CHAPTER: 7

CONTENT OF EDUCATION AND METHODS OF TEACHING DURING THE LATTER HALF OF THE NINETEENTH CENTURY:

- Indigenous Education.
- Western Education.
- Socio-religious Movements and the Educational Content.
- Comments.
7.1 **INDIGENOUS EDUCATION:**

Before the introduction of western education, India had the indigenous system of education. It died out ultimately by the close of the 19th Century since it could not keep pace with the new competing factor viz. the western education that attracted the new middle class.

The changed attitude of the new middle class towards life and the economic aspiration of the same class mingled with purely administrative goals of the alien rule, were responsible for the death of the indigenous system of education which had its potential as William Adam saw it earlier; but the potential was in tune with the Indian Society before the advent of the British rule, the typical pre-industrial social order.

The indigenous education of Hindus and Muslims was unprogressive because both the communities were unaware of the Western science and technology. Many European missionaries came to the court of Akbar and he discussed with them their religion and theology but he did not take interest in European philosophy, science or technology. The Europeans dominated the sea round India but the coastal people remained unaffected by the Western knowledge. It is surprising when one recalls that India had made
considerable advances in the sciences before Europe had emerged from the darkness of the middle ages. Indians had made progress in the various branches of mathematics such as arithmetic, algebra, geometry, trigonometry and calculus. They had evolved the concepts of zero and infinity and reached scientific notions approximating modern standards. They had also cultivated astronomy, medicine and surgery, rudiments of natural philosophy, botany and zoology. The conclusions of these sciences had been reached by the process of enquiry, observation, dissection and generally the correlation of cause and effect.

For Hindus the knowledge was of two kinds:

"In comparison with the higher knowledge which is concerned with the supreme reality, the lower knowledge is of inferior value, because its object is the changeful and the transient. The aim of higher knowledge is the knowledge of the conscious self which is the subject and only secondarily the object of consciousness. Occupied with that which transcends time, space and causality it cannot spare much attention for what is phenomenal. The result was that although India made some advances in the natural sciences like mathematics, astronomy, medicine and produced original treatises on logic, grammar, rhetoric, law, philosophy etc., experimental studies and empirical sciences were not adequately cultivated."

The Muslims had also made large stride in the development of scientific knowledge. In many sciences, they had surpassed Hindus. They had accumulated considerable information about geography of the world. They had also cultivated history. However the new discoveries of Europe from the fifteenth century onwards remained almost entirely unknown in India till the end of the eighteenth century.

The Turkish domination of the caliphate and later the conquest of Baghdad by the Mongols and the expansion of the Christian principalities in the Iberian Peninsula gave a blow to the development of the sciences among the Islamic countries. The later Muslim states the safavides of Iran and the Mughals of India, though famous for their wealth and glory, did not make any contribution to the advancement of these sciences.

The knowledge of both the communities had become static because the society was static. It is necessary to know why the society became static. Panikkar says:

"Six hundred years of Islamic authority over the Indo-Gangaetic plains from Delhi to Calcutta had left Hinduism in a state of depression. It was the religion of a subject race, looked down upon with contempt by the Muslims as idolatry. It enjoyed no prestige and for many centuries its practice had only been tolerated under considerable disadvantage in many areas. It had no
central direction, no organization and hardly any leadership".  

The Hindu Society had retired within a shell of beliefs, customs and practices to meet the challenge of Islam. Orthodoxy was the only way of survival and security. It is, therefore, quite natural that the Hindu Society stuck to its traditional knowledge.

Another reason of orthodoxy was the domination of Brahmins. Brahmins had the monopoly of higher learning. Education was controlled by Brahmins and was a means of training the pupil in accepting the existing caste structure of the Hindu Society, in believing in the infallibility of the Vedas, and of the Brahmins, in interpreting these Vedas. In fact education was a means of making the individual accept and conform to the hierarchic structure of society and completely subordinate his individuality to it. Because of this type of monopoly and authoritarianism in education, it became static.

Moreover villages were self-sufficient and they had not much relation with other villages. People, therefore, knew very little about the outside world. The village was

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the central unit of life. The Hindus thus stuck to the traditional education. The Hindu educational institutes were divided into two water tight compartments.

Elementary schools catered to the needs of those who in future would follow agricultural or commercial pursuits. In the elementary schools instructions in the three R's was imparted. The economy of that time was simple, the knowledge of the three R's, therefore, was supposed to be sufficient. Occupations were hereditary and the knowledge and skills of occupations were passed on from father to son. The schools, therefore, were not expected to impart vocational education. Over and above the three R's, practical knowledge useful in day to day life was also imparted. Knowledge of letter writing, composing business correspondence, petitions, grants, leases etc. was also imparted. In teaching arithmetic the main objective was to acquire proficiency in accounting, either agricultural or commercial. The emphasis was on tables - numerical, multiplication, weights, measures and fractional.

Education was utilitarian and narrow. It did not awaken the mind and did not free it from the trammels of tradition.

The higher institutes of learning were meant for Brahmins and Vaishyas - the upper class. In the caste system Brahmins were assigned the duties of teaching,
... as priests

The objective of higher learning, therefore, was to prepare teachers, priests, doctors and lawyers. The medium of instruction was Sanskrit, the sacred language of the Hindus. As Sanskrit was not a spoken language and the grammar of Sanskrit being complex, students had to labour hard to get mastery over Sanskrit. As has been stated earlier the traditional knowledge of theology, astronomy, logic, law and medicine was imparted. Some branches of Sanskrit literature such as Kavya-Nayaya, Smriti and Grammar were favourite subjects of study.

In Bengal and Bihar there were three types of courses: (1) grammar and general literature (2) law and (3) logic. There were schools for philosophy (Darsana and Vedanta), The Puranas, the Tantras, astronomy and medicine. Adam says:

"Amongst one hundred thousand Brahmins, there may be one thousand who learn the grammar of the Sanskrit, of whom four or five hundred may read some parts of the Kavya (or poetical literature) and fifty some parts of Ulunkaru (or rhetoric) Shastras. Four hundred of this thousand may read some of the Smriti (or law works); but not more than ten any part of the Tantras (or the mystical and magical treatises of modern Hinduism). Three hundred may study Nyaya (or logic), but only five or six mecmanau (explanatory of the ritual of the
Vedas), the Sunkhya (a system of philosophical materialism), the Vedanta (illustrative of the spiritual positions of the Vedas), Patanjali (a system of philosophical asceticism), the Vaišeṣika (a system of philosophical anti-materialism) or the Veda (the most ancient and sacred writings of Hindus). Ten persons in this number of Brahmans may become learned in astronomical Srustras, while ten more understand these imperfectly. Fifty of this thousand may read the shree kṣaguvatā and some of the Paurāṇas.¹³

Before teaching the subjects Sanskrit language was taught. In the course of general literature stress was laid upon grammar, rhetoric and lexicology—Panini's Kaumudi and Aṃrakosa. In literature Bhakti Kavya was taught 'The Rashuvaśa' and other poetical works were taken up.

The students of law learnt law for eight to twenty-three years. In Bengali, the treatises Rashunandana and Rājastavahana were studied, while Manus and Mitakshara were taught in other schools.

The students of logic learnt logic for twelve to twenty-two years. They learnt propositions, syllogism, inference and deduction, fallacies and proofs of divine existence.

The sciences of medicine and astronomy were based on the ancient texts and commentaries. New knowledge was not

added to these sciences.

Muslim educational institutions were of three types. In the first type of school Mullahs taught "The Qur’an". The students memorised the verses of the "Qur’an". As the "Qur’an" is in the Arabic language, students did not understand anything but memorised without understanding. The knowledge of the Mullahs themselves was very poor.

The second type of schools were the Persian schools. For Muslims there were no elementary schools teaching through the medium of modern Indian languages. In all Muslim schools Persian was the medium of instruction; neither Urdu nor any other spoken Indian language was used. Persian was the language of Muslim culture and also the official language of the Mughul empire and hence it was used as the medium of instruction. Because of the importance of Persian some Hindu students also took advantage of these Persian schools. In these Persian schools Persian literature was taught. Over and above Persian literature grammar, computation and arithmetic were also taught. The poetry of Hafiz, Jami, Mirza, Jami, Khajani was taught. In prose Gulistan, "Najat Khan Ali, Bahar-i-Danish were taught. In epistolary art Abul Wael, Alamgir, Madho Ram Brahman were taught while in grammar and rhetoric "Wadiquat-ul-Rasaghat, "Destur-ul-Kuhtadi etc. were taught. Rules of arithmetic and geometry were also taught.
The third type of Muslim educational institutes were the Arabic schools. These were the institutes of higher learning. In these institutions first of all grammar of the Arabic language was taught. The grammar included etymology, inflection, syntax and prosody. The courses were of two types—Manoulat (traditional) and Maqulat (rational). Manoulat included history and tradition, exegesis, literature, law, while Maqulat included logic, philosophy, medicine, mathematics and astronomy. Logic was based on the Greek and Muslim ideas. Medicine, mathematics and astronomy were based on Hindu and Greek sciences. The teaching of medicine and astronomy was bookish. There were no laboratories and there was no scope for observation. Experiments had also no scope in the study. Learning of Theology and law was stressed. There was no scope for discussion. Everything that was told by the learned men of the past was to be taken for granted.

Methods of teaching in both—Hindi and Muslim institutions were traditional. There was no scope for reasoning and discussion. The traditional knowledge was to be taken for granted without argument. As there were no printed books, most of the knowledge was imparted orally. As manuscript books were rare, drilling was considered to be the most effective way of teaching. Pupils were expected to memorize some part of the subject matter.
Teachers were authoritarian. This was natural because it was also in tune with the existing socio-cultural pattern. In the family authority of the elderly male member was unchallenged. In the Hindu Society the authority of Brahmins and in the Muslim society that of the Maulavi's was unchallenged. The authoritarian teacher gave severe punishment to his pupils.

There was no interference from the state in the matter of education. Education was a private matter. Recognition from the government was not required. The teacher, generally, took teaching as a side business. The schools had no special buildings but were held in temples, mosques, in the houses of the teachers or in the houses of their patrons. As the teaching was a part-time business, there were no fixed hours of study, no time-table and rules for admission.

As there were no rules for admission the students were admitted at any time during the year. The junior students were put under the senior students. Thus senior students got education directly from the teacher while the junior ones got education from their seniors. This method afterwards became popular in England and was known as monitorial system. Education was not useful in getting jobs, since jobs in that particular social structure did not require formal education. Certificates, therefore, were not awarded. Even formal examinations were also not held. Students used to learn till they and their teachers were satisfied.
The year 1835 is very important in the history of modern Indian education. The development that took place in the latter half of the nineteenth century had its roots in the educational decision of the year 1835. Before 1835, there was a controversy between the orientalists and the Anglicists. Lord Macaulay gave his opinion in favour of Western education and thus the controversy came to an end to some extent. Macaulay's opinion may be biased to some extent but socio-political condition of that time also played an important role in the decision of Macaulay and the Government.

As has been referred to earlier Western education was introduced by Christian missionaries. The educated class realized the importance of the knowledge of English language. The English language gave social prestige, and was also useful in getting jobs. Through English they knew about the Western science. They also began to appreciate English literature. On the other hand the importance of the Persian language began to decrease. It was not then a language of the rulers. The people who received Western education, therefore, began to press the Government to impart only Western education to their fellow-countrymen. Even though the students were required to pay fees for getting English education and were paid for learning Sanskrit, they preferred
English education. A number of young men had presented a petition to the committee drawing attention to their miserable condition; study at the Sanskrit college was long and difficult; they had little prospect of bettering their condition. The Eastern learning was out of date and was not much useful in practical life. On the other hand, the English education was dynamic.

The English society had become dynamic. The Industrial Revolution had begun in the middle of the eighteenth century. Because of the impact of the Industrial Revolution England was becoming an industrial country. Industry, technology, and science were fast developing.

On the other hand, the French Revolution swept away the Feudal system in Europe and proclaimed the triumph of the middle class. Slogans of equality, liberty, and fraternity spread all over Europe.

These two revolutions affected Europe tremendously and removed the intellectual slavery and the prevailing authoritarianism and thus opened a new era. Poets like Wordsworth, economists like Adam Smith and Philosophers like Bentham were inspired by the new spirit. Bentham advocated the greatest happiness of the greatest number. Evangelicals were also strong. According to them temporal welfare and eternal
salvation could be attained only through Christianity. They appealed to the upper and upper-middle classes and influenced them a great deal.

"The abundance created by the advance in the industry ameliorated manners. The Napoleonic struggle tested and stealed the character of the English people and the spread of reforms in religion and morals was conducive to the development of earnestness and gravity. Pride and Prejudice became marked traits of the English character. The sense of superiority of race and consciousness of the white man's burden began to inspire conduct". 4

When this was the condition of England Bentick and Macaulay came to India. Bentick met James Mill in England and assured him that in reality Bentham would be the Governor General of India. In 1829 Bentham wrote a letter to Bentick to encourage the diffusion of education and useful knowledge which of course meant Western knowledge. When Bentick had made up his mind to diffuse Western knowledge Macaulay supported him with his minute. Macaulay was a mixture of the Benthamite theory of legislation and Evangelical in sentiment. 5

Macaulay had very high opinion of English culture, and, on the other hand, he hated Indian culture. He wanted to diffuse education which would create 'a class of persons Indians in blood and colour but English in tastes, in opinions, in morals and intellect'. He, therefore, advocated Western education which would impart the knowledge of English literature and Western sciences, through the medium of English. For the masses he advocated modern Indian languages as media.

As has been referred to earlier Sanskrit, Persian and Arabic were the media of higher indigenous education. The knowledge of these languages was restricted to a few.

None of the spoken languages had an all India status. Urdu was widely known in the North and also in the cities of the South but it had little prose literature. Braj-Bhasha, a dialect of Hindi was cultivated and poetry was written in it; but there was no prose literature in it. Modern Indian languages had no place in higher learning and hence they had not become fit as media of higher education. About modern Indian languages Macaulay says:

"All parties seem to be agreed on one point that the dialects commonly spoken among the natives of this part of India contain neither literacy nor scientific information and moreover so poor and rude that until they are enriched from some other quarter, it will not be easy to translate any
valuable work into them. It seems to be admitted on all sides that the intellectual improvement of those class of the people who have the means of pursuing higher studies can at present be affected only by means of some language not vernacular amongst them". 6

He also condemned Sanskrit and Arabic. It is true that these languages were not spoken languages and only a small number of people knew these languages, but they were rich languages. However Macaulay said :

"I have no knowledge of either Sanskrit or Arabic. But I have done what I could do to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole literature of India and Arabic. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education". 7

As he had very high opinion of English culture and English language he says :

7. Ibid. p. 112.
"It stands pre-eminent among the languages of the West..... Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at seats of government. It is likely to become the language of commerce throughout the seas of the East".  

Macaulay had hatred towards Indian knowledge. It is true that people at that time were ignorant. They had no knowledge of geography. They believed that there were nine continents and that the earth was flat. Nobody knew where China and Europe were and thought that they were near each other. It is true that the knowledge of the Indian people of the nineteenth century was limited because they never felt the need of wider information. But there was a time when Indians knew that the earth is round and moves round the Sun. Macaulay mixed mythology with history and geography; so he said:

"The question now before us is simply whether, we shall teach languages in which by universal confession, there are no books on any subject which deserve to be compared to our own, whether when we can teach European science, we shall teach systems which, by Universal confession, wherever they differ from those of Europe differ for the worse, and whether, we can patronise sound philosophy and true history we shall countenance, at the public expense,

8. Ibid. p. 112.
medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigning thirty thousand years long, and geography made of seas of treacle and seas of butter. 9

Macaulay, thus ridiculed Oriental learning and languages. He ignored the intellectual and spiritual value of oriental learning. However, it was true that Sanskrit and Arabic were not the suitable languages to become the media of instruction. Firstly because they were not spoken languages and secondly because it was difficult to impart new Western knowledge through these languages. For imparting education through these languages teachers must have good command over these languages but it was difficult to get such teachers.

Further he overlooked the claim of spoken Indian languages as media of instruction. It is true that the modern Indian languages were then not rich but a language is enriched only when it is used. No language can become rich if it is neglected. However, the work was difficult because there were many languages and the work of preparing textbooks was difficult. The modern Indian languages were not overlooked altogether. After the promulgation of the

resolution. The committee of which Macaulay was the president clearly stated as follows:

"We are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. We do not conceive that the order of the 7th March precludes us from doing this, and we have constantly acted on this construction......We conceive the formation of a vernacular literature to be the ultimate object to which all our efforts must be directed. At present, the extensive cultivation of some foreign language which is always very improving to the mind is rendered indispensable by the almost total absence of a vernacular literature and the consequent impossibility of obtaining a tolerable education from that source only. The study of English, to which many circumstances induce the natives to give the preference and with it the knowledge of the West, is therefore daily spreading. This, as it appears to us, is the first stage in the process by which India is to be enlightened. The native must learn before they can teach. The best educated among them must be placed in possession of our knowledge before this can transfer it into their own language". 19

Poverty of modern Indian languages was not the only reason of choosing English as the medium of secondary and higher education. English was made the medium of instruction

because there was a political reason. As has been referred to earlier the Government was in need of English-knowing persons to fulfil the administrative posts of lower cadre.

Some people believe Macaulay to be the messenger of God. On the other hand some go to the extreme saying that it would have been a happy thing for India had Macaulay never lived. They forget that Macaulay had not introduced English education in this country. As K. Chatopadhyaya says:

"He had merely taken at the flood, the popular tide that had already set in its favour under the inspiring leadership of Raja Ram Mohan Roy and David Hare and had given it definite direction. He could not have stemmed it, even if he had tried to do so. The day had dawned, and light could not have been shut out by Government refusal to open the window". 11

Lovat Fraser observed:

"Had we not unlocked for the people of India the stores of Western learning, they would have forced the gates open themselves. They would never have been content to browse for ever amid the shady and venerable groves of Sanskrit literature. The West had burst as under the barriers they had reared against intrusion and it was to the West that they naturally turned for new light and fresh guidance". 12

11. Ibid. P. 115-16.
At the primary level modern languages became the media of instruction and practical knowledge useful in the new politico-economic requirements was introduced. Knowledge of the three R's at least was necessary. This type of knowledge was useful not only to the people but was useful to the Government also for the collection of revenue and other administrative machinery. In addition to the knowledge of the three R's, rudimentary knowledge of history, geography, measurements etc. also was introduced.

At the primary level there were three conflicting forces which often brought about changes in the curriculum. Firstly there was the development in England. In England subject after subject was being added to the curriculum. The second factor was the capacity of the teacher to handle the ever expanding curriculum and the third was the desire of the average parent who demanded simple instruction with which he was familiar. Thus on the one hand the officials wanted to expand the curriculum but on the other hand the teachers were not capable of teaching new subjects and the average parents were also of the opinion that the curriculum should be restricted to the three R's. However, at the end the officials had things in their own way and a varied and richer curriculum was adopted. In the province of Bombay the earliest primary schools had the following subjects in their curriculum: the three R's, history, geography, astronomy, algebra, geometry, plane trigonometry,
mensuration and the elements of natural philosophy. Under the subject of history, the history of England and that of India were included. Civil and criminal regulations, village and Taluka accounts and survey rules were to be studied if the students wanted a job in Government service. The curriculum, however, varied from province to province.

The general public was against this type of rich curriculum and demanded simpler curriculum. The demand can be illustrated from the following report made by the Educational Inspector of the Southern Division:

"What may be thought of these results in other quarters, the people themselves, - the cess-payers - seem to think their boys in our vernacular schools are required to learn too much. In a former report I once mentioned that one of the chief men in a large village, after sitting out the school examination, in which he seemed to take some interest, asked me to order the school-master to teach only writing and ciphering and not to use printed books or maps. This year, at another large village, which has a great deal of good land, and pays much cess, the Kulkarni told me, that if I made the school-master teach only writing and ciphering the school attendance would be trebled; that the people did not want what he called "Sirkarie Vidya", that "Cawtee Vidya" was enough for them, and as much as their children could be expected to acquire. A village elder and spokesman at another place (a Taluka town where the Mamlatdar was present at the school examination) made a very animated speech against
much learning, and in the favour of the people's right to be as ignorant as their fathers. He said Government seemed to wish to make the people clever, and that education was doubtless a proper thing for Europe and Europeans, but that his people preferred to remain as they were. I mention these things in illustration of the general, if not universal, feeling of the people, which must be taken into account in judging of the progress of government vernacular schools and in revising examination standards. I have elsewhere reported that I do not think these standards should be lowered, but I think some compromise should be made to induce boys to attend our schools, who now attend only indigenous schools or none at all. 13

In England the curriculum was made simpler in 1862 and the officials in India also felt that the curriculum should be made simpler. After 1865-66, therefore, the curriculum was made simple and was restricted to the three R's. But the simplicity of the curriculum did not remain in force for a long time. The attitude of the officials was towards enriching the curriculum. The subjects were added and standards were added to the primary schools.

In the indigenous system the monitorial system was used. As this system was economical and effective, it was introduced in England with some modifications. This system

reduced the cost of education and helped in its expansion. This system was abandoned as soon as the funds were available for education. But on the other hand this system was abandoned as soon as it was abandoned in England, although financial stringency demanded its continuance.

On the other the teaching in the new primary schools became more effective. Some trained teachers were employed in these schools and they were taught child-psychology, their attitude towards their children was sympathetic. The harsh mode of punishment tended to disappear and a more humane treatment of the child began to be noticeable.

In secondary and higher education stress was laid on the teaching of English. This was done for administrative convenience. English had become the language of administration from the Taluka level to the level of the Secretary of State. English was also adopted as the language for legal and judicial transactions. In the new economic-commercial change the commercial institutions were required to keep their records in English as they were linked up to and dominated by the economic institutions and procedures of operation as evolved in England and other Western countries. Not only English language but the study of English literature also was stressed. Other subjects like logic, history, economics, philosophy, mathematics and elements of Western science were also introduced. Oriental classical languages had also some place in the curriculum. In history
the history of England had important place. Instead of Indian logic and Indian philosophy, Western logic and Western philosophy found a place and modern sciences, like physics, chemistry were included in the curriculum. The Government could not neglect oriental classical languages especially, Sanskrit and Persian and so these languages found place in the curriculum.

"The Science of the West and the literature and history of England were set before the youth of India as the crown and summit of human achievement to the exclusion of their own learning and traditions on which the civilization of the country had been built. This was untrue in fact and highly dangerous in its consequences. It contained all the pitfalls of impassioned partiality". 14

At the University level modern Indian languages were neglected. Though the Despatch of 1854 recommended to found professorship for modern languages, the hopes were never realised. The new universities became purely examining bodies and had no powers to appoint professors to do teaching work. They could have included modern Indian languages in their syllabuses. The step was taken in the beginning but afterwards the policy was changed and except in Madras, the modern Indian languages were either excluded from the University courses or were given a very subordinate place. How modern Indian languages were neglected

can be shown by taking the illustration of the Bombay University.

According to the first regulation of the Bombay University a modern Indian language could be taken up as a subject from the matriculation to the B.A. examination. In 1862 Sir Alexander Grant, the then Director of Public Instruction put forward a proposal to remove all modern Indian languages from all university examinations except the Matriculation where their study was optional. In support of two resolution his arguments were as under:

1. The books available in Marathi and any other modern language are of low standard and are not fit for prescribing at the university level.

2. It is not worthwhile to study the old poets.

3. It is not the duty of the university to develop modern Indian languages.

4. If modern languages are omitted more attention can be paid to the study of classical languages.

The above-mentioned proposal was accepted and modern Indian languages were removed from the university examinations except the Matriculation. However, the Punjab University conducted some special examinations in the modern Indian languages.

"Thus the content of education was rigidly shaped to meet the staff requirements of British rulers with some sprinkling of liberalism to make British
rule, economy and culture more palatable and pleasant to the student.  

Another main feature of the content of education was the absence of religious education. The indigenous higher education was related to religion. The Christian missionaries were eager to spread Christianity through the medium of education but the East India Company and thereafter the Crown were not ready to include religion in education. Since the Government was related to Christianity and religious interference was likely to be viewed with hostility by the Hindus and the Muslims. After the outbreak of 1857, the Government became more cautious about religious affairs. The Government was eager to impart moral education without teaching any particular religion. However, it could not find any way for doing so.  

The attitude of the British Government in regard to religion was a typical outcome of the Industrial Revolution that had a tremendous impact on European countries. The secular attitude was the natural consequence of the industrial development. However, the religious outlook in India was the same as it existed in the pre-industrial society. When the time came the British Rulers did not

hesitate to sever their relations with the missionaries. Despite the non-religious and secular formal education introduced by the British rulers Indian minds however modern could not shake off the religious temper of their culture. The move to introduce moral instruction by the British administrators was in the sense of humane and civil instruction stressing the role of man as individual and as a loyal citizen. This secular meaning of moral instruction was still absent in the minds of English oriented Indians.

The educational content was literary and no attentions was paid to the vocational education. England had become an industrial country and India for Britishers was a country producing raw materials for the factories of England. The British Government, therefore, was not interested in encouraging industries in India. As the industries were not developed there was hardly any need for vocational education. As Gunnar Myrdal says:

"It was in line with the well established European tradition of recruiting civil servants from graduates in the humanities or law, the British particularly have until recently shown a strong preference for administrators with a general background to those with specific technical training. This policy also agreed perfectly with the inherited cultural pretensions and prejudices against manual work of the indigenous upper strata who made use of the educational facilities"
available".16

The Education Commission of 1832 was displeased by the exclusively literary character of the school courses. It, therefore, recommended to establish a 'modern' side in high schools but the educated class was not ready to leave the chosen path.

The Commission observed:

"It has been felt that the attention of students is too exclusively directed to university studies and that no opportunity is offered for the development of what corresponds to the 'modern side' of schools in Europe. It is believed that there is a real need in India of some corresponding course which shall fit boys for industrial or commercial pursuits, at the age when they commonly matriculate, more directly than is effected by the present system. The University looks upon the Entrance Examination, not as a test of fitness for the duties of daily life, but rather as a means of ascertaining whether the candidate has acquired that amount of general information and that degree of mental discipline which will enable him to profit by a course of liberal and professional instruction. In these circumstances, it appears to be unquestionable duty of the Department of the State which has undertaken the control of education to recognize the present demand for educated labour in all branches of commerce and industrial activity, and to meet it, so as far as may be possible, with the means at the disposal".17


However, some institutions imparting education of medicine, engineering and law were established because doctors, engineers and lawyers were required for government services.

After 1835 English became the medium of instruction in medical institutions. But in 1839, a secondary school in connection with the Medical college was established in Bengal for Indian doctors for subordinate ranks. In this school 'Hindustanee' was the medium. In Madras the medium was English. In Bombay English and Indian languages were used simultaneously. Thus technical subjects like medicine also were taught through modern Indian languages. However, this practice had only a short life.

As has been referred to earlier in the discussion about indigenous education, the methods of teaching were traditional and encouraged the memorizing of the information without understanding. There was no scope for reasoning and discussion. The methods used in Western education were not different. Britishers wanted persons for subordinate administrative posts which did not require much critical thinking. It did not encourage questioning or interest in self-education. The medium of instruction also was responsible for such condition. English being a foreign language, it was not possible for the students to get mastery over it. It, therefore, led to parrot learning. Printing press
affected the teaching method. As printed books were easily available, it was not necessary to memorize things. The emphasis shifted from oral communication to impersonal communication of ideas through books.

With the introduction of Western education the formal system of examination came into existence. At the end of the academic year examinations were held and the achievement of the students was evaluated mostly through written tests. At the secondary and higher level English was the medium of instruction and as the bookish knowledge was emphasised examinations led to cramming.

Three universities were established one each at Calcutta, Madras and Bombay in 1857. These Universities were modelled on the university of London. The main function of these universities was to hold examinations, to give certificates and to confer degrees. The courses were prescribed by the university but teaching work was done by the affiliated colleges. Matriculation examination also was held by these universities. Two more universities those of the Punjab and Allahabad came into existence in 1892 and 1887 respectively. The Punjab University adopted Punjabi as the medium of instruction.

Thus the static Indian society came into contact with the dynamic English society. The English were conquerers
and therefore, were in a position to change the society. As far as education is concerned, they changed the set-up of Indian education completely. There are two different views about this change.

According to one view, there was nothing creditable in the indigenous institutions and that they were in such a state that it was not possible to improve them; that the knowledge imparted in the indigenous institutions was not only useless but completely false.

On the other hand there is another view that injustice was done to the indigenous education. The new learning could have been built on the basis of indigenous education. R.B. Kulkarni says:

"The concept that the human mind and alien institutions demand a careful and sympathetic study, besides a respectful attitude towards them, before they can be properly understood, received little appreciation from the advocates of New Learning. They had certainly not studied the mind of India, its nature or previous history before committing her irrevocably to a particular system of education. A system that attempted a careful and judicious synthesis of the best that the West and the East offered would have avoided many of the glaring deficiencies which the Indian education inherited but no such attempt was made". 18

What India required from England at the start was not its literature, history or philosophy, but men able to give them not only the results but the method of Western science and to stimulate them to apply these methods and the evolutionary principle to their own culture. Science would have suggested that it was necessary and possible to subdue nature by understanding it instead of by remaining in reverential and ignorant awe of it. Indigenous studies would have trained the will and provided an emotional outlet by suggesting useful and practical lines of social or religious reform.

7.3 SOCIO-RELIGIOUS MOVEMENT AND THE EDUCATIONAL CONTENT:

Though the decisions of the Government played important part in educational matters, educated Indians also played part in the development of Indian education. Especially, leaders of the socio-religious movement played important part in the development of education. The educational contribution of Raja Ram Mohan Roy, had been discussed in the earlier chapter.

Keshub Chandra Sen, the other Brahmo leader is credited with some original contribution so far as the content of education is concerned. The foreign government was not interested in the vocational education. It provided only the bookish knowledge. The young people were after white-collar jobs, Keshub Chandra, therefore, wanted to stress
such education which would give not only bread but would also provide scope for the development of physical aspect of the students' personality. He started a Night School to provide training in some industrial crafts. Keshub stressed the moral education also. As has been referred to earlier the society was at the low ebb so far as morality was concerned. On the other hand Western education provided facilities for the study of English literature and sciences but there was no provision for moral education.

"Keshub was one of the first leaders of modern India who felt that the West could teach India Science and practical arts and India could teach the West religion and spirituality and that it is in the harmonious blending of the ideals of the East and the West that the salvation of the world lay. This view of Keshub was later promoted by Vivekanand, Aurobindo, Tagore and many other Indian leaders". 19

Under the leadership of Mahadev Govind Ranade, the Prarthana Samaj established the Deccan Education Society. Ranade was a patriotic reformer. He was not satisfied with the contemporary education which fostered the British bureaucracy and was based on the idea of the superiority of Western culture. It neglected the Indian condition. British

Government stressed the learning of English too much, partly because they wanted English knowing persons and partly because they considered their language to be a very superior language. Banode did not like this over emphasis. The Deccan Education Society, therefore, gave less importance to English. On the other hand it stressed the learning of modern Indian languages. In the Bombay university modern Indian languages had no place in the curriculum for the B.A. and the M.A. examinations. Banode introduced a proposal to include the modern Indian languages for the B.A. and M.A. courses as voluntary language groups. Though he did not live to see these languages included yet because of his effort modern Indian languages could find place in the curriculum for the B.A. and the M.A. examination.

The Arya Samaj Movement, as has been stated earlier came as a reaction against the Westernisation. Some educated youth who were hypnotized by the glamour of Western culture looked down upon Indian culture as semi-barbarian. They liked every thing Western: "Arya Samaj came at this time as a great redeeming force, hearkening Indians back to the glorious traditions of their ancient culture". Unlike the Brahmo Samaj it had unshakable faith in the ancient Hindu culture and hence found inspiration from the Vedas. According to

Dyasand : "everythin? worth knowing even in the most recent inventions of modern science was alluded to in the Vedas. Steam-engines, railwa y and steam-boats all are shown to have been known, at least in theirr formst, to the poets of Vedas".??

In the scheme given by Swami Dayanand, the founder of the Arya Samaj, the Vedas and allied Sanskrit literature occupied important place. Other subjects included in the curriculum were: (1) Panini's phonetics (2) Science of knowledge and grammar (3) Nighantu and Nikarta (Study of Vedic Vocabulary and philosophy) (4) prosody (5) Manu-Smriti, Valmiki Ramayana, Vidur Nili and Mahabharata (6) Six Shastras (Philosophy) (7) four upvedas (i) Ayurveda (the science of medicine, (ii) Dhanurveda (the science of government (iii) Arthaveda (the science and practice of industrial and mechanical arts and crafts) (8) Jyotish Shastr (Astronomy).

Over and above, the students were expected to recite various 'mantras' with meaning, along with other items of daily prayer, and perform some rites such as the Sandhyopasana, Cevaya,na and Homa.

After the death of Dayanand, some institutions were established by the Arya Samaj. D.A.V. College was the main institute. In this institute Hindi, Sanskrit and English were taught and provision for technical education also was made. It is noteworthy that though the Arya Samaj was against the Western education, the D.A.V. College did not neglect English language and Western science. Some orthodox Arya Samajists did not like the curriculum of the D.A.V. College and of other D.A.V. institutions and hence they started the Gurukula Movement.

Another socio-religious movement - the Theosophical Movement founded the Central Hindu College at the end of the nineteenth century (Other institutions of the Theosophical Movement were founded in the beginning of the 20th century). In this college Hindu religion was taught but at the same time Western knowledge was not neglected. Importance to the extra-curricular activities also was given in this institution. The contemporary education was not balanced and was only academic. It did not care for the formation of character and neglected physical education. The curriculum of the Central Hindu College was based on religion. However subjects like extra-curricular activities were included.

Among the progressive movements among the Muslims, the Aligarh Movement of Sir Syed Ahmed Khan is the main movement
In comparison with the Hindus, the Muslims remained backward because they were against the Western education. As Phillip Hartog says:

"For the orthodox Muslims, education, religion and Arabic, sacred language of the Koran, were inseparable. In general, a school where he could not learn Koran was not a school for him".\(^{22}\)

Unlike Hindus they could not get employment in the Government services and other private firms. Sir Syed Ahmed wanted to raise the status the Muslims, he, therefore, advocated Western education.

The Anglo Oriental college was founded in 1874. In this institute teaching was done through the medium of English. Western sciences and literature were taught in this college. Moreover religious instruction was also given but effort was made to interprete religion rationally. As W.C. Smith says, "It was..... distinguishable from a Christian Missionary college only by the substitution of Islam for Christianity as the religious extra".\(^{23}\)

7.4 COMMENTS:

Indigenous education was neglected and Western education was introduced in India. The traditional indigenous

knowledge was static and the western education was progressive. English, a well-developed language became the medium of instruction at the secondary and higher levels of education and Western sciences and literature were introduced in India. This western education brought awakening in India and reaction against this education began in the latter half of the nineteenth century. These reactions were of two types. One group was pro-western and advocated Western education and demanded Western knowledge. The Brahma Samaj and the Prarthana Samaj were the main movements of these types. They advocated Western education but did not hate Indian culture. They wanted a synthesis of the two cultures. On the other hand the Arya Samaj and the Theosophical Movement were anti-western movements. These movements advocated education based on Indian culture. However, the educational institutions of these movements did not neglect western education totally.

The Socio-religious movements each in its own way stressed the importance of its thinking and accordingly desired to shape education. The pro-Western group — the group desiring to take a synthetic approach of both the cultures, another group that stressed the indigenous culture and desired to weave education on the indigenous texture — all these groups thought of
separate directions. However, the new politico-social movement had not even taken its birth. The beginnings were made with the institution of Congress voicing the middle class and the upper middle class aspirations but the political philosophy demarking its own industrial, more scientific and secular culture had yet to put its imprints on Indians minds. Therefore India in the latter half of the 19th century tried to show its independent thinking but was still griping to find a platform on which different streams of Indian thinking could be placed in its synthetic form. The 20th Century could clearly see the political thinking as the central theme to weave round other spindles of Indian culture.