SECTION: TWO

AIMS OF EDUCATIONAL POLICY
Chapter V

PROPAGATION OF THE GOSPEL

We have seen in the previous section that the East India Company, as a commercial concern, had no direct interest in the education of the Indians in the beginning. The Company, however, had to assume a semi-political character in course of time to cope up with the rival trading concerns from the other European countries. In 1813 its commercial accounts were separated from political revenues and in 1833 its commercial activities were closed down. As a ruling power the Company had the legal responsibility for the education of the people and it began an active interest in education. The aims of education in India under the British rule changed often according to the changing circumstances and there had never been a consistent educational policy. The earliest aim was to propagate the gospel through education but this was
given up in favour of the policy of strict religious neutrality during the early nineteenth century. The policy of educating the top classes who would take up service in the Company was given up in favour of encouraging mass education during the later half of the nineteenth century with a view to strengthen the British Empire in India. Again this political motive gave place to the ideal of education for citizenship during the twentieth century when there was a demand for National Education. Circumstances decided the policy of the Government throughout and there were no deliberate educational aims under the British rule.

The earliest objective of the East India Company in encouraging education in India was to spread the Gospel in our country. Steps were taken as early as 1614 "for the recruitment of Indians for the propagation of the Gospel among their countrymen and for imparting to these missionaries such education, at the Company's expense, as would enable them to carry out effectively the purposes for which they were enlisted." (1) Captain Best had taken home an Indian youth, who was christened Peter by King James I, for educating in the Christian doctrine although

what he did later on is not known. In a Despatch sent in 1659 the Court of Directors formally declared that it was their earnest desire by all possible means to spread Christianity among the people of India and allowed missionaries to embark on their ships. (2) In 1677 a School Master was sent out to Madras to teach the elements of English and the Protestant religion. Ralph Ord, the School Master, is found mentioned as one of the Company's employees in Madras, working on an annual remuneration of £ 50. The aim of introducing the Protestant religion through its employees in India seem to have been the only early objective of the East India Company in educating the Indians. The Church in England was experiencing a deep religious fervor and this, in part, was responsible for the enthusiasm of the Government in England and the East India Company in India in encouraging the Gospel work.

A "Missionary clause" was embodied in the Charter of 1698. This was in order to regularize and give a fillip to the religious activities of the Company. This clause desired the Company to maintain Ministers of Religion at its factories in India and to take a Chaplain in every ship of 500 tons or more and also to "apply themselves to learn

the native language of the country where they shall reside, the better to enable them to instruct the Gentoes that shall be the servants of slaves of the same Company or of their agents, in the Protestant religion." (3) This clearly directed the Company to spread the Gospel amongst all the Hindu employees of the Company. Given this encouragement the Christian Missionaries with the support of the East India Company established schools especially in South India. The main objective in all Mission fields was the establishment of indigenous churches. It was not primarily their business to educate the people of India. They were concerned with education only so far as it subserved their chief purpose. In addition to their evangelical effort, the Missionaries laboured hard at promoting education.

In accordance with the directions of the Charter of 1698 Chaplains were appointed in all the three Presidency Towns. These Chaplains, in addition to their maintaining a Christian atmosphere in the garrisons, looked after the education of the Christian children and, in particular, the welfare and education of the Anglo-Indian children born of the Company's soldiers and their Indian wives. In the year

In 1699 during the reign of William III the Society for Promoting Christian Knowledge (S.P.C.K.) was established. Ziegenbalg, an active member of the Society, landed in Madras in August 1716 and with the assistance of the garrison Chaplain, Rev. William Stevenson, he soon started schools at Madras and Cuddalore. According to the Proceedings Book of the Government of Madras, Dated Monday, 27th May 1717 "the President lays before the Board a paper of proposals delivered by Mr. Grundler, one of the Danish Missionaries lately arrived from Tranquebar, for erecting two charity schools in this city." Government encouraged the starting of the charity schools in Madras and other places in the South.

Why should the Company encourage these Missionaries to start schools? J.W. Kaye thinks that it encouraged them because it was "the Christian duty of instructing the Cenoots." (4) The East India Company encouraged the Protestant Missionaries following the footsteps of the Portuguese and the Dutch traders who also had encouraged proselytisation. This was due to the fear of the English Company of the Roman Catholic influence in the Indian society. The Roman Catholics were presumably regarded as

having pro-Portuguese or anti-English feelings. M.H. Law suggests that the Company's attempt to obtain converts to Protestant Christianity might have been on account of its desire to remove "the apprehended trouble owing to the preponderance of Roman Catholics among the inhabitants of the places where they had settled." (5)

The Missionaries found that they could not separate educational activities and Gospel work in India. Though the Home authorities of Missions refused to support educational activities as part of Gospel work and opined that the priests had no need to found schools, the practical experience of Missionaries convinced them that they could not divorce education from their proselytizing activities. William Archer points out that Western enlightenment came to the East in such close association with Christianity that it is impossible to distinguish between the influence of the one and that of the other. (6) The Missionaries felt that it was their duty to bring under their fold the neglected Anglo-Indian children born of Indian women through English soldiers and to educate them with the support of the Government. The Charity Schools came to be established with

this view. St. Mary's Charity School, the oldest in Madras, was financed by legacies, donations, and occasional grants from the Company. A Charity School was started in Bombay in 1717. A Female Orphan Asylum was started in 1767 and this was exclusively meant for the legitimate children of European officers and orphans of officers and male soldiers. Rev. Dr. Andrew Bell, the Chaplain also started a Male Asylum in the same year. The East India Company assisted all these Charity Schools by sanctioning recurring grants, permitting lotteries, allowing the officers of the Company to collect funds or act as school office bearers and accepting the funds of the Schools as deposits at comparatively higher rates of interest.

The reason for educating the people was that the people may be more capable of understanding and appreciating the facts and evidences, the doctrines and duties of the Scriptures. Further the Missionaries wanted to increase their influence with the people, by communicating some advantage which they could appreciate, and by showing that Christianity rested on an intelligent perception of its doctrines, and contained reason for the performance of all its duties. The American Missionary Rev. Dr. D.O. Allen brings out this idea as follows:

"Another reason for such an education, is in its procuring means and opening ways of access to the people, and opportunities of preaching to them."
One great difficulty which missionaries often experience, is in obtaining access to the people, in circumstances where Christianity can be made the subject of communication or conversation. In such circumstances schools become very important, as a means of communication with different classes of people, with children and parents, and with men and women. And school-houses also become chapels under the control of missionaries. Their use for this purpose is often more important than for education." (7)

This summarizes the motive behind the Missionaries starting educational institutions during the early days of the East India Company's administration in India.

After the battle of Plassey and the assumption of wider powers by the Company, its officers began to view attempts at proselytisation through education with alarm. The Company in fact became a staunch opponent of all attempts at proselytisation and tried to keep the Missionaries out of its territories as far as possible. This change in the policy of the Company was evident when the Charter Act of 1793 was being considered by the British Parliament. Wilberforce at the instance of Sir Charles Grant succeeded in carrying his resolution in favour of the Missionaries being sent out to India. But the introduction into the Bill as a specific measure for the encouragement of Missionaries being sent out to India, was met with such violent and sudden opposition that the Ministry was forced to

withdraw it from the Charter and the attempt was dropped for a further period of twenty years.

The reluctance of the Directors to patronize Christianity possibly led to the discontinuance of Government support. (8) The Missionaries, however, continued to link education with conversion as they opined that ignorance and superstition went together. This, they felt, could be eradicated by the promotion of knowledge — by the establishment of a sound system of education. When the Missionaries saw that the Company was hostile to their activities they criticized its anti-Missionary policy and even the personal conduct of the officials. The Company on its part took stern measures against the Missionaries. When the Missionaries Carey, Marshman and Ward reached India towards the close of the eighteenth century, fearful of compulsory repatriation, they settled in the little Danish colony of Serampore. Their zeal, out-running their discretion, brought them into trouble in 1807; only the intervention of the Danish Government saved them from removal to surveillance in Calcutta.

A policy of strict religious neutrality was advocated by the Court of Directors. They refused to lend authority

to any attempt to propagate Christian religion. They explained in clear terms the principles on which they wished the Indian Government to act with regard to the Missionaries and discouraged any accession to the number of Missionaries actually employed under the protection of the British Government in India in the work of conversion. They made it very clear to avoid any suspicion in the Indian mind that "many of the meritorious individuals who have devoted themselves to those labours were not British subjects or living under our authority, and that none of the Missionaries have proceeded to India with our licence." (9)

Sherring gives the following instances to show the anti-Missionary policy of the Company:

"In 1812 the Government first ordered two Missionaries to be expelled from the country, and then all others brought to their notice, excepting, as they always did, the brethren at Serampore. The Missionaries from the United States, the Rev. Messrs. Judson (afterwards the 'Apostle of Burmah') and Newell, having reached Calcutta, proceeded to the police-office, and stated to the presiding magistrate their purpose to establish a mission to the east of Bengal; at the same time presenting the passports which they had received from the Governor of Massachusetts. Presently six more Missionaries arrived, three of whom were British subjects and three Americans. Of the five Americans, three, including Messrs. Judson and Newell, were forthwith expelled, but permission, obtained after great entreaty, was allowed them to proceed to Mauritius. The other two escaped to Bombay, having secretly left Calcutta through the connivance of some

9. Despatch from the Court of Directors, dated 7th September, 1808.
European residents, who felt outraged at the despotic course the Government was pursuing. But thither they were followed by a peremptory despatch ordering their immediate deportation to England. Two of the three English Missionaries were residing in Serampore, and the third was in the Dutch Settlement of Chinsurah. The two former, together with Mr. Robinson, who had been in India six years, after a long discussion, and after the Serampore brethren had exhausted every effort in trying to overcome the scruples of the Government, and to retain them, were ordered to quit the country." (10)

The Missionaries were powerless in India to fight against such anti-Missionary policy of the Government; but they started an intensive agitation in England to persuade the Parliament to legislate on the matter and give freedom and assistance to the Missionaries.

An interesting discussion took place on the question of proselytisation when the Charter Act came up for renewal in 1813. Should the Missionaries be allowed to go to India and work in the territories of the Company for the education and proselytisation of the Indian people was the question discussed. When the Act was finally passed the Missionaries won their point and the Act provided that "measures ought to be adopted as may tend to the introduction among them of useful knowledge and moral improvement. That in furtherance of the above objects sufficient facilities should be afforded by law to persons desirous of going to, or remaining in, India for the purpose of accomplish-

ing those benevolent designs." (11) The opponents of the "Missionary clauses" in the Act felt an urgent need of creating a powerful and rival agency in Indian education to counteract the results of the Missionary enterprise. They therefore moved and successfully carried through a resolution which became the 43rd Section of the Charter. The implication of this clause was that the Company would create its own agency to spend a lakh of rupees authorized by the Charter and educate the people of India in a secular and conservative fashion as opposed to the proselytising proposals of the Missionaries.

The Act of 1813 thus put an end to the strained relations that existed between the Company and the Missionaries. The officials now realised that the Missionaries must be tolerated and allowed to work. The Missionaries also began to show better tact and discretion in their work of proselytisation. The outcome of this policy was the growth of two types of modern schools in India, 1) the Mission Schools with their insistence on Bible-teaching and 2) the exclusively secular schools conducted by the Company.

Though the Government did not favour proselytisation in India they were led to recognise the inevitable need for the co-operation by financial assistance, without departure from the principle of religious neutrality. In shaping the 11. 13th Resolution on the Charter Act of 1813.
educational policy of the Government of India the Missionaries exercised considerable influence. In no sphere of Indian administration have the Missionaries been able to demonstrate more effectively their usefulness to the state as in the sphere of education.

The freedom given by the Charter Act of 1813 was taken advantage of principally by the Missionary societies from United Kingdom. The Missionaries continued to follow the proselytisation policy, though not with the support of the Government. The Missionary institutions, especially in the South, were run with a view to making converts and they admitted pupils without payment of fees. To the Missionaries nothing in life mattered but conversion to Christianity. To them English education was an open door to belief and they set up boldly printing presses, turned out their books and started their own schools.

After 1833 "India was thrown open to the whole world and any and every honest man who liked might settle there. This provision opened up India likewise to the Missionary activity of other nations. It was in this year that the Missionary societies began labours of the Non-English Missionary societies began in India." (12)

With the aim of converting the upper classes of the Hindu society the missionaries shifted their emphasis from the elementary school teaching to secondary schools and college teaching through English medium. Bible teaching was compulsory in Missionary institutions. A lead in this direction was given by Alexander Duff, the greatest Missionary during the first half of the nineteenth century. "Duff's faith in the potential power of English education to secure converts soon infected almost all the Missionaries working in the field of Indian education and English schools conducted by Missionaries began to multiply very rapidly after 1830." (13) Duff held the view that even the Schools conducted by the Company must teach Christianity; if this were not possible, he argued that the Company should withdraw from direct educational enterprise and leave the entire field to Missionaries rather than conduct secular schools.

Among the Company officials the advocates of English education, Lord Macaulay and Trevelyan (14) for instance, believed that large and continuous doses of Western knowledge would not only purge India of vestiges of Hindu and


14. C.E. Trevelyan, brother-in-law of Lord Macaulay, civil servant, Governor of Bombay. He along with Macaulay took an active part in shaping the educational policy.
Islamic religions, but also build up a new India with an essentially Christian constitution. "When Macaulay prophesied that in forty years' time there would not be an idolator left in Bengal his joy and hopefulness were no doubt Christian; but it was to 'wisdom while you wait' rather than the Bible that he looked for the fulfillment of his hope." (15) To him English education itself was the open door to Christian belief. He pleaded for it in his famous minute and won the point.

The policy after 1854 was one of strict religious neutrality. Government institutions were founded for the benefit of the whole population of India and education conveyed in them was exclusively secular. There was no objection, however, to keep the Bible in the school libraries and to impart religious instruction to students who were keen on getting it but such instruction was to be purely voluntary on both sides and be given out of school hours. The Government did not take any notice of such instruction in schools. The Court of Directors clearly instructed the Government of India that "it is necessary in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for

the purpose of proselytism, that no notice shall be taken of it by the Inspectors in their periodical visits." (16)

In spite of all these precautions an opinion began to spread in England that an important cause of the "Sepoy Mutiny" was the open encouragement to Missionary enterprise in India. Even the President of the Board of Control held this view in 1858. He said:

"The primary object of the Missionary is to proselytise. He gives education, because by giving education he hopes to extend Christianity. He may be quite right in adopting this course; and left to himself, unaided by the Government, and evidently unconnected with it, he may obtain some, although probably no great extend of success; but the moment he is ostensibly assisted by the Government, he not only loses a large portion of his chance of doing good in the furtherance of his primary object, but, by creating the impression that education means proselytism, he materially impedes the measures of Government directed to education alone." (17)

The leaders in England wanted to avoid carefully Government support for proselytisation. The Queen's Proclamation categorically declared in 1858 that the Government had no desire to impose Christianity in India.

From now onwards the policy of the Government towards Missionaries changed from that of strict religious neutrality to that of an unsympathetic attitude towards Missionaries.

They selected Englishmen indifferent to religion or non-Christian Brahmins as Inspectors of schools. The textbooks were only those recommended by the authorities and "these textbooks were for the most part neutral as to religion even, if not directly agnostic to Christianity, and their introduction simply meant that the books compiled at great pains by the Missionaries were crowded out of existence." (18) The Department often followed a policy of direct competition which made it impossible for the Missionaries to work independently. All these led to the agitation by the Missionaries both in India and England against the official attitude to the Missionary institutions. The Missionaries regarded the Government institutions as Godless and irreligious. They held the view that religious education should form part of the school curriculum and that they should have full freedom in imparting Bible lessons in spite of their receiving grants from the Government.

The Indian Education Commission of 1882 did not agree with the Missionaries. As K.T. Telang, a member of the Commission observed: "Our institutions for secular instruction, should not be embarrassed by any meddling with religious instruction, for such meddling,

among other mischiefs, will yield results which on the religious side will satisfy nobody, and on the secular side will be distinctly retrograde." (19) While the Education Commission recommended freedom for private schools to impart the religious education of their choice they favoured secular education in all Government institutions. They recommended that "the system of grants-in-aid be based as hitherto, in accordance with paragraph 53 of the Despatch of 1854, on an entire abstinence from interference with the religious instruction conveyed in the institution assisted; provided that when the only institution in which religious instruction forms a part of the ordinary course, it shall be open to parents to withdraw their children from attendance at such instruction without forfeiting any of the benefits of the institution." (20)

Following the recommendations of the Education Commission the Missionaries in India abandoned their earlier dreams of commanding the whole educational field and adopted a policy of restricting their educational activities to the maintenance of a few educational institutions. In addition to the Government's restrictions on religious

education the Missionaries themselves were disappointed when they found that the spread of English education did not lead to considerable proselytisation as expected by them. Further a section of the Missionaries maintained by now that school teaching was not Missionary work. This view was held by the great Missionary Secretary of the American Board, Rufus Anderson, and his entire Society, and the English Baptist Missionary Society. Anderson said that "the preaching of the Gospel to the heathen and the exercise of pastoral care over the native churches is so clearly the head and front of all Missionary labour that everything must be considered as pure 'alien stuff' which does not directly further this end." (21) The Missionaries by now felt that the State was using them as a means to achieve the end of educating the 'natives' and that the State was not interested in the conversion of the 'natives.' They considered that any union between the State and Missions could only be to the detriment of the latter; "it is used by the stronger partner, the State, simply as an auxiliary to the attainment of its own ends, some of which are alien to the objects of missions, and of some of which are indeed antagonistic to those objects." (22)


The inspection of Mission schools by non-Christian inspectors, the introduction of textbooks utterly incompatible with the standpoint of Missions, the regulations with regard to the teaching staff, school buildings, the school inventory, school hours, etc., placed the Missions at the mercy of the rulers. The Missionaries turned their efforts to such fields as the improvement of aboriginals and backward communities and contented themselves with the maintenance of a few educational institutions. The Missionaries stopped identifying with the State and also gave up the idea of conversion by dominating the field of education.
Chapter VI

PREPARATION FOR THE SERVICES

Along with the motive of conversion through education Government aimed at making out of the educated section of the Indian people recruits for the military defence and the subordinate services of the Company. This objective had been kept in view from the early days of the British rule in India though occasionally the Government laid emphasis on other objectives as well.

Some centres of higher learning were established by the Company in the early stages because it wanted to educate the sons of influential Indians for higher posts under Government and thereby win the confidence of the upper classes and consolidate its rule in India. Lord Warren Hastings founded the Calcutta 'Madrassah' to "qualify the sons of Mohomedan gentlemen for responsible
and lucrative offices in the State, and to produce competent officers for Courts of Justice to which students of the 'Madrasah' on the production of certificates of qualification were to be drafted as vacancies occurred."(1) The Resident at Benares, Jonathan Duncan, founded in 1791 the Benares Sanskrit College and explained the considerations that made him undertake the project. He said that "two important advantages seemed derivable from such an establishment, the first to the British name and nation in its tendency towards endearing our Government to the native Hindus; by our exceeding in our attention towards them and their systems, the care shown even by their own native princes... The second principal advantage that may be derived from this institution will be felt in its effect upon the natives...by preserving and disseminating a knowledge of the Hindu law, and proving a nursery of future doctors and expounders thereof, to assist European judges in the due, regular, and uniform administration of its genuine letter and spirit to the body of the people." (2)

In 1800 Lord Wellesley established the Fort William College in Calcutta with the object of teaching British Civil servants of the Company the languages, law and

---

1. A.P. Howell, (n. 5. p. 3), p. 1
2. Sharp, (n. 2 p. 70), pp. 11-12.
history of India. There were facilities for teaching Sanskrit, Persian, Arabic, Bengali, Telugu, Tamil, Kanarese and Marathi. It was an institution to provide ample means to the junior civil servants to qualify themselves for the efficient discharge of the duties of the several offices to which they might be nominated. Provision was made in the Calcutta College for the study of the oriental languages, and for lectures on almost every branch of literature and science. It was proposed that every writer, on his appointment in India, should in the first instance proceed from Europe to Calcutta, and there enter the Calcutta College, although his subsequent employment might be either at Madras or Bombay. Since the year 1804, when the College at Hertford was projected, the object of the Calcutta College had been confined to perfecting the students in oriental literature. The Court of Directors took strong exception to the foundation of this expensive institution, which narrowly escaped immediate extinction. The college was abolished in 1854.

In 1806 the East India College at Haileybury was founded, whence the writers proceeded to the College at Fort William. The aim of the Haileybury College was to qualify the great body of civil servants with an amount training commensurate with the extent and importance of
their functions in India, which qualification could not, at the time that the College was founded, have been otherwise procured. "It is maintained that the Civil Servants have been better educated since the establishment of the College than they were before; and the fact, that the most important posts have been filled in India by those who have been most distinguished for proficiency at Haileybury is adduced in proof of this opinion." (3) On arriving in India, the young men of Bengal service entered the College at Calcutta, with the view of perfecting themselves in languages, the elements of which have been acquired at Haileybury, where the education was of a more general nature.

Provision was made at Madras for the civil servants, on their arrival at the Presidency, for continuing the study of the native languages; they had the assistance of the 'native' teachers, and quarterly examinations were held for the purpose of assessing the progress which they had made. (4) Measures had likewise been taken to promote the study of the Hindusthani, Marathi,

3. Report from the Select Committee of the House of Commons on the affairs of the East India Company, 16th August, 1832.

4. The examiners were gentlemen in the Company's civil service, but they received no pay.
Gujarathi languages at Bombay, under a permanent public examination committee. There was no institution, however, at Bombay corresponding to that at Calcutta. (5)

As long as the East India Company was a commercial concern it employed officials who were mainly Europeans; and institutions for orientation as above were started for their benefits. Once the Company became the ruling power in India the need for training a large number of officials was felt and the educational policy was directed towards this objective. Education intended as a passport to 'service' under the administration needed to be literary, since the work of the subordinate officials was clerical, and required the hallmark of a certificate conferred on the results of an examination. The educational system had initially but one point of contact with the needs of the Indian environment - the requirements of the Governmental machine.

Instances may be quoted to show the plans for the education of the Indian youths so as to qualify them to serve the Company. Captain Sutherland of the 3rd Light Cavalry submitted a plan to the Government for the educa-

tion of Indian youths in such branches as could qualify
them to serve the Company in the revenue line, in which
department of the service the greatest want of efficient
agents was experienced. This plan (6) was referred by the
Government to Mr. Chaplain, the Commissioner in the Deccan,
who recommended its adoption, and framed a proclamation
inviting candidates to come forward as pupils. Some
discussions appear to have taken place respecting the
propriety of immediately adopting this plan, which ended
in a decision forthwith to carry it into execution. (7)

Sir John Malcolm, the Governor of Bombay wanted to
associate Indians in every part of the administration partly
to reduce administrative expenditure and partly to promote
the improvement of the 'natives.' "One of the chief objects
I expect from diffusing education among the natives of
India, is our increased power of associating them in every
part of our administration," said Malcolm. This he deemed
it essential on grounds of "economy, of improvement and of
security." He said:

I cannot look for reduction of expense in the different
branches of our Government from any diminution of the
salaries now enjoyed by European public servants, but I

6. Letter from Sutherland to the Government, dated 14th March
1825.

7. A.N. Basu, Indian Education in Parliamentary Papers, part I,
(Bombay, 1952), p. 58.
do look to it from many of the duties they now have
to perform before being executed by natives on
diminished salaries. I further look to the employ-
ment of the latter in such duties of trust and
responsibility, as the only mode in which we can
promote their improvement; and I deem the instruc-
tion we are giving them dangerous, instead of
useful, unless the road is opened wide to those who
receive it, to every prospect of honest ambition
and honourable distinction." (8)

The Honourable Court of Directors were anxious that
Indians should also take part in the administration of the
country. They instructed the Madras Government to have
at their disposal "a body of Natives qualified by their
habits and acquirements to take a larger share and occupy
higher situations in the civil administration of their
country than has hitherto been the practice under our
Indian Governments." The Court of Directors did not approve
the policies followed in the Madras Presidency and said
that "the measures for Native education which has as yet
been adopted or was planned at your Presidency have had
no tendency to produce such persons." (9)

The policy of the Government during the first few
decades of the nineteenth century in associating Indians
in every part of administration was also due to the desire
to draw the people closer to the Government. The policy

8. Minute on Education, Sir John Malcolm, Governor of Bombay,
1828.
9. Despatch from the Court of Directors to the Madras
Government, dated 29th September 1830, paragraphs 4 to 8.
was characterized by various measures more or less directed towards this objective. "By the equal eligibility to office of all classes of His Majesty's natural-born subjects without distinction of religion, place of birth, descent, or colour; by the extended, and constantly extending, employment of native agency for the purposes of local administration; by the approaching general use of the people in the transacting the public business of the country, and by the legalized freedom of the press"(10) the Government aimed at drawing the people closer.

Following the decisions of Lord William Bentinck to introduce Western education through the English medium and to make English the official of the Government in the place of Persian, education became the "pass port" to Government service. Lord Hardinge offered incentives for promoting education in India by recruiting educated youths for the services under Government. The Government of India were prepared to afford to educational measures "every reasonable encouragement by holding out to those who have taken advantage of the opportunity of instruction afforded to them a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to

enable the state to profit as largely and as early as possible by the result of the measures adopted of late years." (11) It was resolved to give preference to those who had been educated in the English instruction in the selection of candidates for public employment. Lord Hardinge wanted preference to be given to those who could read and write, in the selection of persons to fill even the lowest offices.

The policy of offering jobs to the educated was to encourage education in India. But at the same time the utilitarian motive of producing a greater efficiency in all branches of administration by obtaining the services of intelligent and trustworthy persons in every Department of Government was kept in view. A considerable number of educated persons had been employed under Government since the Resolution of Government of India in 1844 was passed but it was often not so much the want of Government employment as the want of properly qualified persons to be employed by Government which was felt in many parts of India. This twin objects of filling up vacancies and encouraging popular education is well brought out by the Despatch of 1854. The Despatch said: "Vacancies of

different kinds which have constantly to be filled up, may afford a great stimulus to education. The first object must be to select persons properly qualified to fill the situations; secondary to this is the consideration in how far they may be so distributed as to encourage popular education." (12)

The educational despatch of Charles Wood wanted the institutions of examinations to be centres for testing the fitness of candidates for the various departments. The Directors were specially concerned with the educational institutions which had been directed towards training up the people of India in particular professions, with a view to both employ them usefully in the public service, and to enable them to pursue active and profitable occupations in life. They assured assistance to the Medical Colleges in different parts of India which trained persons for medical professions. For the purpose of training up persons capable of carrying out the great works which were in progress under Government throughout in India under Lord Dalhousie's regime, the Directors recommended the establishment of Civil Engineering institutions on the model of the Thomason College of Civil Engineering at Roorkee.

In 1856 the Government of India passed a Resolution the primary object of which was to lay down general instructions respecting the ascertainment by examination of the qualifications of the uncovenanted officers in the several branches of executive administration. The Resolution also expressed a desire in respect of employment in the lower grades "that all officers having in their hands the selection of persons for such employment may be guided by the general principle of examining candidates with a view to test their general as well as special qualifications, and of giving the preference to those who are educated and well-informed over those who are not when both are equally well qualified for the special duty required." (13)

Lord Stanley in his Despatch of 1859 explained the elaborate rules for the appointment of Government servants in India. The Secretary of State for India said that no person who was destitute of elementary education could be admitted into the service of Government on a salary exceeding Rupees six per mensem. According to the rules a gradually ascending scale of scholastic qualification was required in those entering the higher ranks of the Government service. In spite of the efforts made to train up

young men for the subordinate services, Lord Stanley anticipated in 1859 that many years would elapse before a sufficient number of educated men were raised up in India to supply the various subordinate services in the Administration of the Government in the manner contemplated by the new Rules. (14)

In the circumstances prevailing in India it was found sufficient to have a system of education only with the view to prepare men for the services. This object of educational policy continued to be favoured throughout the nineteenth century. There was no demand for a system of education with an ulterior aim. The Director of Education, Bombay, in his Report of 1863-64 brings out this point very clearly. He says that though no doubt the only object of the people in seeking a knowledge of English for their sons and relatives "is to fit them for Government and other employ, yet it can hardly be expected, in the present state of education, that they should have any higher or ulterior object." (15) This limited objective of education for the preparation of services was affirmed and re-affirmed but never given up throughout the nineteenth century. Even the Hunter Commission of 1882 recommended that the principle laid down in Lord Hardinge's Resolution

be re-affirmed, i.e., that in selecting persons to fill the lowest offices under Government preference be always given to candidates who could read and write.

In the field of higher education too one of the objectives had been to secure the services of suitable persons to help Government in the administrative work. The Director of Public Instruction of the North-Western Provinces and Oudh in his letter to the Government of India regarding the establishment of the Allahabad University stated that to make self-government a reality Government must train the sons of the native gentry into an appreciation of higher standards and ideals and thus fit them for the local business. He said:

"The error in our educational policy has been precisely parallel; we have attempted to educate the people, but omitted first to prepare the tools required for our purpose; we have attempted to introduce education to the masses through men both officials and non-officials, who in their hearts believe our attempts ill-advised. Before we can attain our object we require the co-operation of an army of zealous workers, official and non-official, such as those to whom during the last 15 years is due the extraordinary progress of education in England. We must, in short, first educate our instruments up to European standard."

The Director concluded that the "essential condition to the success of our Government in its attempt to utilize native agency in the higher departments of the service, in its local self-government schemes and in its educational policy, is the presence of a body of men educated in
European standards and European thought." The Director considered that "there is but one way of securing a constant succession of highly educated men such as we now require: as a rule the higher offices under Government should be reserved for graduates of our universities, for no lower standard than that implied by the degree can be held as sufficient to ensure such an acquaintance with European thought and standards as may be reasonably hoped to have affected the student's character and mode of thought." (16) The standard of education required from officials, the Director hoped, would extend to the native gentry and every man of position would give his son a university education. He pleaded, therefore, for a local university to train up men for the public services of the Local Government.

Indians in large number entered the schools and universities to prepare themselves for the services. They even competed with the English youths whose standards of knowledge were considered to be higher. In view of the keen competition for the services, Lord Ripon the Viceroy, once exhorted the English youths to meet the

16. Letter from E. White, Director of Public Instruction, North-Western Provinces and Oudh, dated 1st September 1885 (Home-Edn. A Progs, November 1886, No.19, Encl.1)
competition successfully by the cultivation of their intellect. While addressing the audience on the Annual Day of the Bishop Cotton School, Simla on 25th September 1880, Lord Ripon said: "Education now becomes more and more a matter of necessity. In former days there were many ways in which men could get a living without it; but this is not the case now, and those who do not develop the intellect which God has given them will be beaten in the race, and there are few things more unsatisfactory than a listless, idle European in India." (17) The wider and extensive curriculum provided in Bishop Cotton School, Simla, Ripon hoped, would open a larger field for employment.

This policy of preparation for services had been the chief, if not the sole, objective. This policy was conceived during the early nineteenth century when the decisions to make English the medium of instruction, to introduce Western learning and to change the official language from Persian to English were taken. This policy made the young men of India look upon knowledge as a mere stepping-stone to Government situations. As days passed the other aims of education came to the forefront but this policy had not been given up.

Chapter VII

ELEVATION OF CHARACTER

It will be incorrect to say that the educational policies in India were influenced by religious and administrative considerations alone. These considerations predominated during the early decades of the Company's rule in India but as the Company assumed increased responsibilities broader conceptions of education began to play their parts in shaping the educational policy of the Government.

The policy that it was the "plain duty" of the British rulers to elevate the character of the people by moral and intellectual instruction was first brought out by John Sullivan who represented the Madras Government at the Court of Tanjore. He asserted that it was the duty of the Government in Britain to communicate to the Indian subjects, by channel of education, the intellectual and moral concep-
tions of Britain. With this assertion Sullivan prepared a scheme for the founding of Government Schools for the purpose of enlightening the minds of the people. The Court of Directors approved of his scheme and granted 250 pagodas to each of the schools established by Sullivan. They also promised similar aid to any other institution which might be opened for the purpose of elevating the character of the people. Dr. Thomas considers this as the first project for the education of Indians which can in any way be ascribed to Government and that "its chief importance lay in the fact that it was the means of attracting the attention of the Government, both in India and at home, to what soon became a plain duty." (1)

The same humanitarian consideration made Wilberforce move his Resolution in 1793 in the House of Commons. He considered that it was the bounden duty of the British Legislature to take such measures to the advancement in useful knowledge of the people in India so as to promote their happiness. With this objective in view he suggested sending of school masters to India. The Court of Directors, however, opposed this move and were not apparently not anxious to undertake the duty of educating Indian people.

T. F.W. Thomas, (n. 14, p. 26), p. 20
for political and financial reasons.

Charles Grant, Member of Parliament and Chairman of the 2 Court of Directors, in his famous pamphlet entitled Observation on the State of Society among the Asiatic subjects of Great Britain, particularly with respect to morals; and the means of improving it, emphasised that it was the bounden duty of the Government to undertake the education of the Indian people so as to raise their moral standard. He objected strongly to the idea that English education was dangerous and argued:

"The question may probably be,—whether we should keep our subjects in their present state? For if improvement ought not to be communicated to them, we should not be merely passive, but be careful to exclude it; as, on the other hand, if it is possible that any rays of light may fortuitously break in upon them, we should not leave the task to others, or to chance, but be ourselves the dispensers of the new principles they receive, and regulate the administration of them." (2)

Grant considered that it was the best policy in the interest of the British Government to educate the Indians. He argued that no misgivings should be allowed to come in the way of such a policy and that, on grounds of duty as well as of self-interest, the English people should organise the education of the Indians on as large scale as possible.

Lord Minto attributed the crimes of perjury and forgery so frequently noticed in the official reports to the want of due instruction in the morals and religious tenets of the Hindu and Muslim faiths. He said that "it has been even suggested and apparently not without foundation that to this uncultivated state of the minds of the natives is in a great degree to be ascribed the prevalence of those crimes which were recently so great a scourge to the country." (3) Minto suggested the introduction of instruction in India to elevate the character of the people.

The efforts of philanthropists and administrators succeeded in the end and the British Parliament passed the Act of 1813 which stated that "it is the duty of this country to promote the interests and happiness of the native inhabitants of the British dominions in India, and that measures ought to be adopted as may tend to the introduction among them of useful knowledge and moral improvement." (4) The directors in England were opposed to this move and the task of making them feel that it was their duty to educate the Indian subjects was far from easy. The officers in India

did not subscribe to the policy of the Court of Directors and they recognized that it was their duty to spread education in India. The Governor General Lord Moira, for instance, analysed the various evils prevailing in India and said that "in looking for a remedy to these evils, the moral and intellectual improvement of the natives will necessarily form a prominent feature of any plan ..., and I have therefore not failed to turn my most solicitous attention to the important object of public education." (5) The defect of the existing system of education was that the inculcation of moral principle formed no part of it. Lord Moiro therefore appealed to the Missionaries in India to open the minds of the rising generation by due instruction in the Christian doctrines without stimulating the parents into opposition by teaching on point adverse to their superstitions.

Thus the view that it was the duty of the Government to open the minds of the rising generation in India prevailed among the authorities in India though the Directors in England were opposed to it. Like all other colonizing nations Britain had to accept the responsibility of improving the moral standard of her subjects and she.

5. Minute by Lord Moira, on the Judicial administration of the Presidency of Fort William, dated the 2nd October 1815, para 119.
could not evade this. It was a conflict between her interests and her conscience. Being a nation of civilized people, Britain, without in any way losing her own interest, undertook the duty of educating her Indian subjects in order to improve their character.

This objective of education to purify and elevate the character of the individual by moral and intellectual instruction was understood by all concerned and efforts were taken to attain that goal. Rev. William Adam referred to the understood objects of Government in promoting education in India when he wrote that "it is assumed that Government is desirous of encouraging education amongst all classes of its subjects, whether Christians, Mahomedans, or Hindoos, as a means of improving their condition by a better knowledge of the arts of life that minister to human wants; of purifying and elevating their character by moral and intellectual instruction." (6)

In course of time the Court of Directors also realised their sacred duties of bestowing moral blessings on the people of India. They said that "among many subjects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion

of useful knowledge, and which India may under Providence derive from her connexion with England." (7) The Directors realised that British influence had already in many remarkable instances, been applied with great energy and success to uproot demoralising practices. The good results of those efforts would become permanent, they said, only with the advancement of education. Education was looked upon as peculiarly important because it was calculated not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who were educated. Schools were expected not to train highly a few youths but to provide more opportunities for the acquisition of such an improved education as would make those who possessed it more useful members of society in every condition of life.

Lord Ripon who took a keen interest in the educational activities in India was of the opinion that education should be for the sake of education. He said that "should you endeavour to acquire knowledge for any other reason other than her own worth, she will not reveal her secrets to you. Knowledge is a fair and noble dame, but she is proud and cannot be won by those who do not woo her for herself." Ripon did not consider that mere cultivation of the intellect would represent a full and complete education. His idea of complete education was the training of the whole man—not intellectual training alone, but moral training as well. Such a complete training of man never ends and "education in that sense is a thing which for all of us

ends only with the end of our lives." (8) Ripon believed that moral training given in the school would guide a person to live a full life later on. Man is surrounded by teachers of every kind—by teachers of evil as well as of good, and of error as well as of truth and it is the guidance one receives in his school that is possessed by him till the end of his life and with this guidance alone man selects the teachers of various kinds in his practical life. Ripon said that individuals of varying characteristics should all have their appropriate training, so that the educational system might secure to the people the full and rich development of all shades of the national character.

This aim of elevating the character of the people through education assumed much importance when English education was well established in India and its advantages of leading to a successful career in life were generally recognised. The Government of India issued a Resolution (9) in 1887 which dealt with the aim of education in the Schools and Universities as not merely to train the facul-

ties of men for the acquisition of knowledge, but also to produce a distinct type of character well adapted for the uses of actual life. The Resolution suggested reforms for the elevation of the tone of colleges and schools and the training of the students to habits of self-respect. Higher ideals of education such as self-reliance, self-control, practical wisdom, powers of moral judgment and etc. were suggested and the Resolution considered various methods to achieve these objectives of education. The Resolution said:

"Self-reliance can only spring from self-control, and self-control can be best taught by a system which looks beyond mere knowledge, and demands from those who come under it the exercise of their powers of moral judgment and of steady co-operation towards the higher aims of the institution to which they belong." (10)

In addition to intellectual training, the Resolution suggested that a regular course of physical exercise which would have specially good effect upon the minds and bodies of Indians should also be introduced in schools. The provision of games and gymnastics has a direct bearing on the formation of a manly type of character and as such the Government Resolution considered a system of marks and prizes for efficiency in gymnastics. In regard to moral training, the Resolution emphasised careful and constant attention to

10. Ibid, para 5.
promote it and suggested that teachers and inspecting officers should see that the teaching and discipline of every school were such as to exert a right influence on the manners, the conduct and the character of children.

The defects of the system of education with the narrow aim of preparing men for the services was more glaring during the early decades of the twentieth century. The courses of study were purely literary in character and schools and colleges trained the intelligence of the students too little and their memory too much; thus mechanical repetition took the place of sound learning. It was clearly felt that higher interests of education in India were injuriously affected by the prevailing system of basic selection for Government service on the school and university attainments of those who came forward as candidates for employment. Reviewing the educational policy of the Government of India, a Resolution was passed by the Governor General in Council in 1904 which pointed out that the narrow aim along with secular education was responsible for the growth of a spirit of irreverence in the rising generation. The object of promoting the moral, no less than the intellectual and physical, well-being of the students was not realized. This was especially true in the case of Government educational institutions where on account of
the secular character of education, religious and ethical instruction was absent. To make education complete the Government Resolution recommended that "in such cases the remedy for the evil tendencies noticed above is to be sought, not so much in any formal methods of teaching conduct by means of moral text-books or primers of personal ethics, as in the influence of carefully selected and trained teachers, the maintenance of a high standard of discipline, the institution of well-managed hostels, the proper selection of text-books, such as biographies, which teach by example, and above all in the association of teachers and pupils in the common interests of their daily life." (11)

The question of introducing religious and moral instructions in schools and colleges was discussed in the imperial conference held in Allahabad in February 1911. Grave differences of opinion emerged as to the possibility or advantage of introducing direct religious instruction into schools generally, and apprehensions of difficulty in the working of any definite system were put forward. Doubts were also expressed as to the efficacy of direct moral instruction when divorced from religious sanctions. In the case of moral teaching, however, the difficulties were undoubtedly

less than in the case of religious teaching. The papers laid before the conference indicated that not a little moral instruction was already given in the ordinary text-books and in other ways. The Government of Bombay were engaged upon the preparation of a book containing moral illustrations, which would be placed in the hands of teachers in order to assist them in imparting moral instruction. The Government of India pointed out the availability of excellent materials for ethical teaching in the Mahabharata, the Ramayana, portions of Hafiz, Sadi, Maulana Rumi and other classics in Sanskrit, Arabic, Persian and Pali. They observed that "the most thoughtful minds in India lamented the tendency of existing systems of education to develop the intellectual at the expense of the moral and religious faculties." (12)

The Government of India passed a Resolution in 1913 in which they stressed again the importance of formation of character as the main objective of education. The Resolution said that "in the forefront of their policy the Government of India desire to place the formation of the character of the scholars and under-graduates under tuition. In the formation of character the influence of home and the personality of the teacher play the larger

---

part. There is reason to hope - in the light of acquired experience - that increased educational facilities under better educational conditions will accelerate social reform, spread female education and secure better teachers."

(13) The Government of India observed that in addition to direct religious and moral instructions, indirect agencies such as monitorial or similar systems, tone, social life, traditions, discipline, the betterment of environment, hygiene, and that most important side of education, physical culture and organised recreation would also promote the development of character.

Thus as time passed the aim of education changed. From the narrow utilitarian motive broader ideals developed. The higher aim of developing the character of youths through education was kept in view till such time the idea of sublimating man to higher planes of purified life emerged.

Chapter VIII

OTHER OBJECTIVES OF EDUCATION

There were various other aims of education which the Government of India kept in view while developing the educational activities in India. These may be analysed in the following pages under the headings: 1) Education for Consolidating British Power in India, 2) Education as a Social Reform, 3) Education for Citizenship and 4) Education to Purify Life.

EDUCATION

for CONSOLIDATING BRITISH POWER IN INDIA

The policy of consolidating power through educational activities was followed from the early times of the British rule in India. The Directors were very eager to impress upon the people the need for respecting the British power. Some of the Missionaries who sought Government aid for education pointed out to the Court of Directors that their object in introducing education in India was
to break down the prejudice against the British rule which persisted at that time. Sullivan who represented the Madras Government at Tanjore, for instance, appealed to the Court of Directors to aid the institutions started by him with a view to break down the prejudice against the alien rule. The Court of Directors in their Despatch approving his schemes said they would aid any similar institutions which might be opened for the purposes of impressing on Indians "sentiments of esteem and respect for the British nation, by acquainting them with the leading features of our Government, so favourable to the rights and happiness of mankind." (1) The Court of Directors realised the importance of establishing a free and direct communication with the Natives, and praised the efforts of Rev. Swartz, Sullivan and the Rajahs of the great and little Marwar in establishing schools in the southern districts of the Madras Presidency.

A few argued that the Education introduced in India would in course of time result in Britain losing the colony. While the authorities of the British Government in England held this view, the Court of Directors and the rulers in India did not agree with them. On the other

1. Despatch of the Court of Directors, dated 16th February 1787.
hand the rulers in India believed that education would help to consolidate the British power in India. Sir Charles Metcalfe, for instance, said that "my opinion is that the more blessings we confer on them, the better hold we shall have on their affections, and in consequence the greater strength and duration to our empire. It is for the wisdom of Government to decide whether this expectation is visionary or founded on reason." (2) Rev. William Adam agreed with Metcalfe and quoted a parable from the Bible in support of his view. He compared the political power which rested on the affections of the people to the house built by the wise man upon a rock; when "the rain descended, and the streams came, and the winds blew, and beat upon that house, ... it fell not, for it was founded on a rock." Adam compared the political power which rested on the ignorance of the people to the house built by the foolish man on the sand; when "the rain descended, and the streams came, and the winds blew, and beat upon that house, ... it fell, and the fall of it was great." (3) The stabilisation of the British rule in India, Adam believed, was possible only through education.

2. Sir Charles Metcalfe, Report on the revenue of the territory of Delhi, dated 4th September, 1815.

As a matter of fact, the main aim of the British rulers in introducing education was pre-eminently political. To strengthen their position and to create a link between them and the masses they planned to educate first the aristocratic and the upper middle class. The interest of these top classes of society lay in exploiting the other members of the society by supporting the colonial power. The British aimed at creating such a class who would remain the chief pillars for the fabric of English rule in India. The result was the "Downward Filtration" policy in education during the early nineteenth century.

The objective of strengthening the British rule through education was supported by some Indians too who considered British rule a blessing to the people of India. The spread of education, according to Baboo A.M. Bose, "is not only fraught with blessings to the people of this country, but it contributes materially to the stability of English rule in India." Mr. Bose who wrote to the Secretary of State on behalf of the Indian Association, Calcutta, said that there was "ample cause to desire the stability of British rule" in view of the highly prosperous condition attained after the British rule. He pointed out that in the many local disturbances against the British rule in India not even a single educated person took part. This was because
the educated community throughout India fully appreciated the blessings of British rule. Mr. Bose, therefore concluded that the "the spread of English education is, indeed, the firmest basis of the permanency of British rule in India, while at the same time it affords the only possible means to elevate the people and make them sharers in the glorious heritage of modern civilization."(4)

This political motive of consolidating British power in India through education prevailed till such time when the alien rule was firmly established in India. The real founder and architect of the educational policy, Lord Macaulay, even aimed at the cultural conquest of India through education. Neglect of the Indian philosophy, literature and religion of the Indians were the consequences of this policy. Sir C.E. Trevelyan held similar views and, according to him, a training in European learning was best calculated to give a new turn to the 'native' mind. The English educated youth, they both hoped, would cease thinking of his own country and culture and regard the British as friends and protectors. Macaulay even expected that his educational plans would produce a "class of persons Indian in blood and colour but English in taste, opinion, words and intellect." Thus English

education was also aimed at fostering ideas of loyalty to the British Government.

EDUCATION AS A SOCIAL REFORM

Education in India was undertaken during the first few decades of British rule as a social reform. The Missionaries of Europe and the philanthropists of India approached the Government for help to introduce education so as to improve the society as a whole. Government also realised in course of time that whatever expenses they incurred in the education of the people would be amply repaid by the improvement of the society in general; "for the general diffusion of knowledge is inseparably followed by more orderly habits, by increasing industry, by a taste for the comforts of life, by exertion to acquire them, and by the growing prosperity of the people." (5)

It was Charles Grant who made an eloquent plea for introducing education to cure the darkness prevailing in the Hindu society. "The communication of our light and knowledge to them, would prove the best remedy for their disorders; and this remedy is proposed, from a full conviction that if judiciously and patiently applied, it would

5. Minute, dated the 10th March 1826, by Sir Thomas Munro, para 6.
have great and happy effects upon them." (6) Grant believed that education would change the Indian society completely. It would communicate information of material use to the comforts of life, and to the prevention of famine. The skilful application of fire, of water, and of steam, improvement which would immediately concern the interests of the common people, would awaken them from their torpor, and give activity to their minds. Custom was the strongest law in the Indian society and it was this custom Grant wanted to change through education.

Education it was believed would free the people from oppression. The primary duty of the Government "is to afford protection." This seemed to be impossible during the first few decades of the nineteenth century unless the people were "in some measure, educated." There were absurd alarms (7) endangering the peace of the country. The ignorant people in the society were fully exploited by clever rogues in society. Government were therefore anxious to promote education amongst "all classes of its subjects, whether Christians, Mahomedans, or Hindoos, as a means of

6. Charles Grant, Observations on the state of society among the Asiatic subjects of Great Britain, particularly with respect to morals; and on the means of improving it, dated August 16, 1797 (Written chiefly in the year 1792.

7. "A clever rogue in Goruckpoor is said to have made his fortune by preceding Lord Hastings' camp as purveyor of fat children for the Governor General's breakfast! " - Adam's Report, page 45.
improving their condition by a better knowledge of the arts of life that minister to human wants." (8) To improve the social condition of the people education was advocated.

The introduction of female education was partly due to the Government's desire to improve the society. In the beginning there was a strong prejudice against the education of women, not founded on any direct precept of the Hindu faith, but rather on immemorable custom and tradition. Government were unwilling to interfere but on seeing the successful fuctioning of Bethune school the Governor General in 1850 informed the Council of Education to promote female education as it was likely to lead to more important and beneficial consequences. Henceforward not only the authorities in India, but the educated and the influential members of Indian society began to show an active interest in the cause. The views of Government of India is well expressed by the Secretary to the Government in his letter to the Government of Bengal. He said that "it is the opinion of the Governor General in Council that no single change in the habits of the people is likely to lead to more important and beneficial consequences than the introduction of education

for their female children." (9) In spite of the encourage-
mements given female education did not make any progress in
India during nineteenth century.

In 1904 the Government of India stressed the importance
of female education as a social reform. They pointed out
that there were peculiar difficulties in the education of
the girls in India owing to the social customs of the people.
The Government of India Resolution on the educational policy
in 1913 again pointed out that "a far greater proportional
impulse is imparted to the educational and moral tone of the
people by the education of women than by the educa tion of
men." The main problem in the education of girls, the Resolu-
tion said, was one of social development. The Governor
General in Council hesitated to lay down any general lines
of policy with regard to the education of girls but they
recommended the following principles for general consid-
eration:

"a) The educational of girls should be practical with
reference to the position which they fill in
social life;

b) It should not seek to imitate the education sui-
table for boys nor should it be dominated by exa-
mination.

c) Special attention should be paid to hygiene and
the surroundings of school life." (10)

Government continued to follow this policy of encouraging female education as a means to social reform.

EDUCATION FOR CITIZENSHIP

With the introduction of the successive instalments of self-government in India, the need for training good citizens was felt. At the famous Karachi Sessions of the Indian National Congress in 1931, a resolution was passed by that body on the Fundamental Rights of Citizens. The resolution demanded the introduction of free and compulsory education in India so as to enable the Indian masses to appreciate what Swaraj, as conceived by the Congress, would mean to them. The policy of the Government was guided by this ideal of universal education to train the masses for citizenship.

The Basic Education Scheme aimed at this ideal of providing universal education for citizenship. The fundamental principle of the scheme was that every child should have full facilities for a free and all-round development, both physical and mental. The scheme provided an elementary education through a craft familiar to the child. This was calculated to suffice for instilling a modicum of elementary knowledge indispensable for an intelligent exercise of a citizen's rights in a modern democracy.
The National Planning Committee, appointed in 1938, evolved a system of education suitable for the changing India. The aim of this national education was to:

(i) develop the inherent faculties of man so as to enable him to express, fulfill, and realise himself;
(ii) make him a good and useful citizen, and a decent social unit;
(iii) equip him for the battle of life and enable him to bear worthily the obligations of a member of a working democracy." (11)

The Planning Committee realised that this triple aim could be achieved, not merely by instruction or training the inherent faculties of intelligence or memory, but also by developing the physical faculties, and thereby associating the child to be educated actively in the process of its own education. The Committee wanted that all must be enabled to make the best use of the education and training received for their own as well as their country's good. It may, indeed, be made an axiom of the national policy of education, that the child belonged to the community as much at least as to its parents. "We must, therefore, postulate this duty as an obligation of the community collectively; and no evasion or modification of it be permitted." (12)

12. Ibid, p. 29.
With the increased consciousness of the need for proper education; with the new responsibility of an equal member of the sovereign authority in a democratic State; mere literacy, or the inculcation of the so-called three R's, would not be sufficient. The National Planning Committee envisaged the need for a proper education of future citizens of free India. "If Democracy is not to be an empty name, or the plaything of Party bosses; if our Civil Liberties and Fundamental Rights of Citizenship, so dearly purchased, are not to be denied or perverted by dictators or reactionaries; if the freedom and opportunity which the new regime of national independence and planned economy offers for material improvement and cultural growth, Public Education must be broad-based as well as widespread."(13)

EDUCATION TO PURIFY LIFE

Education to purify life was never aimed at by the Government of India during the eighteenth and nineteenth centuries. Government were more concerned with the material benefits and they did not consider it their duty to look after the spiritual welfare of the citizens. Even in the twentieth century this object of giving spiritual culture

through education was not the intention of the Government though they did not hesitate to help private effort towards this direction.

Education as a means to achieve self-realisation and self-fulfilment was the privilege of a microscopic minority in India. Some advocated the starting of the English public school system of education to achieve this objective. Mr. S.R. Das, the Law Member of the Government of India, propounded a scheme, and collected funds, for the establishment of a public school intended to be started at Dehra Dun. There were others who advocated the ancient "ashram" type of education based on metaphysical speculation and abstract philosophy. Such a suggestion looked too other-worldly in the context of the modern competitive, over-crowded and mechanical life of the modern world. Some suggested a combination of both the systems of education to suit the need of changing India. Mr. H.N. Wanchoo, Inspector of Schools, Benares Division, suggested in 1935 that we should aim, by a process of wise synthesis, at combining the valuable elements of the English Public Schools and the ancient "ashram" schools, to evolve a type of education to subserve the need of India. "The product of this new type of schools should join to sanity and clarity of mind, freedom from social or insular prejudices, manual efficiency and insight into the artistic
the moral and the spiritual values of life." (14)

Rabindranath Tagore aimed at the type of education which would purify life. He wanted the education system of India to be "our own." "India has proved that it has its own mind, which has deeply thought and felt and tried to solve according to its lights the problem of existence. The education is to enable this mind of India to find out the truth, to make this truth its own wherever found and to give expression to it in such a manner as only it can do." (15) About the aim of his boarding school at Santiniketan, the poet Tagore wrote that "to give spiritual culture to our boys was my principal object in starting my school in Santiniketan. Having this ideal of a school in my mind, which should be a home and a temple in one, I selected this spot, away from all distraction of town, and hallowed with the memory of a pious life, whose days were passed in communion with God." (16) The school at Santiniketan had its origin in the reaction of a poet's mind to the mechanical and soulless system of education current in his time.

Mahatma Gandhi held the view that education must combine the introspective vision of the universal soul with the spirit of its outward expression in service. Western education on the other hand emphasised more the active service for human welfare and the assertion of the primacy of the human will. Gandhiji believed in that type of education that would give along with mental training physical and spiritual training. The development of the whole personality of the individual was what he aimed at. In his own words, "the principal idea is to impart the whole education of the body and the mind and the soul through the handicraft that is taught to the children. You have to draw out all that is in the child through teaching the processes of the handicraft and all your lessons in history, geography, and arithmetic will be related to the craft." (17) Gandhiji aimed at a comprehensive system of education that aimed at the development of the total personality of the individual in harmony with society and nature.

The popular Ministries in the Provinces accepted such high ideals of education and took steps to introduce schemes of national education. The fundamental principles of Gandhiji's

scheme of education were accepted as educationally sound. By 1947, it could safely be said that his scheme of education had passed the experimental stage and had come to stay.

To conclude, a study of the aims of the educational policy of the Government shows that various objectives of education were stressed at different periods of the development of education in India. The early proselytising aims of the educational system succumbed to the attractions of Government service. The lure of service diminished in course of time as posts became scarce and seekers after service more numerous. Without giving less importance to the aim of training persons for services, Government introduced a system of liberal education with an emphasis on the spread of Western knowledge. When problems of indiscipline and irreverence cropped up later, the Government even emphasised the need for moral education, and the building up of the character of the youth became the objectives of education. The idea of education for citizenship and training for self-government came up later on not as a deliberate objective but only as a by-product of the changing policy of the Government. But the broader and higher ideals of education enunciated by Tagore and Gandhi did not get the support from the Government of India. Government believed in training Indians to become 'gentlemen' and not 'full' men.