CHAPTER 8

EPilogue

- The Indigenous vs. The Foreign Influence on Education
- Developments of Trends in Education
- Aims of the Education
- Content of the Education and the Methods of Teaching
- Implications of the Educational Systems
- Concluding Criticism
- Suggestions for Further Investigation
At the time of the introduction of Western education, indigenous system of education was in existence. Two big communities - Hindu and Muslim had their separate educational institutions. Not only religion but also customs, traditions, habits, beliefs, etc., of these communities were different. Reginald Coupland gives causes of the separation of the two communities and says:

"Intermarriage is forbidden by both creeds and a Hindu may not even share a meal with a Moslem.... Moslem culture which seems relatively bleak and sterile to Hindus, springs from sources outside India. Its classical languages are Arabic and Persian: the distinctive common speech of Moslems in North India outside Bengal is Urdu. Hindu culture, which is regarded by Moslems as at once too intellectual and too sensuous, is rooted in Indian soil: its classical language is Sanskrit."

Both the communities had two types of educational institutions i.e. institutes of higher learning and elementary schools. Religion played important part in the lives of the people of both the communities and education was not an exception. Higher learning of both the communities was

based mostly on religion. The curriculum, generally, consisted of religion and other allied subjects. Elementary schools were utilitarian purpose and imparted instruction in the three R's. In Persian schools (Muslim elementary schools) the study of Persian literature also was emphasized. Persian at the time was the state language under the Muslim rule.

The percentage of literacy was between 4 and 6. Almost all women were illiterate. The plight of women was very sad. Woman was supposed to be a property and her individuality was not accepted. The Purdah system and the custom of child-marriage were in vogue.

The plight of the lower caste people also was pitiable. Almost all of them were illiterate. They had no right of getting education. The society was based on stratification of caste-system. The lower-caste people were untouchables. Their plight was not better than that of animals. The duty of the lower caste people was to serve the other castes and they were not given the opportunity of education.

Against this socio-cultural background came from across the ocean the influence of the western education which was first introduced by Christian missionaries. For them education was a means through which they wanted to spread Christianity. They found a field open for them. The lower
caste Hindus were in degrading condition. Missionaries tried to take advantage of this condition and started their work among these people. They converted some of these people and started schools for them. However, the missionary schools were open to other communities also. The study of the Bible, along with other subjects, was compulsory in the missionary schools.

The East India Company did not pay attention to education. It was a trading organization and its chief aim was trading. It, therefore, had no interest in the education of the people. However, because of the impact of humanitarianism and also because of self-interest, in 1813, at the time of the revival of the charter, a clause was introduced and the Company was required to spend one lakh rupees each year for the improvement of education. This amount was too small for a huge illiterate country.

Till 1835, the Company could not come to any decision regarding the type of education. On the one hand there were Orientalists who had shown deep interest in Orientalist culture. Some European scholars studied Sanskrit language and its literature. These scholars were impressed by the glorious past of India and the orientalists were influenced by these Sanskrit-scholars. On the other hand there were Anglicists who had pride of English culture and wanted to spread their culture. After the Industrial Revolution England
was fast becoming an industrial country and assuming the
leadership of Europe in science, technology and industry.
The increase of wealth changed the attitude of Englishmen.
They developed a sense of pride of their culture. The
Anglicists were the people influenced by the condition of
England of that time.

Macaulay, the representative of his age, gave his verdict
in favour of Western learning. As Western learning gave
status and employment, it began to expand rapidly. The
Government also encouraged secondary and higher education
because it was in need of Indians who could fill up subordinate
posts in Government services. In 1844 the Government
declared its decision to prefer English educated persons
for government services. This decision gave impetus to the
Western education which included English language, English
literature, Western philosophy, history and sciences. This
education was secular because the Government wanted to remain
neutral in religious matter for the safety of its rule.

In the indigenous system of education, higher learning
was exclusively for Brahmins. For other communities
elementary education was believed to be sufficient. The
new education introduced a graded formal system of education.
The education was secular and was open for all who could pay
fees.
The indigenous education was neglected by the Government and the upper strata which supported it also lost its pre-British social prestige and power and so indigenous education disappeared slowly at the end of the nineteenth century.

The cause of the disappearance of the indigenous system of education was also the gradual fainting of the then indigenous social system in which high caste priests dominated. The advent of the British and the rational wording of the missionaries changed the social dimension. The new administration that was introduced put stress on a special formal system of education.

On the other hand missionaries did not find any support from the Government after 1853. The outbreak of 1858 Revolution made the Government cautious about religious matters and hence the educational activities of the missionaries were discouraged.

Missionaries could not succeed in their effort of converting Indians through education. They could not convert the people as they expected. The students studied the Bible at missionary schools because it was a compulsory subject but the study of the Bible did not make any effect on their religious beliefs. Missionaries, therefore, left the idea of expanding education and kept only a limited number of educational institutions.
The decision of 1835 regarding the educational policy played important part in the development of education during the latter half of the nineteenth century and afterwards. According to this decision in secondary and higher level of education, western arts and sciences were to be taught through the medium of English.

As has been stated earlier there was a controversy between the orientalists and the Anglicists. Lord Macaulay gave his opinion in favour of Western education. Macaulay was an "offspring of a new era of industrial Revolution. England had become a rich industrial country. "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". Macaulay, therefore, believed the British culture and education to be superior; on the other hand he had prejudice against Eastern knowledge. He, therefore, gave his decision in favour of Western knowledge.

The other factor which influenced the decision making was the administrative machinery. The British rule was established in India and for its proper administration efficient administrative machinery was required. It was not possible to bring Englishmen for the subordinate posts.

The Government, therefore, was in need of English knowing persons for government services. Moreover, Britisher wanted to create a class of loyal followers who would support the Government.

There was a demand for Western education from the people also. As has been stated earlier missionaries introduced Western education in India. A small section of Indians was benefitted by the Western education. These people compared the progressive western education with the indigenous education which was static and out of date. There was, therefore, a section of people who was in favour of western education. However, the aims of the government and that of the educated elites were different. The main aim of the government was to prepare English knowing persons and a loyal class while the indigenous elites wanted western education to bring new light of learning from the west to remove the darkness of ignorance. Raja Rammohan Roy was the pioneer among the elites.

All the above forces led to the introduction of Western education. This western education became a commodity which could be purchased. Higher caste people whose financial condition was sound could get the advantage of the secondary and higher education. The middle class realized the importance of education and took interest in establishing educational institution.
The Government was not interested in mass education; it was interested in the class education. It believed in the filtration theory. It believed that education given to the upper class would filter down. However, the theory was not successful. The Government introduced grant-in-aid for primary schools but sufficient grant was not given. The condition of the people was so poor that they could not pay fees and hence remained illiterate.

British rule was directly and indirectly responsible for the poverty of the mass. In pre-British period spinning and weaving were the main industries of India. Thread was spun by women of all castes. The production of raw silk, salt etc. provided employment to a number of people. "There was almost full employment and practically no landless proletariat".  

The British Government introduced changes and new economic forces brought rapid economic transformation. With the sole aim of promoting the sales of British goods in India, they increased the tariff on Indian goods but not on the British goods. Import of some Indian goods to England was prohibited by the British Government. This policy destroyed the Indian crafts and the indigenous

---

industry. Old industrial towns were ruined. Displaced artisans sought refuge in villages and this created excessive pressure on the land. Thus because of the British policy, Indian industries were ruined and the people became poor. As a consequence the mass remained illiterate and poor.

Female education was also neglected because the foreign Government had no interest in the progress of women. Moreover the attitude of the people—especially the conservative leadership also was not favourable. There was a belief that if women were educated they become widows. The prejudice towards females prevented educating them.

Chirol says:

"Father, whose chief concern is to provide dowries for their daughters, naturally grudge even the smallest of money spent on an education which, if they do marry, seems to them to have been merely thrown away". 4

However, female education began to expand but the progress was slow because this was the result of the progressive upsurge started by a few Indian reformers who were growing nationalist in temper.

The Muslim Community remained aloof from the Western education.

"The most powerful factors in keeping the majority of Muslim aloof from the educational movements of the day, were pride of race, a memory of by gone superiority, religious fears and a not-unnatural attachment to the learning of Islam".5

Though Western education was restricted to a few, it brought about awakening. Socio-religious movements began to bring about reforms in the society. Raja Ram Mohan Roy was the pioneer among the reformers. He did important work in the field of education. He also established the Brahmo Samaj which did a noteworthy work in the field of education during the second half of the nineteenth century.

Among the revivalist movements the Arya Samaj of Swami Dayanand Saraswati was important. The Brahmo-samaj leaders pleaded for Western education but the Arya-samaj pleaded for education based on Indian culture.

For reformers and revivalists education was a means of social reforms. They, therefore, emphasised the expansion of mass education and female education.

5. ibid. pp. 149-150.
because of the lack of western type of education, Muslims remained backward in comparison to Hindus. They could not get government jobs and as a result economically also they remained backward. To improve the condition of Muslims Sir Syed Ahmed Khan started the Aligarh Movement and advocated western education for them.

9.3 AIMS OF THE EDUCATION:

The aims of the indigenous education were limited. The aim of elementary indigenous education was utilitarian i.e., to provide the knowledge of three F's. The economy of the society was simple and the village was self-sufficient. The occupation was learnt from father and therefore, there was no need of vocational education and the aim, therefore, was restricted to the imparting of the knowledge of three F's.

Both the communities - Hindu and Muslim - were religious minded and therefore, the aim of higher learning was to prepare priests and teachers. The society also needed doctors and persons well-versed in law, it, therefore, also aimed at preparing doctors and persons well-versed in law.

For Christian missionaries education was a means. Through education they wanted to convert the people by showing the evils of the Hindu society. They found the
lower-caste people in degrading condition. They, therefore, decided to convert these people through education.

Their aim was to upgrade the converts who belonged to the lower strata. Through education they wanted to improve their economic condition and wanted to raise their status. Preparing Indian priests for proselytising activities was also an aim.

The British rule was established and it wanted to establish efficient administrative machinery. It, therefore, wanted English knowing persons to fill up the subordinate posts in the Government services. They wanted to prepare a class of Indians who would become loyal followers of Britishers and who would help them in running administration.

The alien government was not interested in the aims of character building. Indian culture was completely neglected and spread of Western culture was aimed at.

The Government wanted to provide secular Western learning. It wanted to remain neutral in the matter of religion because interference in religious matters was likely to disturb the people. Especially after 1857, the Government became cautious about the religious matter because religious factors, to some extent, were responsible for the out-break. In the proclamation of 1858 the people
were given guarantee that the Government would not interfere in religious matter.

However, some Europeans believed that education would lead Hindus to hate their religion and culture and Christianity would be accepted. Macaulay's letter to his father mentions this deep desire. To 'civilize' the corrupt people' through education was also an implicit aim.

On the other hand because of the contact of the West, there was awakening among the people. Educated people became aware of the evils of the society. The socio-religious leaders realized the importance of education as a means and result of change. The reformers advocated for Western education. Their aim was to bring light of Western education. The Hindu society was in degrading condition. Social evils like the systems of sati, child-marriage, infanticide were prevalent. They, therefore, wanted to bring reform in the society. The progressive Western education, they thought, would bring about changes in the society.

The revivalists, on the other hand pleaded for education based on the Indian culture. Both the leaders wanted to expand mass education because they thought that the evil customs of the society would be removed through
mass education. To spread education among females was also their aim because they realized that it was difficult to improve the position of the society without educating women.

The reformers and the revivalists wanted mass education but the Government was in favour of class education. The Government took into consideration its own facilities. The Britishers were influenced by the humanitarianism and the humanitarianism directed them to do something for the people, but the power of imperialism was stronger and hence the educational policy was government-centred.

9.4 CONTENT OF THE EDUCATION AND THE METHODS OF TEACHING

Indigenous education was of two types. The elementary education was utilitarian and its content simply restricted to three R's. In a society having simple economy, the knowledge of three R's was supposed to be enough. In Hindu elementary schools, the knowledge was imparted through the mother tongue, while in Muslim elementary schools, Persian, the cultural language of Muslims and official language of the Mughuls was the medium.

The indigenous higher learning was for a few. Hindu institutions were for Brahmans who dominated the class-ridden society. The duties assigned to Brahmans were preaching, teaching and performing religious rituals etc. The content of education, therefore, was based on religion and allied subjects. Philosophy, literature, grammar,
logic and science like medicine and astronomy were also taught. New knowledge was not added to the sciences of medicine and astronomy because the Hindu society had become static. The Hindu society retired within its own shell to face Islam. "It wanted to live and it lived by converting itself into a purely defensive and therefore, also a rigidly static organization". The medium of instruction was Sanskrit, the sacred language of Hindus.

The higher learning of Muslims also was related to religion. Sciences of medicine and astronomy were also taught but they too were traditional. The Moghul emperors of India famous for their wealth and glory made no effort for the advancement of these sciences.

Missionaries introduced western education to India. They started elementary schools imparting knowledge of the three R's. The aim, however, was of propagating Christianity. Education was imparted to enable people to read the Bible. The study of the Bible, therefore, was compulsory in these schools. Later on when missionaries started secondary schools and colleges, the study of the Bible was compulsory in these institutions too.

Though the East India Company supported missionaries in the beginning, it later on became neutral in the matter of religion. This was necessary for the safety of the British power and so the East India Company and afterwards the Crown advocated secular education.

The teaching of English was emphasized because the Government needed English knowing persons for the administrative machinery. Other subjects like western philosophy, western logic, history, geography, mathematics and elements of science were included. "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". Indian Philosophy, history and Indian languages were neglected.

The curriculum was literary and vocational education had no place because the alien Government was not interested in the development of Indian industries.

English became the medium of instruction because Indian languages were not supposed to be suitable vehicle. English, on the other hand, was a developed language and was supposed to be fit vehicle for imparting western

education. At the primary level, however, the media were the modern Indian languages.

With the growth of nationalism opposition began against the content of education. The revivalists advocated for education based on Indian culture.

The method of teaching of the indigenous education was traditional. As there were no printed books, it encouraged memorizing. The education was authoritarian and discouraged thinking because the society was authoritarian. The method of western education was not much different. As English, a foreign language was the medium at the secondary and higher level, the students faced difficulty and this led to cramming. The method did not encourage thinking because the aim of the alien government was to prepare servants for subordinate posts which did not require much thinking.

4.5 Implications of the Educational System:

As the indigenous education was neglected by the government, it declined slowly. Western education was introduced not on the foundations of indigenous education but on a quite new foundation. As the western education gave status in the society and was useful in getting jobs it expanded and it remained middle class oriented.

The government emphasized secondary and higher education but mass education was neglected. This policy created
a wide gulf between the educated class and the mass. Educated persons became strangers in their own land. They were unaware of the Indian culture. As C. F. Andrews says:

"At school the mind of the Indian boy is visibly confused. He lives, for the most part, in an atmosphere of bewilderment. Life is divided, for him, into two separate compartments - the modern school and the old-world Zanana. The teaching of one contradicts the teaching of the other, and he does not attempt to form a synthesis except in the crudest manner".  

Education became a commodity which could be purchased. Generally the high caste people who could afford to pay fees took its advantage. Lower strata of the society remained uneducated. Moreover, education was confined to urban areas and to male population only.

Education of women was neglected. However, some efforts were made by the socio-religious reformers. Especially the higher education was exclusively for males only. In the last decade of the nineteenth century there were about hundred girls in the colleges.

---

As the objective of the government was to prepare persons for subordinate posts in government services, the emphasis was on the teaching of English. The government was not interested in the industrial development of the country, so it did not develop vocational education. The curriculum was literary and bookish. The use of foreign language as a medium in secondary and higher education put undue strain on students and made the study of English more important than the acquisition of knowledge.

Importance of the study of English language led to the neglect of vernaculars. The educated Indians took pride over their mastery of English. Later on, vernaculars also were developed with the efforts of patriotic western educated persons.

One important result of the new educational policy was the growth of professional middle class. The same type of education and English as a common vehicle of expression, helped the growth of this middle class. It forged a new unity in the Indian social structure.

Because of the study of English education, people came into contact with the West. They could get first-hand information about the western literature, history, philosophy and science. This made their outlook broader.

Thus a traditional society, with its traditional education came into contact with a dynamic society having
progressive education. The policy makers ignored the Indian culture and the indigenous plant of education was thrown out and a new plant of education of foreign origin was planted on the Indian soil without taking into consideration the climate of culture.

9.6 CONCLUDING CRITICISM:

Britishers introduced Western education in India for their selfish motive. However, it is true that there were Britishers who took deep interest in the culture and in the people of India. But as they were in minority and as the political power was not in their hand, they could do nothing for education.

The aims of education were government centred and the national character of education was overlooked. The content of education was based on Western culture in which a foreign language and foreign history, philosophy etc., had prominent place. The medium of instruction was also a foreign language. Indian languages were neglected and Indian history had a subordinate place. Indian philosophy and Indian literature were side tracked.

In the latter half of the nineteenth century awakening began. The revivalists pleaded for education on national line. But the revivalists themselves were not united. Further English education being utilitarian for the middle class, expanded without hindrance.
If the British Government had good intention, it would have tried to make changes in the educational policy to suit the national character. Socio-cultural patterns of India would have been regarded as the basis for new education. Even the political structure introduced was foreign. The same stamp was reflected in its administrative machinery. The Government totally neglected indigenous education and western education was introduced afresh.

The Government would have given Indian languages, Indian history and Indian philosophy a prominent place in the curriculum but it stressed English language, English history and Western philosophy. Even the medium at the secondary and higher level was English. It is true that modern Indian languages were not developed and classical languages were not suitable for becoming the medium of instruction in the beginning. However, the Government could have made a beginning by introducing modern Indian languages as media. If modern Indian languages would have been given important place in the curriculum, they would have developed in course of time. The Government did nothing for the development of modern Indian languages. After fifty years of introduction of western education, modern Indian languages could have been made media even at the higher level. The intention of the Government was different. It wanted English knowing persons and therefore,
it stressed English language neglecting Indian languages.

The curriculum was bookish and vocational education was not encouraged. Britshers did not want to develop industries in India. For them India was a country producing raw material for British industries. It was also a market for their goods. Their policy ruined the industries of India. They, therefore, never thought of developing industries or encouraging vocational education.

The content of education was not for creating patriotic feeling but for preparing a loyal class. It also did not consider the development of character. It encouraged cramming and not creative thinking.

The middle-class craving for Western Education became so intense that they started paying for that education. Education indirectly became an article to be purchased from the purveyor as it were. Later on the administrative machinery born of the alien political structure supported the enthusiasm of the middle-class for Western Education and introduced the system of grant-in-aid. The social structure of the Middle-Class in India even in the pre-British period was also pro-ruler and was ready to compromise if anything was in their interest. Therefore, a peculiar middle-class philosophy ultimately was developed which was to have its impact in future developments of the country. The politico-structure of the rulers very steadily
exploited the middle-class philosophy, in the name of 'Idealism'. The combination of the policy and the middle class attitude ultimately in the latter half of the 19th century shaped the Educational philosophy and Educational structure. After 1857 the Rulers who prior to the Revolution of 1857 played a reformative role in this country were very eager to stabilize their structure of colonial imperialistic exploitation after 1857. Committed to this objective of theirs they joined hands with such Indian forces be it social, political or even cultural as would indirectly support their exploitative structure. Therefore, they determined to put down any indigenous attempt to be true to Indian Culture and Indian tradition. The rise of National upsurge in the 19th century was indeed progressive but it had the indigenous favour and hence was not acceptable to the rulers. Any attempt either in industry, in the social-cultural area or political sphere was not acceptable to them. The indigenous awakened forces had to compete with the indigenous reactionary forces backed by the rulers. Therefore, after 1857, the ruling authority, when it took the responsibility of education in tune with the widely explicit policy of the 1854 Wood's Despatch, in a way turning its role from reformatory to reactionary. It began to side the vested interests - which is typical of the middle class philosophy and the colonial rule. This unlikely combination was destined to play a great role in the 20th century socio-political development in India.
9.7 SUGGESTIONS FOR FURTHER INVESTIGATION

The history of Indian education is required to be studied from new perspective viz. from socio-political-economic perspective. The present study is such an attempt. More studies of this type are required to be made. Some problems worth investigating are suggested below:

1. Socio-political influence on primary education:
   In this investigation, the part played by missionaries, their educational aims and the content of education may be reviewed. The neglect shown by the Government, the reasons for neglect and the aspirations of the elite can be shown. Basic education may also be reviewed. The efforts for the compulsion in primary education and the difficulties in making it compulsory may also be discussed.

2. Socio-political influence on secondary education:
   In this investigation the educational aims of the British Government, the causes of making the content of education bookish and its implications, the position of the teacher and the teaching methods, the changes that took place in the structure of the secondary education may be traced.

3. Socio-political influence on higher education:
   The development of higher education, its aims and content may be reviewed from socio-political perspective.
4. Socio-political structure and its impact on vocational education.

The slow development of vocational education during the British rule and the development of vocational education after independence may be reviewed from socio-political perspective.

5. Christian Missionaries and their impact on Indian education:

In this investigation the rise and fall of the missionary activities and their impact on education may be traced. The socio-political condition which helped or inhabited their educational activities may be discussed.


In this investigation the impact of nationalism on education and that of the education on nationalism may be traced.

7. Socio-religious movements and their impact on Indian education.

In the 19th century various socio-religious movements among Hindus and Muslims took place. The impact of these movements on education may be traced.

8. Studies of the Educational contribution of some personalities:

Studies of the educational contribution of some personalities have been made but studies of educational contribution of some eminent personalities like Veshub
9. Impact of various minutes on education.

In this investigation various minutes may be studied and how the decisions of the minutes affected education, may be studied.

10. Educational Commissions and their impact on education:

The British Government and also the Government of free India appointed various commissions for the study of education. A study of the recommendations and their impact may be made.

11. A Study of the aims of education in India from ancient age to the modern age.

Aims of education depend on the socio-political condition of a society. The development of the aims of Indian education may be studied from socio-political perspective.


A study of the development, aims and educational content of the Rastriya Vidyapeetha like the Tilak Vidyapeeth, the Gujarat Vidyapeeth, Shantiniketan, Jamia Milia Islamia etc., may be made.
13. Socio-political influence on Indian education after the independence.

After the independence the political condition is changed. The impact of this political change and that of the socio-economic change may be studied in this investigation.

14. The development of women education in modern India from socio-political perspective.

In the first half of the 19th century women education was almost absent. Today women education has been developed considerably. A study of the socio-political economic factors which affected women education may be made.

* * * * *