4.1 **SOCIO-POLITICAL BACKGROUND:**

As has been stated in the preceding chapter, education does not develop in a vacuum. It is influenced by socio-political conditions of the time. The socio-political condition of India during the latter half of the 18th century and early years of the 19th century was far from satisfactory. There was no administrative order and there was social anarchy in the country.

The period of 18th Century and early years of 19th Century may be called the dark age of Indian history. Hirad Choudhari says:

"By the eighteenth century Hindu thought and intellectual interests had definitely set in their traditional moulds and became concerned only with the maintenance of Dharma, i.e. the general Hindu way of life with a religious sanction behind it. Thus it became completely static and authoritarian."

 Habibindranath Tagore states:

"Our country having lost its link with the inmost truths of its being struggled under a crushing load of unreason, in abject slavery to circumstance. In social usage,

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in politics, in the realm of religion and art, we had entered the zone of uncreative habit, or decadent tradition, and ceased to exercise our humanity. 2

The French traveller Jean Law stated in 1759:

"I have travelled everywhere from Bengal to Delhi, but nowhere have I found anything from any one except oppression of the poor and plundering way-farers.... The Indian nobles are set of dis-orderly, inconsistent block-heads, who exist solely for ruining a world of people." 3

After the death of Aurangzeb the Moghul Empire had begun to disintegrate. Organized power having broken down, the field was left open to adventurers and claimants for dominion. For some time it was not clear whether the successor power would be Indian or European-Maratha or French or British. Among these the British possessed many of the qualities necessary for success. Jawaharlal Nehru says:

"Their major disadvantage was that they were foreigners coming from a far country. Yet that very disadvantage worked in

their favour, for no one took them very seriously or considered them as possible contestants for the sovereignty of India". 

The British at last defeated their rivals and laid a secure foundation for British rule. An orderly government was established after the period of political anarchy. But it does not mean that the anarchy came to an end soon after the establishment of the British rule. According to the opinion of some people the alien Government itself oppressed the people. Nehru says:

"There are few instances in history of anything like it. And it must be remembered that this lasted, under various names and under different forms, not for a few years but for generations. The outright plunder gradually took the shape of legalized exploitation which, though not so obvious, was in reality worse. The corruption, venality, nepotism, violence and greed of money of these early generations of British rule in India is something which passes comprehension. It is significant that one of the Hindustani words which has become part of the English language is 'loot'..... One remembers the early history of British India which is perhaps the world's high water mark of graft".


5 ibid. pp. 15-16.
There might be some exaggeration in the above-mentioned narrative but it is true that the alien government took the opportunity of the situation and exploited the people.

The society was disorganized due to the great bodies of armed banditti who burned villages and murdered their inhabitants. In the annexed territories disbanded soldiers and robbers were harassing the people.

In Central India there were hordes of plunderers known as Pindaris. In Monilkhand the numerous chiefs, angry at being without employment, continually broke out into acts of lawless violence.

In 1824, Bishop Heber found that everyone whom he met was armed. Even people going to market carried either swords or shields or spears. "It was estimated in 1851 that every third man was in possession of warlike weapons of one description or another".6

In short there was lawlessness and there was no internal peace in the country.

Till the early years of the nineteenth century there was no leadership even in the social field. There was no concept of India as we understand today.

Hence there was no question of all-India leadership. The country was divided into a number of self-contained units. "There were Bengalis, Hindustanis, Marathas, Sikhs etc. but no Indians, at the beginning of the nineteenth century". An Indian soldier was ready to fight against any Indian power even on behalf of the alien power. The Rajputs who remembered the raids of the Marathas had hatred towards them. Similar type of feeling existed among other groups of Indian people. If there was patriotism at all, it was village patriotism. Seely says:

"We regard it as the duty of a man to fight for his country against the foreigner. But what is a man's country? When we analyse the notion, we find it presupposes the man to have been bred up in a community which may be regarded as a great family, so that it is natural for him to think of the land itself as a mother. But if the community has not been at all of the nature of a family, but has been composed of two or three races hating each other, if not the country, but at most the village has been regarded as a home, then it is not the fault of the natives of it that they have no patriotism but village patriotism".

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After his victory at Plassey Lord Clive made a triumphal entry into the capital city of Murshidabad with 200 Europeans and 500 Senoys. He observed:

"The inhabitants, who were spectators on that occasion, must have amounted to some hundreds of thousands; and if they had an inclination to have destroyed the Europeans, they might have done it with sticks and stones".9

Thus there was lack of unity and leadership.

The Brahmins maintained a rigorous control over people's lives. The people had lost power of independent thinking.

"To preserve their domination over the people, the Brahmin priests were interested in keeping the people ignorant and fed them on superstitions. They commercialized religion and introduced ceremonies to signalize various phases of life, from birth to death".10

Hindu society was divided into a number of castes and sub-castes:

"The caste system with its endlessly growing ramifications, its increasing rigidity in matters of inter-dining, of marriage and other customs, stifled in its death-like embrace the lives, hopes and aspirations of individuals and classes". 11

Because of early marriage thousands of girls had to become widows before arriving at physical maturity. The widows of higher castes were not allowed to remarry and so their position was miserable.

On the other hand polygamy prevailed among many castes of Hindus and also among Muslims. The Kulins of Bengal used to marry a number of wives.

The position of the people of lower caste was equally bad:

"They were untouchables, even their shadow would pollute a high caste Brahmin. They had to stay apart in a segregated locality, and were debarred from the ordinary privileges of attending a school or using the village wells, or mixing in any way with the high caste Hindus". 12

12. Ibid. p. 54.
For Hindu masses religion meant only an unending series of rituals. There were many obnoxious rites and immoral customs. Belief in witch-craft and sorcery were in vogue.

The dancing girls formed the chief attraction in many religious ceremonies. Sexual immorality was rampant among all classes, particularly the wealthy section. Wine and women were the main items of their enjoyment with occasional breaks caused by vulgar types of dramatic performances.

Hinduism was in a state of depreciation. "it had no central direction, no organization and hardly any leadership".13

This was the socio-political condition of the country and education cannot remain unaffected by the social and political condition of the country.

4.2 THE POSITION OF INDIGENOUS EDUCATION IN THE BEGINNING OF THE 19TH CENTURY:

From ancient times education has always been held in high esteem in India. F.W. Thomas says; "there is no country where the love of learning had so early an origin or has exercised so lasting and powerful influence".14

But in the beginning of the 19th Century the traditional current of indigenous education was at a low ebb. Even then, according to Thomas Munro there was a primary school in every village of Madras presidency. Ward found that in Bengal all villages possessed schools for teaching, reading, writing and elementary arithmetic. In Malwa every village with about a hundred houses had an elementary school.

Both the communities - Hindu and Muslim had separate educational institutions. The content of education was different for both the communities. This was natural because not only religion but custom, traditions, belief etc., of both the communities were different.

Regarding the distance between the two communities C.H. Phillips says:

"The Hindu accepts many gods, the Muslim maintains, "there is no God but God, and Muhammad is the apostle of God". In the Koran, the sacred book revealed to mankind through Muhammad, the Muslim finds codified his creed and proper pattern of life: the Hindu relies on no such comparable formula. The Muslim believes in a final day of judgement, the Hindu accepts the doctrine of rebirth. Islam is a brotherhood, all Muslims being held to be equal before God: Hinduism, on the other hand, is founded on inequality and is essentially hierarchical. Islam is
little concerned with ritual, its members
directly approach God; Hinduism is luxuriant
in ceremony in which the priest plays an
essential part. At all points Islam -- simple,
clear-cut, assertive -- stands opposed to Hinduism
-- elaborate, roughly defined, absorptive --
and their adherents could find few means of
making contact; they would not eat together,
they could not intermarry, and they quickly
grew to despise each other's cultures, which
indeed were mutually meaningless.15

There were two types of indigenous educational
institutions for both communities. Firstly there were
elementary schools for imparting education to the masses.
The second type of institutions were the schools of
higher learning.

The elementary schools were either persian schools,
teaching through the medium of Persian or the schools
teaching through the medium of modern Indian languages.
The instruction imparted in these two types of elementary
schools, was simple confined only to the three R's.

Knowledge of the three R's was supposed to be enough
for ordinary people because the society was simple. It
was not complex like the present society. Agriculture was
the main occupation of the inhabitants of a village.

However, the services of craftsmen were also required for agricultural processes. There were other requirements also. Every village was the home of a number of arts and crafts. The village produced articles mostly for local consumption. The yarn was spun and cloth was woven in the village. Oil was pressed and sugar also was made in the village. The village artisans worked to satisfy the village needs.

The peasant had to pay the land-revenue in cash and therefore, he sold his surplus produce to the local grain merchant or carried it to a market in the neighbourhood. Thus a small part of village produce reached the urban areas. The village had little to import from outside.

The organization of the elementary schools was very simple. They had no building but were held in the houses of the teachers or the patrons or even in open air. There were no regular classes, no fixed hours of study, no timetable and no rules of admission. Everything depended upon the understanding between the teachers and the pupils.

Elementary education was not useful in getting jobs but it was useful only in day to day life. Education was a private matter and there was interference from the state.
"Except for the collection of land revenue there was little state control of the villages. The activities of the state did not go farther than the primary functions of defence against external enemies, the prevention of internal rebellion, and the maintenance of law and order".16

The teachers were the persons with ordinary knowledge. Generally they took the teaching work as a side work. The income from the teaching work was very scarce. The remuneration was given in the form of presents and gifts from the parents of the students.

In the Persian schools, generally, the teachers were Muslims but at times there were Hindu teachers too to teach Persian. Some Hindu students also attended the Persian schools because Persian was the court language.

The influence of Persia was strong when the Mughal empire was at its peak. The Indian Muslims had long been in close contact with Persia, which has been aptly described as the France of the East, sending its language and culture to all its neighbouring countries.

Most of these elementary schools had only ten to fifteen students. These students, generally, came from

the upper class of the society. The Harijan children were not admitted.

The society was stratified into various castes. The duty of the lower caste people (shudras) was to serve the other castes and hence it was believed that education was not useful to them. Moreover, they were looked upon with contempt and, therefore, they were denied the right of education.

The second type of institutions were the school of higher learning. They imparted more advanced knowledge, which in those days meant scriptures and philosophy. There were separate schools of learning for Hindus and Muslims. The Hindu schools were conducted by Brahmins and the majority of the students was Brahmins, because in the caste stratified society Brahmins had a dominant position. Teaching and preaching were the duties assigned to them. Women students were not allowed in these schools.

"The systems (the Hindus and the Muslims) had much in common. They taught in a language or languages foreign to the people at large, they drew their strength from the association with religion and being based on unchanging authority, they discouraged the spirit of free inquiry and resisted change. But there was one respect in which they differed profoundly. While the Hindu schools were designed for one favoured classes of the community and
excluded secular instruction, Muslim schools admitted secular instruction and were open without let to all who confessed that there was but one God and Muhammad was his prophet".  

The society had become static. Hindu society had become static to face the attack of Islam. On the other hand Muslim also lost the contact with the other countries. Education also, therefore, was static.

These schools neither developed individuality nor a rationalist out-look. "Medieval in their approach, conservative in their tone and dogmatic in their spirit, these schools naturally stood cut off from the current educational consciousness".  

In the elementary schools and in the schools of higher learning, knowledge was imparted orally. There were no printed books. Learning by rote was emphasized. The teachers used to punish their students severely. The newly admitted students or the weak students were put under some clever students. Thus the teacher was saved from the burden. For Britishers this system had a great appeal and it was incorporated in their well formalized educational system by the name of monitorial system.

17. Ibid. p. 139.

This type of indigenous system of Indian education came in sharp contrast to the East Indian Company's rule and later on to the British rule in India. The early rule of the East Indian Company brought the missionaries and supported them. Education with them was linked with religion of proselytization character. But the religion had an element of rationality in tune with the changed socio-economic and political situation. They came with print-technology. They brought text-books. They gave a formal structure. They appealed to the economic plight because of the indigenous inherent social structure based on caste-system. Later on the British rule greatly formalised the system of education and being afraid of disturbing the Indian social and religious sentiments and partly supported by the formal ways of communication, transport and administration as an offspring of industrial revolution made it more secular. It is this situation that disturbed the indigenous system of education in India.

Indigenous education was decaying fast. Walter Hamilton, writing in 1828 from official records, said:

"It has long been remarked that science and literature are in a progressive state of decay among the natives of India, the number of learned men being not only diminished, but the circle of learning, even among those who still devote themselves to it, greatly contracted. The abstract sciences are abandoned; and no branch of learning
cultivated, but what is connected with the peculiar religious sects and doctrines, or with the astrology of the people. The principal cause of this retrograde condition of literature may be traced to the want of that encouragement which was formerly afforded to it by princes, chieftains and opulent individuals, under the native governments, now past and gone.\footnote{H.D. Basu: History of Education in India under the East India Company, Calcutta: The Modern Review Office, p. 18.}

Another cause was the impoverishment of the people under the British rule. About the effect of impoverishment on education Campbell said:

"I am sorry to state, that this is ascribable to the gradual but general impoverishment of the country. The means of the manufacturing classes have been of late years greatly diminished by the introduction of our own English manufacturers in lieu of the Indian cotton fabrics. The removal of many of our troops from our own territories to the distant frontiers of our newly subsidised allies has also, of late years, affected the demand for grain, the transfer of the capital of the country from the native government and their officers, who liberally expended it in India, to Europeans, restricted by law from employing it even temporarily in India, and daily draining it from the land, has likewise tended to this effect, which has not been alliviated by a less..."
rigid enforcement of the revenue due to the state. The greater part of the middling and lower classes of the people are now unable to defray the expenses incident upon the education of their offspring, while their necessities require the assistance of their children as soon as their tender limbs are capable of the smallest labour". 20

Giving their expression about the condition of Indian education Nurullah and Naik say: "The overall picture is by no means bright, but it must be remembered that at this time, the educational condition in most countries of the world were mor or less similar". 21

Naik and Nurullah further add:

"The percentage of literacy was anything between 2 and 12 among the male adult population or between 4 and 6 for the population as a whole. Certain of the higher castes were wholly literate in so far as the male adult population was concerned, while the women of all castes (with a very few individual exceptions) and the entire population of several lower castes were wholly illiterate". 22

22. Ibid. p. 42.
Western education was introduced in India by Christian missionaries who were very eager to spread Christianity in India. They opened a number of schools for the education of Indian children. However, for them education was a means and not an end.

"The missionaries wanted to spread Christianity. Their object was not always immediate conversion, but they thought that if people were educated enough, they would be able to see the beauty of Christianity for themselves". 23

Soon after the arrival of Vasco da Gama, several Christian missionaries came to India. They started their work on the sea-coast of South India. Education was a means through which they tried to spread Christianity. They founded several schools at Goa, Daman and Diu. They also established some colleges in these colleges subjects like religion, Latin, music and logic were taught. Educational activity of the missionaries was confined to the lower class among the Hindus. The upper class was scarcely affected.

"Whatever the standard of their achievement, the fact remains that they gave a powerful stimulus to Indian thinking and helped the Indian mind to break the shackles of medievalism".

The East India Company was granted a new charter in 1813. At this time the missionaries tried to persuade the Parliament to provide facilities to missionaries desirous of going to India for the introduction of useful knowledge, religion and moral improvement. William Wilberforce made efforts in the Parliament on behalf of missionaries. Wilberforce was helped and influenced by Charles Grant.

Charles Grant at that time was a member of the Board of Directors and also a member of the Parliament. He had served in India as an official of the East India Company. He, therefore, had first-hand information about India.

In 1792 he wrote a pamphlet describing the social and moral condition of India.

"To Hindus he attributed a long list of vices, including lying and perjury, avarice and cunning, cruelty and disloyalty, and many others. The Mohammedans are described as

...ground and treacherous, bigoted and super-
sacriligious, blood-thirsty and sensual".  

Further he said:

"Upon the whole we cannot help recognising in
the people of Hindoostan, a race of men
 lamentably degenerate and base, retaining
but a feeble sense of moral obligation...
governed by their malevolent and licentious
passion... and sunk in misery by their
vices".  

About this belief Hampton says:

"He believed, as fervently as the most zealous
missionary, that Christianity was the end of
all education and the only adequate means of
promoting the well-being and happiness of
mankind".  

In 1813 Parliament ordered Grant's essay to be
printed and the essay was largely instrumental in
convincing Parliament to make some provision for the
enlightenment of the people in India.

About Christian missionaries R.C. Majumdar says:

25. H.V. Hampton: Biographical Studies in Modern
    Indian Education, London: Oxford University Press,
    1936, p. 10.
27. Ibid. p. 13.
"It may be remembered that the missionary who came out to India to preach the Gospel of Christ, was also the representative of an alien civilization, who was identified with the governing classes and thus he often unconsciously assumed airs of superiority". 28

About the attitude of missionaries Kammohan Roy said :

"During the last twenty years, a body of English gentlemen, who are called missionaries, have been publicly endeavouring, in several ways, to convert Hindoos and Mussulmans of this country into Christianity. The first way is that of publishing and distributing among the natives various books, large and small, reviling both religions, and abusing and ridiculing the gods and saints of the former: the second way is that of standing in front of the doors of the natives or in the public roads to preach the excellency of their own religion and the debasedness of that of others: the third way is that if any natives of low origin become Christians from the desire of gain or from any other motives, these gentlemen employ and maintain them as a necessary encouragement to others to follow their example". 29


29. Ibid. pp. 15 - 16.
Alexander Duff was the most noted of all these missionaries. His contribution in spreading Western thought is remarkable. In a lecture in 1835 he said, "the English language, I repeat, is the level which, as the instrument of conveying the entire range of knowledge, is destined to move all Hindustan". 30

Duff decided to bring the youth of India under Christian influence and for that he decided to use education as a tool. He met Raja Rammohan Roy, who also favoured western education.

"Although the purposes of the two were poles apart, the first stood for the destruction of values India had cherished during thousands of years and the latter desired to purify and perpetuate the ancient faith by removing the dust and corruption of the ages, the two agreed to co-operate for their immediate objective, namely, the advancement of western learning". 31

Duff realised that results of the missionary efforts were disappointing. He saw that primary schools were poorly attended and converts were a few orphans and members of the lowest castes. These people were financially

31. Ibid. p. 181.
dependent on the missions and were known as 'rice Christians'.

He adopted another method. He realized that if any substantial measure of success were to be achieved efforts must be made to come into contact with the higher caste people. He, therefore, decided to found a system of education which would embrace all branches of knowledge, but "inseparable with the Christian faith and its doctrines, precepts and evidences, with a view to the practical regulation of life and conduct". He expected that this education would affect the higher caste young men and they would be converted to Christianity. In short, his scheme for higher Christian education was designed as an attack on the stronghold of Hinduism and was intended to supplement the efforts of the old missionaries.

He was able to convert many Indians belonging to most noted families. Duffs support of English education was one of the factors in persuading Bentick to issue his famous Resolution of 1835, which announced the policy of the Government in favour of English education and its decision to use the funds sanctioned by the Director of the Company to propagate western science and literature.

Duffs example was followed by other missionaries in India. They established a number of colleges to teach

western literature and western science. Colleges were established in Bombay, Madras, Varanur and Masulipatam. By the middle of the 19th century the modern elementary schools were almost entirely supported by the Christian missions. Half the number of pupils of the high schools, was in their institutions and that a large number of colleges was maintained by them. The education of women was largely their concern. They also made provision of hostels for ladies.

Missionaries brought with them the printing technology. The first printing press was set up by the Portuguese Jesuits in the 16th Century. In the 18th and 19th centuries Protestant missionaries also set up printing presses for printing religious literature and text books. Text books became easily available because of the printing press.

Prose was not developed in Indian languages. The missionaries did pioneer work in this field. They translated the Bible into Indian languages. Moreover they prepared grammers and dictionaries in Indian languages. They prepared text-books for schools.

Behind all these activities their objective was clear. They believed that "every teacher, whether Hindu, Muslim or Christian when teaching science and mathematics, is breaking to pieces with a rod of iron, the earthen ware vessels of Hinduism". They abused Hinduism and Islam.

They also abused manners, customs and ceremonies of Indian people.

The educational activities of the missionaries were opposed by orthodox Hindus and Muslims because of the fear of proselytism. Though enlightened men such as Rammohan Roy supported the missionaries, it was difficult for the missionaries to make much headway against the suspicion and prejudices of the people.

4.4 RULE'S POLICY TOWARDS EDUCATION

Those who received the knowledge of English language began to appreciate English literature and science. The importance of Persian was doomed. Some Englishmen like Charles Grant believed that English should become the language of the Government. It was a language of the conquerors and it should be spread among the conquered people for communication. The officials believed that if English would become the language of communication, the conquered people would be employed in political administration and they would become a link between the conqueror and the conquered. They also believed that western education would bring about better understanding between the two.

The opinion of the Directors of the Company was different. They thought that education might affect the stability of their rule. In 1853, before the Select
"For a considerable time after the British Government had been established in India, there was great opposition to any system of instruction for the natives. The feelings of the public authorities in this country were first tested upon the subject in the year 1792. When Sir Wilberforce proposed to add two clauses to the Charter Act of that year, for sending out school masters to India; this encountered the greatest opposition in the Court of Proprietors, and it was found necessary to withdraw the clauses. That proposal gave rise to a very memorable debate, in which, for the first time, the view of the Court of Directors upon the subject of education, after we had obtained possession of the country, were developed. On that occasion, one of the Directors stated that we had just lost America from our folly, in having allowed it would not do good for us to repeat the same act of folly in regard to India, and that if the natives required anything in the way of education, they must come to England for it. For 20 years after that period, down to the year 1813, the same feeling of opposition to the education of the natives continued to prevail among the ruling authorities in this country". 34

Secondly the Government of their country was doing nothing for education in England. In England after the

Industrial Revolution the condition of the labourers became
miserable. They had to work along with their children to
make the both ends meet. Thus the illiteracy increased.
Some liberal persons presented in parliament proposals for
reforming the condition of labourers. They also laid stress
on education and requested the Government to take the
responsibility of education.

In 1907, the bill was presented demanding that the
children who had crossed the age of seven years should be
given free education for two years. However, it was
rejected. In 1815 also the same type of bill was rejected
by the Parliament. The Company, therefore, thought that
education was not the responsibility of the Government
and so it did not take interest in the spread of education.

Moreover the purpose of the East India Company was
chiefly trading and naturally was not ready to accept the
responsibility of education.

The period from 1793 to 1810 was the period of
financial difficulty for the East India Company. Its debt
increased from 1,69,62,745 pounds to 4,12,33,876 pounds. 35
In this position it was not possible for the Company to
make any arrangement for education.

35. Kamanikkant Sur and S. Dube : Bharatiyo Shiksha Ka
However, they required the services of educated persons for administration and justice of law. In early days of their rule the British wanted to build administrative system on the foundation already laid. Warren Hastings declared that this desire was to establish a system which would possess an authority founded on the ancient laws of India, and which would enable the people to be ruled with ease according to their own ideas and manners.

The ancient landmarks, therefore, were not removed. The Hindu and Islamic systems of law were maintained. Indians were employed in the administration and the executive systems followed the lines laid down by the Moghuls.

Warren Hastings, therefore, founded the Calcutta madrasa in 1781. His object was to conciliate the Muhammadans of Calcutta, to qualify, the sons of Muslims gentlemen for responsible and lucrative offices which were monopolized by the Hindus. He also wanted to produce competent officers for the Courts of Justice.

In 1791 Jonathan Duncan, the resident rounded the Benares Sanskrit College to conciliate the Hindus and for study of law, literature and religion of Hindus.

In 1813, when the charter of the Company was renewed, the following clause was included:
"A sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories". 36.

This was inserted as a result of economic and religious conflict with the East India Company rulers. "The Act marked the beginning of a new era in the domain of education — the era of state-controlled education". 37

However, the amount was not spent till 1823.

In England the period from 1823 to 1833 was a period of reform. Some regulations according to which severe punishment was given for ordinary offence, were removed in 1823. In 1833 the slave system was abolished by law. In the same year some amount was given by the Government for education. The directors of the East India Company were influenced by these decisions of their Government. In 1824, the directors expressed their desire to spread education in India but the Indian Government at this time was engaged in war with Burma. Moreover there were some internal disturbances also. The attention of the

The Government was turned to the Burma war and internal peace. It, therefore, could not make any arrangement for education.

Till 1835, the Government could not make any decision regarding the type of education. The young officials of the Company were in favour of occidental learning. England at that time was ahead with great speed. Because of the Industrial Revolution, there were several inventions; these young officials believed that the European knowledge was the best knowledge.

The orientalists were influenced by the European Sanskrit scholars who threw light on the ancient Indian culture and literature.

The committee of Public Instruction was also divided into two parties. Some members were in favour of Western education while some advocated for the oriental education.

Macaulay had an invincible faith in the greatness of Western civilization and in the value of the English.

Macaulay submitted a minute in 1835 to the Governor General’s Council and the resolution was passed in 1835. The Government accepted the proposal of Macaulay. In its resolution the Government stated:
"The exact object of the British Government ought to be the promotion of European literature and science amongst the nations of India and that all the funds appropriated for the purposes of education would be best employed on English education alone." 38

The East Indi Company was a trading company and as such had no interest in mass education. Moreover it was not possible for the Government to make arrangement for mass education in such a large country like India. The main objective of the government was to prepare English knowing Indians for administrative purpose.

Secular, therefore, advocated the filtration theory. He writes:

"It is impossible for us with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern a class of persons Indian in blood and colour but English in taste, in opinions, in morals, and in intellect." 39

Lord William Bentick was a confirmed westerner, admirer of James Mill, a friend of Bentham and was keen

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39. Ibid. p. 113.
on the reshaping of society by applying new ideas to the things antique.

"Pentick watched carefully the indications of the time... He had a hand in the game that was being played and he hit the ball now more clearly than before and fulfilled what Grant had hoped, what Mill had pushed forward, what Trevelyan had almost decided upon with Pentick, what E. Hyn had long entertained and what Macaulay put forth in bold and highly coloured fashion in his minute reflecting much of Pentick's mind, though the latter might not have appreciated the sentimental parts". 40

It would be, however, unhistorical to ascribe to Lord Macaulay the sole credit for the introduction of Western education and to attribute its spread only to Government measures or missionary efforts. "There was at the same time growing consciousness in this country regarding its utility. 41

The people who received Western education thought that Western education was essential for India.

They felt that the attitude of isolation in a changing world, would be prejudicial to India's interest. A new

outlook was needed to enable her to meet the challenge of the new age.

The resolution of Lord William Bentick gave impetus to the progress of English education. Within three years the number of students in Bengal increased from three thousand four hundred to six thousand. However, the Government did not take care of the primary education.

The authorities followed the policy of their homeland.

"England itself had an effective system of education for its upper class, and excellent universities, but was shamer than the other West European Countries and the United States (and Scotland) to make the public authorities fully responsible for free and compulsory universal education". 42

One more step was taken for encouraging English education. Lord Hardinge in his educational Despatch of 1844 declared that:

"In every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established

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42. Gunner Myrdal: Om--ei. p. 1639
and specially to those who have distinguished themselves therein by more than ordinary degree of merit and attainment." 43

4.5 WORK OF NON-OFFICIAL AGENCIES:

Missionaries started their work and established a number of schools. Looking to the efforts of missionaries the Indians also started their work in the field of western education.

"With the opening of the nineteenth century there was a growing appreciation of the value of English as a medium of culture on the part of the educated Bengalis, specially the Hindus." 44

There was great enthusiasm for establishing schools for liberal education. In 1855 there were about 35 such schools in Calcutta. A number of such schools were founded outside Calcutta. According to Duff:

"The excitement for western education continued unabated. They pursued us along the streets, they threw open the doors of our palankeens; they poured in their supplications with a pitiful earnestness of countenance which

might have softened a heart of stone”. 45

Indians got support from Englishmen in this noble work of spreading education.

Raja Rammohan Roy was a leading Indian who did important work in the field of education. He was very anxious for the spread of new knowledge.

"No one then had most probably a more genuine regard for India's classical knowledge. But at the same time he realized that concentration of efforts on this aspect only would mean intellectual isolation for his country at a time when dynamic forces were in other parts of the world revolutionising thoughts of mankind". 46

Rammohan Roy was born in 1772 in a Brahmin family. In his childhood he studied Sanskrit, Arabic and Persian and became proficient in these languages. He had to leave the ancestral home because of his heterodoxy. He then passed about for years in Tibet during which he studied Buddhism. He entered the Company's service as a Revenue Officer in 1804. During his service he learnt English.

45. Ibid. p. 33.
in 1814, he retired from Government service and decided to devote himself to the work of national regeneration. \(\text{The Raja inaugurated various movements from 1814 to 1830.}\)

The Raja's cultural background was of a cosmopolitan character. He had studied Hinduism, Islam, Buddhism and Christianity. He found Hinduism in degraded condition. He, therefore, observed that some changes should take place in Hinduism for the sake of social comfort of Hindus. He believed that the idol-worship was "the source of prejudice and superstition and the total destruction of moral principles, as countenancing criminal intercourse, suicide, female murder and human sacrifice". \(^{47}\) He, therefore, translated the Upanishads and trusted that the translations would convince everybody that the Vedas repeatedly urge the relinquishment of rites of idol-worship.

The Raja's first great service to his India was to attempt to restore its holy faith to its pristine purity so that the people might be rescued from superstition and obscurantism. His religious activities were throughout inspired by deep national feeling and a liberal outlook.

The study of various religions convinced him that the basis of all religions was a belief in oneness of God. On this foundation, he established the Brahmo Samaj in 1878.

The Brahmo Samaj popularised social reform and prevented conversion to Christianity. K.D. Shukla says:

"represented a combination of Western and Eastern thought, which fertilised by logical necessity all contemporary social and political activity, it trained our early leaders in corporate activity and it became the central laboratory of all social reform in the country. It nourished the nationalist sentiment and paved the way for the later demand for political reform also". 48

The Raja's work in the sphere of social reform is well-known. His name is associated with the abolition of the custom of Sati. The forced burning of his elder brother's widow filled Ramman with indignation and he vowed to root out the custom. He collected authority from Shastras against the custom of Sati and confounded the priests and the orthodox defenders of the practice. His work strengthened the hands of the Government to take step against the custom.

48. ibid. p. 36.
As Prof. Max Muller says:

"The Kaja was the first to complete a connected life-current between the east and the west. One inspired engineer in the world of faith that cut the channel of communication, the spiritual Suez between sea and sea --- locked in the rigid sectarianism of exclusive revelation, and set their separate surges of national life into one mighty world-current of universal humanity." 49

Hindu College came into existence in 1817 as a result of co-operation of Indians and Englishmen. The prime mover for the establishment of Hindu College was David Hare.

David Hare, a watchmaker, was an active and zealous advocate of English education in Calcutta. He arrived in India in 1800. Within 15 years he amassed moderate wealth but instead of returning to England to live in luxury, he decided to stay in India to devote the remainder of his life to the education and moral improvement of the people of Bengal.

He was not a scholar but a man of broad human sympathy and sound common sense.

"He saw that India was teeming with productions of all kinds, that her resources were inexhaustible, that her people were intelligent and industrious and possessed of capabilities, if
not superior, at least equal, to those of the other civilized inhabitants of the world, and that centuries of misrule and oppression had completely destroyed her own learning and philosophy and buried this land in almost total darkness. To improve her condition, nothing appeared to him more essential than a dissemination of European learning and science among her people.\(^50\)

Edward Hyde East, the Chief Justice of the Calcutta Supreme Court, Rammohun Roy, Vaidyanath Mukherjee and others played an important part in the establishment of this college.

A meeting was held at Hyde East's house to discuss the problem of establishing an institution for the liberal education. Sir Hyde East observes:

"One of the singularities of the meeting was that it was composed of persons of various castes, all combining for such a purpose, whom, nothing else could have brought together: whose children are to be taught, though not fed, together.\(^51\)

This college was intended for Hindus only. Due to the anger of the orthodox Hindus, Raja Rammohun Roy kept himself away from the committee. The main object of the

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\(^{50}\) H.V. Hampton: Op.cit. p. 60.

college was "the tuition of the sons of respectable Hindus in the English languages end in the literature and science of Europe and Asia".\textsuperscript{52} It was to have a school and an academy. Languages, history, geography, mathematics, astronomy and Chemistry were to be taught in the academy. The college received Government help from 1923. This was the beginning of active Government participation in the cause of English education in Bengal.

At that time there were three groups in the Indian society. The first group was that of orthodox people who opposed all reform. The leader of this group was Dadhamant Deb. The second group was in favour of everything Western. This group was called the Young Bengal movement and its leader was Derozio, a young professor at the Hindu College. The third group was that of reformers led by Raja Ram Mohan Roy.

The Hindu College became the centre of intellectual revolution. It became a nursery for the origin of new ideas of change in education, society and culture. Louis Vivian Derozio and David Lester Richardson, who were the teachers of this college, exercised profound influence on their pupils.

\textbf{Writing about Derozio Mr. Thomas Edwards observes:}

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"The teaching of Derozio, the force of his individuality, his winning manners, his wide knowledge of books, his own youth, which placed him in close sympathy with his pupils, his open, generous, chivalrous nature, his humour and playfulness, his fearless love of truth, his hatred of all that was unmanly and mean, his ardent love of India, evinced in his conversations and recorded in his lines.

My country in thy day of glory was:
A beauteous halo circled round thy brow.

"His social inter-course with his pupils, produced an intellectual and moral revolution in Hindu society since un-paralleled". However it is true that with the impulse of newness some of the pupils of Derozio criticized Hindu religion and expressed their hatred of Hindu custom and manners. One of Derozio's pupils Madhab Chandra Mallik wrote: "If there is anything that we hate from the bottom of our heart it is Hinduism". On the other hand they adopted some vices in the name of Western civilization. Drinking and beef-eating became a fashion for them. This was a temporary phase and the evil effects of this attitude were ultimately counteracted to a large extent by the reform movements of the latter half of the 19th century.

54. ibid., p. 29.
More established in 1817 the School Book Society which prepared and published text books. Next year the school society was founded to establish schools and for helping deserving poor students.

Naics Ramachand Row tried his best to introduce Western Education in India. K.C. Vyas says:

"All the credit of the establishment of English education in Bengal should go mainly to far sighted men like Naics Ramachand Roy, David Hare and Alexander Duff, and not, as has often been claimed to the policy of an alien and unsympathetic government".55

However, Naics's aim in introducing western education was different from that of Macaulay and missionaries. To him education was a means to create a new India. The society of his time was ignorant and corrupt, he wanted to spread enlightenment among his people so that they could think and could change themselves.

The Naics had studied the conditions of European countries through newspapers and books. The conditions of the countries was changing fast. Due to the impact of the French Revolution Society was changing fast. The idea of equality became prevalent; the Industrial Revolution was taking place. These two revolutions attracted the

Indian Society also. The French Revolution brought the idea of equality and the Industrial Revolution affected the Indian economy. The handicrafts were destroyed. Till now Indian villages were self-sufficient but now the position began to change. "The Indian economy was yielding ground to Industrial Revolution of Europe. These changed conditions required a reorientation of education. According to the idea, science and technology were necessary for India. We were anxious to modernize education and take out of the grip of scholasticism."

In 1817 he started a school with the object of imparting free education to Hindu boys. To achieve his goal, he helped the missionaries in their work of spreading education. The Vaisa, especially helped Alexander Duff in his scheme of spreading education. The Vaisa offered him the building of Brahmo Sarai and encouraged some of his friends to send their sons to the new school. The Bible was taught along with other subjects, the students and their guardians, therefore, were in hesitation.

On the opening day of the school, the Vaisa remained present and addressing the students he said:

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56. Thid. p. 42.

"Christians like Dr. Horace Hayman Wilson, have studied the Hindu-Shastras, and, you know, he has not become a Hindu. I myself have read all the Koran again and again, and has that made me a Mussalman? Nay, I have studied the whole Bible and, you know, I am not a Christian. Why then do you fear to read it? Read it and judge for yourselves".  

Buch observes:

"The European founded the empire not so much by the battle of Plassey as by the conquest of Raja Rammohan Roy. The Raja stood like Mahadev of old to let the Ganges of Western culture come down with a torrential crash upon his giant head, in order that thence it might find a peaceful way of penetration into the Indian soul".  

Rammohan Roy fought against the caste system but in the sphere of education he supported the education of the class and not of the mass.

"Ignorant parents were not likely to appreciate the value of any sort of education and the upper classes regarded the poorer and more unfortunate members of the community with open contempt. Besides, in the early years of the

last century few persons in any country considered that it was necessary, or even desirable, to provide popular education for the masses". 60

However, the Raja advocated female education but his suggestion was regarded fantastic outside missionary circles. Nothing was done for female education during his time.

Among Muslim Pardah and segregation were the main obstacles to the spread of female education. The social position of women was very miserable among Hindus. Child-marriages were common. There were some custom like that of the Sati, which compelled the upper class women to burn themselves along with their dead husbands. There was enforced asceticism for widows. Among lower castes customs like Devadasis prevailed to some extent. Moreover there was a very strong prejudice against the education of women. "This was probably the greatest obstacle to be overcome before any headway could be made in spreading education among women". 61 According to R.C. Majmudar education of females was positively discouraged. "It was regarded as being against the injunctions of the Hindu scriptures, and there was a wide spread belief that the education of girls leads to their widowhood". 62

O'Malley says:

"The idea that girls should receive education outside their own homes had never found place in Indian life. It was taken for granted and the same was true of England at the beginning of the nineteenth century - that girls could acquire all that was necessary in the way of education in their home surroundings."

In 1821 William Ward wrote:

"To the Hindoo female all education is denied by positive injunction of the Shastru (Shastras) and by the general voice of the population. With knitting, sewing, embroidery, painting, music and drawing they have no more to do than with letters."

Here, Ward refers to the condition in Bengal but the remark is equally true of other parts of India except the Punjab.

However, in some aristocratic families education was imparted to women. Girls of rich families were given education mainly for management of estates. In Bengal Zamindars generally instructed their daughters in the elements of knowledge. Adam wrote:


64. Ibid. p. 686.
"They hope to marry their daughters into families of Wealth and Property, and they perceive that, without a knowledge of writing and accounts, their daughters will, in the event of widowhood, be incompetent to the management of their deceased husbands' estates". 65

Later on some aristocratic Indians began to take interest in female education. They were influenced by the Christian missionaries. Though orthodox section of the community opposed the movement, female education received support from different quarters. However, the progress was very slow.

"In fact, very little was achieved in respect of female education till the mid-nineteenth century and the Government of the East India Company remained indifferent to it though it was responsible for some other important social reforms". 66

The establishment of the Hindu Balika Vidyalaya in 1849, due to efforts of S. E. Drinkwater Bethune, Legal Member of the Governor General's Council and President of the Council of Education, and of Pandit Ishwarchandra Vidyasagar, one of the greatest educationists and social

reformers of modern India, marked a turning point in the history of female education in our country.

4.6 MUSLIM EDUCATION:

Because of the efforts of enlightened Hindus there was some change in the social attitude of Hindus. There was no change in the social attitude of Muslims. The case was different with Hindus.

"Government by non-Hindus was nothing new to them, and inspite of their caste exclusiveness, the new commercial regime opened out to them avenues of employment and gain. They took the language of their new rulers— as readily as they had taken to Persian, the official language of the Muslim rulers. The Hindu College in Calcutta (now Presidency College), which was founded in 1816, disseminated English knowledge among the Hindus and made their reform movements (and even to some extent their reactionary movements) follow western lines in a manner which was then impossible for the Muslims". 67

The attitude of the Muslims towards Western education was at first one of aversion and opposition. They linked the classical studies in Arabic and Persian and majority of them did not like the introduction of western education

which they thought was imposed by the authority which had displaced the Mughal Supremacy. The situation did not improve for many years though the numerical strength of the Muslim students in schools had increased.

4.7 COMMENTS:

The Indian society was in a degrading condition. There were many evils in the society. When missionaries saw this condition they tried to bring the light of knowledge to remove the darkness of ignorance.

Missionaries introduced a new type of education in India. Along with the Bible introduced other secular subjects. For them education was a means for their proselytizing activities. This type of education was opposed passively by orthodox Hindus and Muslims. However, the contact with the West awakened some Indians and they did useful work in the field of education.

Missionaries did not succeed in their effort of proselytization through education. Their objective was not fulfilled but their educational efforts affected Indian education in succeeding centuries.

The East India Company became a political power in India but as its aim was trading, it did not pay attention to education in the beginning. However, through the
Charter of 1813 the education of the people was included within the duties of the Government. The Government could not take any decision till 1835 regarding the type of education. The orientalists did not want to disturb the Indian society. The Anglicists, on the other hand wanted to change the culture through education. However, the Government did not play any important part till the beginning of the second half of the 19th Century.