but they are meant for comprehension only. To assess the present position of English at AMU, let us consult the
syllabi for the session 1994-95\textsuperscript{38}. The English Department now carried four types of courses - English as a 'compulsory' subject for all faculties; as a 'Subsidiary' for Faculties of Arts and Social Sciences; as a 'Main' subject for those who have honours in English; and 'Communicative and functional English' as another 'Subsidiary' for students in the Arts and Social Science faculties. The 'Compulsory' and 'Subsidiaries' are spread over first two parts of BA degree, while the 'Main' course is continued for all the three years. The syllabus for every year is divided into five units, one unit restricted to certain limited area of studies. Such a unit system has been made for the better understanding of the course by the students and the teachers.

b) Survey of the Syllabi

The syllabus of 'Compulsory English' for undergraduate studies "is an integrated course focussing on Reading, writing, and Oral communication"\textsuperscript{39} and is spread over two years of teaching. The syllabus for first year consists of only one text: A complete Course in English, Book IV, by Robert J. Dixon. It gives more stress on Reading comprehension. The book consists of eighteen

\textsuperscript{38} See Appendix VII.

\textsuperscript{39} The aim as specified in the syllabus for compulsory English at the undergraduate level. 1994-95.
stories - all in abridged form - by different authors like Mark Twain, Sir Arthur Canon Doyle, Nathaniel Howthorne, et al. All stories are divided into two parts and these parts are followed by such (comprehension) questions which expect simply the understanding of the thematic aspects of the texts. No literary question or question related to the author is raised. Each story is followed by exercises on grammar, vocabulary, and usage practice too. Almost all the major aspects of grammar - from "the use of verb 'to be’" and Articles to voice and Degree etc. - are covered by this book. Besides this an exercise for drill is also given after every chapter for pronunciation practice.

The aim of this course is made clear by the opening sentence of the Forward to the text where it tells that "it makes up a practical course stressing the conversational forms and everyday vocabulary of spoken American English." It makes clear that this text is meant for Reading comprehension and oral communication.

The syllabus for compulsory English in second year comprises of two texts - Text A- Write Right by Taya Zinkin, and Text Everyday Dialogues in English by Robert J. Dixon - plus viva voce. The title of the

paper 'Writing and Oral Communication' suggests that the course will concentrate mainly on writing and speaking skills. Text A covers the first two units of the syllabus. Items allotted to these units, are 'Letter Writing', 'Reporting', and 'Essay Writing'. Text B provides models for oral communication in different situations. This text covers unit III of the syllabus. Students are assessed of their ability by writing dialogues on the given situations. At the same time this book provides an input for viva-voce.

This text, unconsciously or subconsciously helps in generating the art of creative writing too. Because in the examination students are given just a situation for developing a write-up in dialogue form. The last unit is that of 'Precis writing' which helps in improving writing skill.

On the whole the syllabus for both the years is expanded in an ordered manner for the teaching of language skills through reading practices, review of grammar and vocabulary, writing skill and oral communication. But simultaneously the prolific Americanism in the prescribed texts and already internalized dominantly British variety of English both by Indian teachers and students create a

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41 By tradition due to being a British Colony, ours is more or less a British variety of the English Language.
clash. And as a consequence the prescribed American texts not only fail to suit the Indian context but also lead to following basic problems:

i) First, that the Americanness in situations and vocabularies inherent in the teaching materials is redundant for the Indian students in their everyday life. And so it is contradictory to the very basic functional aim of the syllabus for the compulsory English.

ii) Secondly, they place a lot of onus on the teacher to create distinctive comprehension and also continually suggest parallel Indian substitutes.

iii) Thirdly, such a material leads the students to further confusion. For instance, almost every year, since the introduction of the text 'Write Right' at BA II year level, it is observed that students when they write a letter in the examination they prove to be half-American and half-British in its format. And, of course, for such a ridiculous situation the text is more responsible than the students or the teachers.

The syllabus for English as a Subsidiary paper aims basically at literature teaching rather than language teaching. This course expands over first
two years of Degree level and consists of two papers for each year. During the first year the students have two papers - Paper I being "Essay and Short Story" and Paper II "English Poetry". Through the prescription of representative essayists like Bacon, Addison, Goldsmith, Benson, etc. and short story writers like Ruskin Bond, Graham Greene, V.S. Naipaul, R.K. Narayan, et. al., students are familiarized with their views of life, the literary mode of writing and the style and technique of essay and story writing. For Paper I following two books are prescribed:

(a) The Art of the Essayist, edited by C.R. Lockit (Longman), and

(b) Twelve Modern Short Stories, Ford University Press

For Paper II, 'English Poetry', The Golden Treasury (1964 edition) is prescribed. This paper covers a good number of representative poems by authors like Shakespeare, Milton, Wordsworth, Shelley, Keats, Tennyson, Arnold, Yeats, Eliot, Larkins, et. al. Here the syllabus aims at making a self-assessment of the prescribed texts by students. This assessment leads them to the better understanding of themes, poetic devices, nature of language and different literary forms.
In the same way two papers, Paper III 'English Drama' and Paper IV 'English Novel', in BA Second year (Subsidiary Course) aim at a close textual study and understanding of structure, themes, characters, views and visions of life and the use of literary language in the prescribed texts. For Paper III, two plays Shakespeare's Othello (Penguin) and Shaw's Saint Joan (edited by A.C. Ward), and for Paper IV two novels Hardy's The Mayor of Casterbridge, and Hemingway's A Farewell to Arms, are prescribed. One remarkable feature of the recent syllabi is that we find an inclusion of Indo-Anglian authors along with the British.

The present syllabus for Honours Course is remarkable, because besides the literature teaching it also aims at imparting a good knowledge of English language and its complexities. And so here both language and literature teaching go hand in hand. In the first year of English Honours, for instance, there are two papers. The first paper has two-fold aims: primarily "to provide a foundation of interpretative skills for reading literature", and secondly "to encourage exposure to a considerable range of texts." Broadly speaking Paper I gives an insight to the students regarding literature in general, the development of English literature, the
literary language; language varieties, study of literary genres, and literary forms, etc.

Paper II of the Honours Course is same in aim as Paper I of the Subsidiary Course with certain changes in prescribed texts or authors.

The scheme of studies for English Honours in BA second and final years is well-organised and divided into papers on the basis of different genres and ages. The final year papers are divided into two sets: one set, Paper V-VII, is compulsory and the second set, Paper VIII-XI, has got a choice criterion. Paper V and VIII of the final year English Honours is a continuation of Papers III and IV of BA II Year Honours Course without any change in their aims. For instance, Paper III covers English Poetry from the Elizabethans to the Romantics, Paper V in Final Year is a further study of English Poetry from the Victorian to the Modern Age. Likewise, while Paper IV is confined only to the Nineteenth Century English Novel, Paper VIII covers the Twentieth Century British and American Novels.

Both Paper VI 'Shakespearean Drama' and Paper VII, 'Post-Shakespearean Drama', for final year aim at studying the origin, growth and features of Drama with the help of prescribed representative plays (see Appendix VII).
Papers IX, X and XI, entitled "Modern Novels in English" (other than British and American), "Biography and Autobiography", and 'Use of English' are the papers which give a distinct feature to the present syllabus for English studies. It is these papers which confirm the status of English in India and gives proper place to it as a second language due to the inclusion of indigenous literature, autobiography, and the Indian variety of the English Language. Such a phenomenon is not confined only to Aligarh Muslim University, but has become a part and parcel of the English Studies all over the country.

In the beginning of the discussion on the present syllabus for English as a Main and a Subsidiary, it was argued that the Compulsory English Course basically aims at teaching the language, and the Main and Subsidiary Courses aim at teaching English Literature. But the presence of Paper XI - though Optional - in the Final year Main Course, represents the pragmatic aspect of the English language lessening "the traditional impressionistic prescriptive philosophy of literature teaching (Zughoul 1983:33). The five units in this paper intend to furnish the students with various aspects of the English language. While Unit I covers the Phonetic aspect; and Unit II deals with the phenomena of word-formation and Basic Sentence Pattern; Unit III discusses the language varieties,
more particularly, question of Intellegibility and Appropriacy of the language in the Indian context. Unit IV consists of two sections, where section A, 'Varieties of Prose Style', emphasises on the analysis of stylistic features of the given literary texts, section B, 'Practice in effective writing', furnishes a model for writing procedure. Unit V is the best example of the application of the most modern Audio-visual aids in the process of language teaching. These aids are applied for the teaching of three major language skills. For this purpose the unit has been further divided into three sections: Section A is 'Listening skills' for which a cassette is played on the video and the students are required to comprehend the given speech and observe the language points like pronunciation, grammar, vocabulary, etc. Under Section B, the students have to repeat the speech materials and later they have to recollect and narrate the same story by using the key words and phrases as used in the teaching material. These two sections, A and B, are tested through viva-voce. The third section, ie. section C, deals with Writing Skill. Here the students have to create a parallel script of their own. This way by applying Audio-visual aids, different skills are taught through continuous practice.
'Communicative and functional English' is the newly introduced course in the present session 1994-95 which can be offered as a 'Subsidiary' subject by the students of BA (Hons.) in the faculties of Arts and Social Sciences. An inclusion of this course at the undergraduate level provides two sets of Subsidiary courses. The first, as we saw, is basically a literature course, while the second, i.e. the 'Communicative and Functional English' course is purely functional in its aim. The objectives of the existing syllabi for the first and the second years state that "the course is intended to break new grounds in the teaching of purposeful functional English. As a job-oriented course its main objective is to motivate young men and women to acquire skill in the use of English for purposes of self-employment. The emphasis in all the papers will be on the acquisition of skills through classroom/laboratory practice rather than on theoretical frameworks." This course carries four papers. The first two paper are prescribed to BA (Hons.) Part I and the remaining two in Part II.

Paper I: 'Phonetics and Applied Phonetics' is prescribed at the first year level in order to familiarise the learners with the speech sounds, pronunciation and other issues involved in the spoken English. Paper II is entitled 'Remedial Grammar' which perhaps aims at filling up the gaps
in the learners' knowledge of English grammar which they have already acquired during their school days. Units I, II and IV covering parts of speech, articles, verbs, sentences, concord, etc. cover the Traditional grammar, while units III and V introduce such areas of Modern grammar as the phrases, determiners and modifiers, and the grammatical form and function. An inclusion of Modern grammar in this paper saves it from being purely prescriptive in nature. Paper II thus gives the learners a scope to look into the very process of language use.

Papers I and II in the first year furnishes the students with most of the rule-governed or usage-based phenomena of the English language. Paper III and IV, prescribed in second year, reflects an application of these rules. For instance, Paper III, entitled 'Conversational English' reflects to the learners how language varies when used in different situations. While unit I tells of the significance of language in society and communication, and its variations, the rest of the units (i.e. II-V) cover the language in actual use. For the purpose different situations are set to develop dialogues by the learners. Paper IV, entitled 'writing skills' as the unit-wise spread of items shows, covers such everyday aspects as 'letter-writing, report writing, expansion, precis-writing, and script-writing for announcement. The syllabus also intends to
familiarize the students with the essentials of writing which involves aspects of clarity and correctness, cohesion, writing and rewriting, unity of thought to be cared for, etc.

The present curriculum for English studies at AMU thus suggests at least three remarkable changes: first, that though there has been a continuous thrust upon language rather than literature in the compulsory courses discussed so far, it is only over the last few years that both the linguistic and literary aspects of the English Language are being imparted to the students. For instance, even to the students of English honours an optional paper entitled use of English is prescribed. And along with the literature-dominated Subsidiary paper, a course of Functional and Communicative English has been started. Secondly, the introduction of Indo-Anglian Literature is quite a new and encouraging phenomena for the English language teaching scenario. And last, but not the least, the Biographies and Autobiographies are given proper recognition as pieces of art.

THE SUMMING UP

In the present chapter an attempt has been to identify the position of English in the general
curriculum of Aligarh Muslim University. It is observed that English was started in the beginning to be taught out of the pressing need of the time when the lack of English education led the common mass to intellectual barrenness and poverty, and an ignorance of the English language promised no government job. Bearing in mind the need of the hour, and the degrading situation of the Muslims in particular and the nation in general, Sir Syed Ahmad Khan initiated the job of imparting liberal education in the shape of Mahomedan Anglo-Oriental College where English language and literature attained a central position. Then as time changed, the syllabi were also altered depending on the respective aims and objectives. But throughout, since its establishment as MAO College in 1875 till the recent age, English never ceased to maintain its centrality in the curriculum, whether it was the British raj or the Independent India. An analysis of the curricular setup and different syllabi belonging to four significant phases in the history of Aligarh Muslim University is sufficient evidence to the above statement. The four phases - 1875, 1920, 1965, and 1994-95 - as covered in the present chapter are significant because while 1875 furnishes the first
sylabus of the newly established MAO College, 1920 presents the first syllabus of English at the Aligarh Muslim University - newly converted from the MAO College, 1965 reflects the introduction of the government policies regarding the official language, and 1994-95 is the session for the data collection of the present study.

The present chapter can be summarised in the following statements:

First that the very foundation of the Aligarh Muslim University (like other institutions established in the Nineteenth century) is based on the need of the hour i.e., imparting Western education through the English language.

Secondly since its establishment as MAO College, the University never lost its central position in the general curriculum.

Thirdly a careful observation of the prescribed syllabi reflect that the general English course has mostly been language oriented. For literature teaching a separate course was run in the name of honours degree. This hardly refers to the popular view regarding the language - literature divide.
Fourthly the syllabi also reflected that the syllabus - designers always intended the teaching of English to occur through the most modern techniques of the time. As an evidence in the first syllabus of 1875 (see Appendix IV) we witness a dominance of grammar and translation items. Perhaps it is because of the general practice of the Grammar Translation Method those days. Likewise in the present syllabus we find a presence of TV and Video for language teaching. Due to distance in time it is not possible to state how far these intentions were put into actual practice.

And lastly English, since its establishment, has remained the most dominant medium of instruction and the medium of examination despite the introduction of Hindi and Urdu for the purposes after independence.