CHAPTER: 5

DEVELOPMENT OF EDUCATION DURING THE LATTER HALF OF THE NINETEENTH CENTURY:

- Socio-political Background.
- Educational Activities of the Missionaries.
- Educational Efforts of the Government.
- Indian Efforts.
- Socio-religious Movements and Reforms.
- Impact of Socio-religious Movements on Education.
- Main Characteristics of Education.
5.1 **SOCIO-POLITICAL BACKGROUND**:

The social, political and economic changes which took place in the latter half of the nineteenth century were so revolutionary that those which took place in the first half are scarcely comparable with them. "Modern India may indeed be said to be practically a post-mutiny creation".¹

The introduction of Western Education during the first half of the nineteenth century brought about great change in India. "It was the key which opened the great treasures of rationalist and democratic thought of the modern west to the Indians".² R.C. Majmudar says:

"English education opened the flood gates of the Western ideas which almost over­whelmed them at the beginning. Fifty years of English education brought greater changes in the minds of the educated Hindus of Bengal than the previous thousand years"³

After the French Revolution the spirit of rationalism and individualism dominated European thought. This spirit proclaimed supremacy of reason over faith, of

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individual conscience over outside authority, and brought new conceptions of social justice and political rights.

English education affected a number of Indians who came under its influence. As the Report of the Calcutta University Commission says:

"They had all been forced to drink deeply from the wells of English literature, which is beyond all others, the literature of liberty. The leaven of thought of Bacon and Milton, Locke and Burke, Wordsworth and Byron, was working in the mind of Bengal, whose age-long ideals had been those of submission and self renunciation, not those of freedom and individual initiative." 4

English language became a great instrument of awakening. Through the English language the educated Indians derived their political, social and economic ideas. Besides, the English language was, at that time, the language of liberty and Indian intelligentsia prided in their mastery of the language. Thus the love liberty was implanted into Indian minds by the study of English literature.

Thus the higher class people came into indirect contact with the Britishers through the Western education.

These people came into direct contact also and hence these higher class people began to think in different way. Till now there was no place for criticism of traditions but because of the impact of the British the spirit of criticism revived in India. Panikkar says:

"The major contributions of Britain in India's new life relates to the sphere of ideas and organization. In the sphere of ideas must be included new ways of thinking and criticism, the cultivation of science and a scientific approach to problems and the transplantation and acclimitization of political and social ideas".  

This type of thinking which at first was limited for higher class, spread to ever-widening circles with the spread of education.

Comparing the two cultures, Nehru says:

"The impact of Western culture on India was the impact of dynamic society of a modern consciousness, on a static society wedded to medieval habits of thought, which however sophisticated and advanced in its own way, could not progress because of its inherent limitations". 

British contact also brought the new concept of humanitarianism and changed the outlook of the people. M.A. Buch says:

"The professor—English, Scotch or Irish—who came to teach in our colleges and share in the work of our Universities, were men who breathed the spirit of the times, and sought to impart it to the young men brought within the sphere of their influence. These young men caught the ardour, the sentiment of humanity and of the brotherhood of the human race and placed as they were in a society where, on account of the superstition of ages, all seemed dark, they felt that a light appeared to them in the way midst of the surrounding darkness".  

Thus humanitarianism was the product of the British contact. Equalitarianism and secularization are both included in humanitarianism.

As Rabindranath Tagore said:

"It was a chivalrous west, which trained the enthusiasm of knight-errants ready to take upon themselves the cause of the oppressed, of those who suffered from the miserliness of their fate and we felt certain that the special mission of western

civilisation was to bring emancipation of all kinds of all races of the world. Though the West came to our shores as cunning trademen, it brought with it also the voice and a literature, which claimed justice for all humanity.  

The second half of the 19th century is called the period of renaissance in India. The knowledge of western sciences and literature, and the intimate contact with western Christianity brought about new concepts and new ideas and helped to create a 'new' India by and by. But only ideas are not enough for progress; a nation can progress only if there are peace and order. In the second half of the 19th century there were peace and order in India. Though there was a revolt in 1857 and there were some minor struggles, India was in much better condition. Tarachand says:

"In India there were two periods in this struggle for power. In the first period, it was the fight of the conquered medieval India for liberation from the yoke of the conqueror. This period ended in 1858. Then the second period began in a great changed situation. The conquerors had established a regular government and going beyond the

sphere of law and order had begun taking interest in the problems affecting people's welfare, education, social reform, development transport and communication, agriculture, sanitation etc.\textsuperscript{9}

While speaking in a meeting in London in May 1857, Dadabhai Naoroji said:

"The political condition of India before the consolidation of the British rule was the usual oriental despotism, with all its regular attendants of disorder, want of law, want of security of property and life and general ignorance.\textsuperscript{10}

British government established peace and order. While speaking in Calcutta, Keshub Chandra Sen said

"It is the British government that we owe our deliverance from oppression and misrule, from darkness and distress, from ignorance and superstition.\textsuperscript{11}

During the first half of the 19th century English educated people were carried away by a strong current of western culture. But during the second half a reaction began against this tendency, 'nationalism' was the watchword of the second half of the 19th century.


\textsuperscript{10} J.K.Majumdar: Indian Speeches and Documents on British Rule (1821-1918) Calcutta: Longman's, Green & Co. Ltd. 1937. p. 84.

\textsuperscript{11} Ibid. p. 83.
English language played an important part in bringing unity among the upper middle class of the Indian society. English became the medium of instruction of higher knowledge. It also became the official language in place of Persian.

The knowledge of English by Indians in every part of the country, facilitated intercommunication and expedited the process of integration. The consciousness of nationality—a new concept for Indian society, was strengthened by the impact of the Western literature.

Another factor which helped in developing nationalism was the political unity. Till now it was only the unity of Hindu culture. India for the first time became politically united. Though there were a number of Indian states, all had accepted the sovereignty of the British rule. "New technology and the revolution in communication enabled the British to integrate the country as never before in its history". 12

The other factor which helped in bringing unity was law and legal structure. The legal structure prompted the feeling of unity among the groups of the new middle class in different regions of India and helped to create national consciousness. For the first time in Indian

History identical laws and regulations were made for the whole of India.

Railways also played a part in the unification of India. People of all castes and religions began to travel in the same compartment.

Knowledge of India's past glory and greatness of Hindu culture were the important factors for the growth of nationalism. Before the Western contact little was known about ancient Indian history and culture. The works of oriental scholars like Sir William Jones and Prinsep had not reached the general public. But the archaeological explorations and excavations commenced from 1861 and the works of Max Muller, Wilson and others threw light on the ancient Indian culture and gave a very vivid picture of the greatness of ancient India.

"It necessarily generated in their minds a spirit of self confidence and held out before them a bright vision of their future destiny. The views promulgated by European scholars that the forefathers of the Hindus belonged to the same group of mankind from which were derived all the nations of Europe famous in ancient and modern times; that the Vedas, the sacred literature of the Hindus, were the oldest literary works in the world; that the Upanishads contained the most profound philosophical speculations that human has ever conceived,
that Emperor Asoka united the whole of India and Afghanistan under one rule, as testified to by his own records engraved on stone more than two thousand years ago; and that, thanks mainly to his efforts, Buddhism, originating in India, played a great role in civilizing a large portion of the population of the world, so much so, that even today one-fifth of the human race still profess that faith, - all these could not fail to stir deeply the hearts of the Hindus with the result that they were imbued with a spirit of nationalism and ardent patriotism. 13

Another factor that stimulated the growth of nationalism was the impact of nationalist ideas which passed over the whole of Europe and South America during the 19th century. Educated Indians also read about the freedom fight of the U.S.A. and the French Revolution but they were impressed more by the national revolts of their own time. Particularly the liberation of Greece and Italy from the foreign yoke and the fight for freedom by the Irish, deeply stirred the emotion of the Indians.

The printing process also played role in the growth of nationalism. The books were accessible to a large number of people. The printing press also facilitated the

growth of periodical literature which stimulated the nationalistic ideas.

The factors enumerated above created a psychological atmosphere for security and progress. This in a way provided a sort of background which would definitely enhance the educational progress.

On the other hand there were some hurdles in the progress of education. In any society one half of the population is of females. The condition of the women in the early years of the second half of the nineteenth century was miserable. However, at the end of the century there was a considerable change in the condition of women.

Describing the condition of women, "The Friend of India" in its issue of 31st August, 1866 wrote:

"Born and bred up to strictest seclusion, and married whilst yet a child, she is devoted to a life of domestic quietude, varied only by the rites of religion and the ordinary events of the family. Of the world around her, she can know little or nothing and the world knows little or nothing of her. Her mental faculties are either underdeveloped altogether or wasted upon frivolities, whilst her notions of right and wrong overlaid by a superstition and credulity, until they have become almost as devoid of moral meaning as the instincts of an animal". 14

Infanticide was a custom of killing girls at their very birth. This custom was prevalent in most parts of Northern India. It was a belief that a son was the maintainer of race. The birth of a son was celebrated with joy. Son was needed to perform religious rituals to enable parents to go to heaven after their death. On the other hand birth of a girl was locked down upon. The girl was an economic burden because a lot of money had to be spent at the time of her marriage.

"The high caste Hindus looked upon the birth of a daughter as a great humiliation for them as they had to bow to their heads to the persons to whom they were to marry their daughters at the time of marriage. Among the Rajputs and other high caste people their pride received a kind of shake up especially if the bridegroom was from the lower caste". 15

The practice of infanticide was common in Uttar Pradesh, Punjab, Rajasthan and Gujarat. Generally, this custom was prevalent among Rajputs but it was practised by some other castes also, including Muslim Sayids.

In 1869, Mr. Hobart made enquiries and revealed an appalling situation. In a group of ten villages he found 104 boys and one girl. It was also found that in the previous ten years only one girl was married.

15. Ibid. p. 8.
Farquhar writing as late as 1913 observes:

"So ingrained was the habit in many Indian castes and tribes that the determination of the British Government to put it down was in many places baffled for years and the best authorities are doubtful whether it does not persist in certain quarters to some extent even today". 16

Child marriages were prevalent in all castes. The girls were married between the ages of 5 years to 10 years. In many cases their husbands were much older in age. The custom marred physical and intellectual development of women. Before even she could complete the carefree years of girlhood, she was compelled to be a mother.

The child marriage had its repercussions and many girls became widows even before they had attained maturity. Widows had to spend their lives in utter misery. They were deprived of even the minimum comforts of life. They had to remain secluded in their homes in which they were reduced to mere drudges. The presence of a widow on an auspicious occasion was considered inauspicious. They were looked upon as a burden.

The system of Sati was another evil. The widows were required to burn themselves on the funeral pyre of their husbands. Unwilling widows also were forced to

burn themselves on the funeral pyre of their husbands. The widows were given a drink of 'bhang' (a kind of intoxicant) in order to remove the fear of death.

Polygamy was another evil custom. This custom was generally confined to upper strata of the society. The usual practice with the common man was that in case a wife failed to bear him a son, the husband took recourse to second marriage. This custom was prevalent to Bengal, Uttar Pradesh and Punjab.

In Bengal the custom was prevalent amongst the kulin Brahmins. A kulin who had married 'a hundred wives was considered a model of respectability'. Ishwar Chandra Vidyasagar wrote:

"With the Coolin Brahmin the sacred rite of matrimony had been notoriously degraded to a system of shameful traffic. These men for some sordid gain of some paltry sum visited village after village accepting the hands of scores destined never to enjoy the blessings of a wedded life."

The Purdah system was a custom of secluding the women in the women's apartment and cutting them off from participation in public life.

There was no purdah system in ancient India. This custom crept up in the Hindu society because of the impact of Muslim conquerers. The Purdah system was confined to Muslim women and to the women of upper strata of North India. The custom was not prevalent in South India.

Another custom which lowered the status of women was offering of girls to the deities in the temples. In Maharasthra girls were offered to a deity known as Khandoba, Girls were offered to Khandoba in infancy or early childhood and they were known as Muralis. The business or Muralis was to sing songs and perform night worship and sing in service of gods at different places. In the South Devdasis were the counterparts of Muralis. Their duty was to sing and dance before the temple gods. "There were 11,573 women dancers in the Madras Presidency in 1900".19

In Western and Central there were nautch girls. They were professional singers and dancers.

5.2 EDUCATIONAL ACTIVITIES OF THE MISSIONARIES:

During the latter half of the 19th century there were five agencies of education. They were - (1) the

19. Ibid. p. 27.
missionaries (2) officials in their individual capacity (3) the government and (4) the Indian enterprise on modern lines (5) Indigenous educational enterprise.

Of the above agencies the educational enterprise by officials in their individual capacity disappeared slowly because in 1858 the Crown took over the charge of the Government and so it was not possible for the officials to work in their individual capacity. The rules and regulations prevented them from taking part individually in educational matters.

Moreover there was one more reason for disappearance of this agency. The officials had started their work with the generous objective of initiating Indian private enterprise conducting institutions on modern lines. As the Indian enterprise had started working they withdrew themselves.

As has been shown in the earlier chapter Christian missionaries played an important part in the development of education. The zealous Christian missionaries who always pointed towards the faults and evils of Indian social institutions were both crusaders and educators. Their motive in educating the people was to teach that Christianity was the only religion that could bring salvation.
During the first half of the 19th century there were a number of missionary educational institutions. The Government paid liberal grants to these institutions and it was expected that the missionary activities in the field of education would increase. But the revolt of 1857 gave a blow to the missionary activities. It was a feeling of the people that the Government along with the missionaries wanted to convert the people. This feeling was one of the reasons for the revolt. This was partly true also. Lord Ellenborough in 1858 wrote, "The primary object of the missionary is to proselytise. He gives education because by giving education, he hopes to extend christianity".20 He further adds:

"I have from the first been under the impression, and all I have heard from the commencement of the mutinies has only tended to confirm it, that this almost unanimous mutiny of the Bengal army, accompanied as it has been by very extensive indications of a hostile feeling among the people, could never have occurred without some all pervading apprehension that the Government entertained designs against their religion... I feel satisfied that at the present moment no measure could be adopted more calculated to

tranquilize the minds of the natives, and to restore to us their confidence, then that of withholding the aid of Government from schools with which missionaries are connected".\(^{21}\)

However, the Company Government did not make any rule to change the policy of the missionaries because missionaries were supported by some officials in India and by some people in England. The Chairman of the Directors of the East India Company, Mr. Mangles in the House of Commons, in 1857 said:

"Providence has entrusted the extensive empire of Hindustan to England in order that the banner of Christ should wave triumphant from one end of India to the other. Every one must exert all his strength that there may be no dilatoriness on any account in continuing in the country the grand work of making all India Christian".\(^{22}\)

As soon as the Government was transferred to the Crown, Queen Victoria issued a proclamation. In this proclamation it was promised that the Government would adopt a policy of strict neutrality in religious matters. An assurance was given that it was not the desire of the Government to impose Christianity upon the people of India. It did not

\(^{21}\) Ibid. p. 241.

want to displease the people. It wanted to keep its rule safe. As we have seen above, the aim of missionaries in spreading education was to proselytise. The officials, therefore, became cautious in their dealings with the missionaries.

"Between 1858 and 1882, therefore, the policy of the Department was marked by an unsympathetic attitude to mission schools and the officials of these days — many of whom were agnostics or lacking in missionary zeal — made it difficult for the missions to work either within the system or without it". 23

Now the missionaries had to compete with the Government. This situation created difficulty for the missionaries and hence they started agitation in England and in India. They complained that the educational administration in India was not according to the Despatch of 1854, which had recommended the closure or transfer of Government schools. They also complained that the officials were competing with missionary enterprise and this competition would lead to the extinction of the latter. The missionaries also complained that the secular educational institutions of Government were Godless and irreligious.

The agitation led to the appointment of Indian Education Commission of 1882. The decision of the Commission was not in favour of the missionaries. It said:

"We think it well to put on record our unanimous opinion that withdrawal of direct departmental agency should not take place in favour of missionary bodies and that departmental institutions of the higher order should not be transferred to missionary management ... They (missionary institutions) should be allowed to follow their own independent course under the general supervision of the state and so long as there are room for every variety of agency in the field of education, they should receive all the encouragement and aid that private effort can legitimately claim. But it must not be forgotten that the private effort which it is mainly intended to evoke is that of the people themselves. Natives of India must constitute the most important of all agencies if educational means are ever to be co-extensive with educational wants. Other agencies may hold a prominent place for a time, aim may always find some place in a system in which great variety is on every ground desirable. But the higher education of the country will not be on a basis that can be regarded as permanent or safe, nor will it receive the wide extension that is needed, until the larger part of it at all events is provided and managed by the people of the country for themselves".\(^\text{24}\)

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\(^{24}\) Ibid. pp. 244-5.
The recommendation of the Education Commission became the official policy of the Government. Thus the missionary activities in the field of education were restricted.

Looking to the new situation the missionaries changed their policy. They restricted their educational activities and decided to maintain only a few educational institutions instead of commanding the whole education. Not only the recommendations of the Education Commission and the policy of the Government but other causes were responsible for this type of decision. Missionaries had appeared on the scene when the Hindu Society had reached at a very low level of life. The condition of the Hindu society has been discussed in the earlier chapter. Missionaries thought that through Western education the eyes of some Hindus would open; they would know the absurdity of some customs and this would lead to hatred towards Hinduism. They would naturally adopt Christianity to solve their problems.

"This new faith had the advantage of being associated with the new masters of Hindustan, it was the faith of the men who had given the world that splendid literature and science which had begun to fascinate the mind of the Hindu, it was sponsored in India often by men like Duff, Carey, Wilson, who were remarkable for their character. There was a flood of propaganda over the country; schools were started, colleges were opened, sermons were preached
everywhere; the Bible was translated into the vernaculars and copies were freely circulated among the people".  

However, the expectations of the missionaries were not fulfilled. They could not convert the people as they expected. There were several reasons of their failures.

"The Hindus had been developing for a thousand years a technique of safe-guarding their culture behind a series of almost impregnable fortifications. A great virile community, when it found that it had not the necessary vitality or resources to rally against the Muslim invaders, retired within its own shell and developed various defences behind which it would maintain successfully its own existence against all outside attacks. The one problem of the Hindu Community since the Muslim advent was throughout the maintenance of the status quo: it wanted to live; and it lived by converting itself into a purely defensive and therefore, also a rigidly static organisation".

Moreover Hinduism has the capacity to absorb new things. Hinduism has changed itself according to the situation. For example due to the influence of Buddhism, Hinduism changed itself. Due to this capacity Hinduism could keep its existence.

26. Ibid. p. 57.
Missionaries committed a blunder in understanding Hinduism. They committed the blunder of mistaking the age-long forms for the essence of Hinduism and thought that if these forms went, Hinduism would disappear altogether. Instead of accepting the Christianity the Hindus turned to their own creed with a greater self-confidence and self-satisfaction.

About the characteristics of Hinduism Mayhew says:

"Hinduism, unlike the barbarian religions, had learnt by experience of ages how to deal with disruptive forces and the attacks of enemies from without and reformers from within. It had survived a Buddha within its fold, an Aurangzeb without. Its survival was due to its amazing capacity for adaptation to circumstances, its power of absorbing what was life-giving, of modifying what was non-essential and of rejecting everything that would have weakened the foundations of its social system. Such a living organism was quite capable of absorbing western ideas and information without surrounding its essential characteristics". 27

Thus missionaries failed in their attempt. "They found that the spread of English education did not lead to considerable proselytization as expected by them". 28

This was the second reason of adopting the policy of restricting the educational activities.

There was one more reason for the decision.

"A new party arose among the missionaries themselves which held that it was no part of missionary enterprise to maintain schools for non-Christian children". 29

All these reasons forced the missionaries to refrain from large-scale expansion of their educational activities. After 1882 the missionaries maintained only a small number of efficient schools and directed their efforts to improve the condition of the aboriginals, hill tribes and other backward communities.

5.3 EDUCATIONAL EFFORTS OF THE GOVERNMENT:

The British Government wanted to keep its empire safe in India and because of this the British were hesitant about the matter of imparting education. There were two parties, one of them believed that education would lead to the break-up of the empire, the other believed that education would strengthen its foundation.

Till 1853 the efforts of the government were very inadequate.

29. Ibid. pp. 252-3.
"In 1855, for the whole of India with a population of nearly 200 millions, the total number of educational institutions managed, aided or recognised by the Government was 1474 with only 67569 pupils with a budget allotment of less than one per cent of the total revenue". 30

Criticising the educational policy of the Government

Jawaharlal Nehru says:

"Individual Englishmen, educationalists, Orientalists, journalists, missionaries and others, played an important part in bringing Western culture in India, and in their attempts to do so often came into conflict with their own government. That government feared the effects of the spread of modern education and put many obstacles in its way, and yet it was due to pioneering efforts of the able and earnest Englishmen, who gathered enthusiastic groups of Indian students around them, that English thought and literature and political traditions were introduced in India..... Even the British government, inspite of its dislike of education, was compelled by circumstances to arrange for the training of clerk for its growing establishment. It could not afford to bring out from England large numbers of people to serve in this subordinate capacity". 31

While the Government was hesitant, the people were very eager to set western education. Mr. Holliday, who rose to be the first Lieutenant Governor of Bengal mentioned before the selection committee how anxious the people of Bengal were to receive the benefits of English education. He said:

"I am quite sure that the people of Bengal are in a state, ready, not only to second, but to anticipate any effort which the government might make on the subject. The condition of Bengal with regard, is peculiar, the desire for it is becoming a craving, the people look for it most anxiously, even those of a very low class. In obscure villages, to which you could scarcely have supposed the name of English education would have reached, you find persons joining together, and making attempts to establish schools and obtain teachers, to the best of their means, and anxiously looking for assistance; at the same time doing a great deal for themselves according to the means at their disposal. It is also a curious fact, that among the Bengalees, unenergetic as they are, in many respects a very extraordinary degree of energy prevails in favour of English education among those who have received it; it appears as if a reasonable inoculation of English education among them begets a strong desire to inoculate others, and to spread it to the utmost of their power. It is a very creditable point in their character. You see constantly men who have received a good
education at our institutions going forth, and at a great pain, and even expense, exerting themselves to the utmost for the sake of spreading knowledge, for the mere sake of the good which arises from it. It is very desirable I think, that the Government should take speedy advantage of that extra-ordinary fact in the present history of the native mind in Bengal, and by doing so, I believe you might spread education enormously, and very advantageously, at a comparatively small expense".  

In 1853 the Charter of the East India Company was renewed. On that occasion several witnesses were examined by the Parliamentary Committee to give their opinion whether it was necessary to impart education to Indians. Sir Charles Trevelyan and Mr. J.C. Marshman who were examined by the Committee gave their opinion in favour of spreading education in India. They convinced the Committee that education was necessary for the safety of British rule and that there was no danger in spreading education in India.

The British authorities, therefore, decided to impart education to Indians. With that object in view the Educational Despatch of 1854 was framed. This Despatch is also known as Wood's Despatch. The Despatch says:

"Among many subjects of importance none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under providence, derive from her connection with England. For, although British influence has already, in many remarkable instances, been applied with great energy and success to uproot demoralising practices and even crimes of a deeper dye, which for ages had prevailed among the natives of India, the good results of those efforts must, in order to be permanent, possess the further sanction of a general sympathy in the native mind, which the advance of education alone can secure.\(^{33}\)

Thus the Despatch recognised the education as one of the duties of the Government; but on the other hand it did not favour the direct responsibility of the Government. The Despatch says: "we look forward to the time when any general system of education entirely provided by Government may be discontinued.\(^{34}\) The authors of the Despatch advised the Government to educate in "Useful and practical knowledge... the great mass of the people, who are utterly incapable of

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\(^{33}\) Ibid. p. 163.

obtaining any education worthy of the name by their own un-aided efforts". They further say:

"We desire to see the active measures of Government more specially directed, for the future, to this object, for the attainment of which we are ready to sanction a considerable increase of expenditure".

According to the above recommendation the Government introduced grant-in-aid system for primary education but the promise of increasing the expenditure for primary education was stingly fulfilled and as a result the primary education could not make proper progress. The Government was not interested in mass education. It was interested in the education of a particular socio-economic stratum. It wanted the help of this stratum in running the administration.

"Through this period, the contrast between word and deed remained glaring. Apparently, the concern about mass education was part of the ruler's expressed anxiety for the general amelioration of the condition of the masses. Unfortunately, no tangible effects of this concern appeared. On the contrary, education of the middle classes, particularly, received considerable attention and made rapid progress".

35. Ibid. p. 208.
36. Ibid. p. 208.
The Despatch rejected the opinion of those who were of the opinion that the spread of western education would be dangerous for the British empire. Wood said:

"I do not believe, however, that we should endanger that empire by educating the natives of India. I believe on the contrary that if the great body of the natives were educated and enlightened, but still more if bound to us by ties of a common faith, we should increase rather than relax our hold upon the Indian empire". 38

Another objective of spreading education was concerned with administrative aspect. The Government had created an administrative machinery which did not exist before. The higher key posts were to be filled up by appointing Britishers but it was not possible to bring Britishers to fill up subordinate posts. Financially also it was not possible. The Government, therefore, wanted to fill up subordinate posts by appointing educated Indians. To get these subordinate servants it was necessary for the Government to encourage secondary and higher education. Wood, therefore, wrote:

"We have always been of opinion that the spread of education in India will produce a greater efficiency in all branches of administration

38. Ibid. p. 432.
by enabling you to obtaining the services of intelligent and trustworthy persons in every department of the Government". 39

Thus imperial purpose dominated in encouraging education. As Tarachand says:

"Even beneficial measures, which aided the growth of national solidarity and promoted national progress, were not motivated purely by reasons of India’s welfare, imperial purposes dominated them in reality. Popular wishes and opinions were considered irrelevant in making governmental decisions. Preservation of peace and order dispensation of justice and application of the rule of law were good in themselves, but they were, at the same time, basic conditions for the successful pursuit of imperial aim; the development of railways and means of communication were needed, above other consideration, to supply strategic and commercial needs; agricultural improvements were carried out to meet British requirement of raw materials". 40

During 1854 to 1882, there was considerable expansion of secondary and higher education, but the growth of primary education was slow. During this period there was increase of the Indian share in expansion.


After 1858 the Government had to increase its educational activities because it wanted to restrict the educational activities of the missionaries.

During the first three decades of the latter half of the nineteenth century there was enough awakening among the people and hence there was no private Indian enterprise on a sufficiently large scale. The Government, therefore, was forced to increase its educational activities.

Till 1880 there was expansion of education and still there was demand for its expansion but the Government was in financial difficulty.

In 1878 Lord Lytton declared war against Afghanistan. Afghanistan became a victim of Anglo-Russian politics. Lord Lytton could have avoided the war but he did not do so.

Again in 1885 war broke out with Burma. If Afghanistan was a pawn in the Anglo-Russian power politics, Burma was one in that of Anglo-French power politics.

These wars put the Government in financial difficulty and this led to the cut in the educational expenditure. The progress of education depends on the financial factor. The finances of the Government of India were completely centralised till 1870. After 1870 the educational
expenditure was transferred to the provinces. The system of quinquennial contact of grants by the Central Government to the provincial administration was introduced in 1882. As there was a shortage of funds for education, two expedients were devised. The provinces were authorised to levy local fund cesses in villages and the municipalities were required to contribute in urban areas. Secondly the grant-in-aid system compelled the public to raise funds for maintaining schools and the pupils to pay fees. Even with these efforts the income was not sufficient because of the poverty of the people.

Primary section of education suffered a great deal because of the shortage of funds. There were two types of primary schools, i.e. indigenous schools and the western type of schools. In the second type there were a number of missionary schools. The Despatch of 1854 was quite favourable to the missionaries but the revolt of 1857 gave a great blow to their activities. On the other hand the work of the Government in the primary sector of education was not adequate. Due to the failure of grant-in-aid primary education suffered a lot. On the other hand Stanley's Despatch of 1859 threw cold water on the policy of promoting primary education through grants-in-aid. According to this Despatch secondary and higher education was to be given
grants. Thus mass education was discouraged and indigenous schools which might have supplied a broad base for the educational pyramid, deprived of encouragement. In some provinces indigenous schools were completely abolished and in some provinces they were incorporated in the official system.

Inspite of repeated assertions mass education remained the cinderella of the Government's affection.

"The Despatch of 1854 could have been fully put into practice for the relations between the rulers and the ruled were quite cordial. But after the bitter experience of 1857, it was impossible to expect the English bureaucracy to be interested in working out any scheme of education for the Indian people".

Till the outbreak of 1857, there was no bitterness between the rulers and the ruled. In the words of Cotton, "although there was pride, prejudice and haughtiness, there was no bitterness or hatred in these relations".

After the outbreak the attitude of the Englishmen changed. The exaggerated stories of atrocities roused passions of anger and revenge. Lord Elgin wrote:


"It is terrible business, this living among inferior races. I have seldom, from man or woman since I came to the East, heard a sentence which was reconcilable with the hypothesis that Christianity had ever come into the world. Detestation, contempt, ferocity, vengeance, whether Chinamen or Indians be the subject." 43

Indigenous schools disappeared slowly because these institutions were neglected by the Government. Moreover the upper strata of the society which encouraged indigenous education had disappeared. As the English education gave opportunity of getting jobs, the middle class rushed towards English education and the indigenous schools disappeared slowly.

The modern type of primary schools had to depend on cesses, contributions from local bodies and the public and also fees from the pupils. The grant given by the Government was very small. In 1881-82 the Government share on primary education amounted to Rs. 16.77 lakhs out of the total expenditure of about Rs. 70 lakhs.

The attitude of the Government was mainly responsible for this condition. Another reason was the poverty of the people. The people had to share the expense of the primary education but the financial condition of the people was so

miserable that they could not do anything. Those who were able were not interested in education of the masses. The society was based on stratification and hence the higher caste people who were rich were not interested in mass education.

The mass was poor and the alien Government was responsible for the impoverishment.

India was exploited by Britain and the impoverishment of the people increased during the British rule. Munro and Elphistone were surprised to find that territories under Tipu Sultan and the Marathas were prosperous in comparison with those under the direct rule of the East India Company.

The British destroyed the trade and industry of the country. Indian products were excluded from the European markets. The British, then, destroyed the handloom industry. The weavers and other artisans were oppressed. Artisans were forced to cut off their thumbs to prevent them from winding raw silk or weaving fine cloth.

The British used their political power to another the manufacturers of India. Heavy duties were imposed on Indian imports into England. On the other hand British goods were forced upon India without paying duty.

Indian industries were destroyed and the artisans turned to agriculture for their maintenance and as a result
there was overpressure on agriculture. There were other factors also for the growth of poverty among the agriculturists. Drought and devastating rains brought economic misery to the agriculturists.

"A large proportion of Indian peasants got into debt due to their inability to pay land revenue as a result of bad monsoon. Famines were a feature of the economic existence of the Indian people." 44

The system of paying fees was introduced but the people were so poor that they could not bear this expense. Moreover, the parents required help from their children in their occupation. Due to poverty and ignorance the people could not pay proper attention towards the education of their children.

On the other hand the secondary education was encouraged by the Government. The Government required educated persons to fill up subordinate posts in the administrative machinery. The people also were interested in the secondary education because it opened out better avenues for livelihood. The middle class people saw the advantage of the English education but the mass remained ignorant.

Like secondary education the higher education also made a remarkable progress in the second half of the 19th

century. The Government encouraged it for the same reason for which it encouraged secondary education i.e. for getting English knowing Indians to fill up the administrative posts. Moreover the expansion of secondary education also was responsible for the expansion of higher education. As there were no alternative courses after the secondary education, the students used to rush to the colleges to get better jobs.

The Government neglected technical education. To impart technical education was not in its interest. It did not create proper atmosphere for the development of the industries.

The Government deliberately neglected industrial development of the country. The old industry of India was ruined and no industry was created. The new machine-industry was not allowed to develop as a result of self-interest of the ruling groups of England.

The Famine Commission of 1880 summed up the economic situation in India in the latter half of the nineteenth century in the following words:

"At the root of much of the poverty of the people of India, and all the risks to which they are exposed in the seasons of scarcity, lies the unfortunate circumstance that agriculture forms almost the sole occupation of the mass of the population, and no remedy for the present evil
can be complete which does not include introduction of a diversity of occupation, through which the surplus population may be drawn from agricultural pursuits, and led to find the means of subsistence in manufacture of some such employment”. 45

The foreign capital flowed into mining, railways, banking, insurance and plantations but with the exception of the plantations, mining and jute mills, it did not stimulate development of modern industry in India.

Before 1858 such industrial enterprises as iron works, indigo plantation, paper manufacture had received the attention of individual entrepreneurs, but curiously enough after the Queen's Proclamation of 1858 which expressed the desire to stimulate the peaceful industry of India, the development of manufactures in India was woefully neglected both by the foreign investors and by the Government. The result was that with the growth of population and decay of Indian handicrafts, more and more people turned to agriculture for livelihood, and rural unemployment increased. Europe, the U.S.A. and Japan industrialised themselves and in these countries there was a radical shift of the labour force from agriculture to industry in the second half of the nineteenth century. On the other hand, India went through

a process of 'de-industrialization'.

However, it is true that mill industries during this period made progress. Among other industries mention may be made of arms and ammunition factories, breweries, cotton ginning, jute presses, indigo factories, silk filatures, iron and brass foundries and the tile factories.

In most of the industries the management and executive control were largely in European hands; Indians held clerical and other non-technical posts.

"When importing foreign techniques, it is of course quite natural for a country to import foreign technicians in the early stages of industrial development. Even independent countries like Japan and Germany followed the procedure in the early stages of industrialization. But whereas in those countries, their nationals learnt new arts and techniques quickly and took over the management of the industries from the foreigners after a short time, in India the process was inordinately delayed." 46

As industries were not developed there was no question of introducing technical education. The technical or professional education that was introduced was for satisfying the need of the Government and not for the development of the society.

The Government adopted the Downward Filtration theory for education. According to this theory the education was

to be given to the higher strata of the society. It was believed that the knowledge would filter down to the lower class of the society.

The Government thus neglected the education of the lower strata of the society. Moreover there was no awakening among this people. They believed in the doctrine of Karma i.e. Their birth in particular caste was due to their deeds of the former birth. They suffered from inferiority complex. Among the backward class, there were castes and sub-castes and as such they were not united. The higher caste people did not want to uplift them.

After 1882 the Government turned its attention towards this class:

"Hence the Government decided that the students of the backward classes should be given the facility of education in Government schools. This was vehemently opposed so much so that in Kaira district five schools had to be closed for several years. The people of the higher castes went so far as to set fire to their houses and destroy their crops". 47

The Government, therefore, had to make separate arrangement for their schools. However, the number of such schools was very small.

The Government neglected the female education also. To some extent the neglect was due to the policy of non-interference. As has been described earlier the position of women was miserable and the orthodox section did not want any change in it. The efforts of the Government were likely to be misinterpreted. Moreover, it was also believed that if men are educated, education would filter down to women also. Moreover the western education was bookish and job oriented and so it was not appropriate for girls.

After 1870, the municipalities and Local Fund Committees were established and people's representative got chance of promoting education of girls through local public funds. Through the efforts of Miss Mary Carpenter, an English lady, some institutions for training of lady teachers were established. After 1880 there was some progress in the position of female education but the progress was slow.

5.4 INDIAN EFFORTS:

The war of 1857 was a war of independence for the Indians but it was a sepoy-mutiny for the British. After the war the attitude of Englishmen towards Indians was completely changed. Now they began to hate Indians and all their policies were coloured by distrust. According to the opinion of Ruhela and Vyas the attitude of Englishmen towards Indians was as under:
"The Indian was considered a barbarian. He was insulted and kicked. The life of a European was considered more precious than that of an Indian. The ideals of racial equality and justice disappeared." 48

The attitude of Englishmen towards Indians brought awakening. The press and the theatre began to propagate nationalist ideas. The biographies of Garibaldi and Mazzini inspired the educated people. At this very time, India's ancient religion began to awaken to new life.

On the other hand the government adopted the policy of repression. During the regime of Lord Lytton the Arms Act of 1878 was passed. This act prevented Indians from keeping arms while Europeans were allowed to keep arms. The other repressive step was the passing of the vernacular Press Act of 1878. The news-papers, published in Indian languages had become very critical about the policies of the Government. These papers were read by people who did not know English. The English papers presented the views of the Government but as they were not read by ordinary people, it was concluded that the news-papers published in the Indian language were dangerous for the British rule. The Act stopped free discussion in the vernacular press.

These repressive measures were taken in the regime of Lord Lytton. The repressive policy of Lord Lytton was followed by the liberal and progressive policy of Lord Ripon. Lord Ripon introduced a bill to give racial equality to Indians. He projected the Ilbert Bill providing equal treatment of the Indians and Europeans in the sphere of original jurisdiction. The bill was welcomed by Indians but there was fierce opposition from the European and Anglo-Indian Press. As a result Lord Ripon was forced to withdraw the bill. Though the bill was withdrawn, it helped Indians to know their position.

The above measures of the Government brought change in the attitude of Indians. They became aware of their condition. On the other hand new forces of regeneration arose in social and religious fields. These forces drew attention of the people towards their miserable condition. The reformers realized the importance of education in bringing about change in education. They, thus, did useful work in the field of education. The growth of middle class also played an important part in the field of education.

The middle class came into existence during the British rule. The middle class came into existence as a result of a two fold process - the destruction of the old ruling class on the one hand, and the rise of the new groups of land-holders, businessmen and intellectuals on
the other. The old upper class was destructed due to the direct result of the British conquest, the formation of the business class, and the growth of the land holding and intellectual classes was due to the establishment of British administration and introduction of western education. They were a middle class because they stood between the Indian masses and the ruling oligarchy. Commerce was the main factor that helped in the emergence of the Indian middle class. The new judicial and administrative system and English education played an equally important role in adding to its numbers. The financial difficulty of the Government forced it to increase the number of Indians in subordinate services. This new middle class realized the value of western education and co-operated in founding schools and colleges.

After the revolt of 1857, educational activities of the missionaries were restricted. The Government officials who were interested in Indian education were also forced by circumstances to give up their activities in educational field. Moreover, the Despatch of 1854 suggested that the Government should withdraw itself from direct responsibility of imparting education. This made private enterprise responsible for meeting the educational demands of the people. The government introduced grant-in-aid to help the private agencies.
Two factors — awakening of the people and growth of nationalism — were mainly responsible for the rapid expansion of the private enterprise in education.

"The motives that led to this expansion of Indian private enterprise were mainly patriotic. By about 1880, there was a wave of social, religious and political reforms in India — a veritable beginning of a renaissance in Indian national life. The leaders of this movement were inspired by a faith in the ideals of building up a great nation in India and their ultimate objects were social and political. But they realised that a new nation after their heart's desire could not be built up unless the education of the country's youth came to be controlled and managed by Indian themselves." 49

In 1854 there were only a few educational institutions conducted by Indians but afterwards the position was different. The following statistics of 1881-2 will show the important position of institutions conducted by Indians.

<table>
<thead>
<tr>
<th>Institutions</th>
<th>Conducted by Indian managers</th>
<th>Conducted by other than Indian managers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts Colleges</td>
<td>5</td>
<td>18</td>
</tr>
<tr>
<td>Secondary Schools</td>
<td>1341</td>
<td>757</td>
</tr>
<tr>
<td>Primary Schools</td>
<td>54662</td>
<td>1842</td>
</tr>
<tr>
<td>Professional colleges and schools</td>
<td>10</td>
<td>18</td>
</tr>
<tr>
<td>TOTAL</td>
<td>56018</td>
<td>2633</td>
</tr>
</tbody>
</table>

It can be seen from the above statistics that the number of secondary and primary schools conducted by Indians, was much more than those conducted by other than Indian managers. However, in the field of higher education missionaries were in lead. But the position was different at the end of the 19th century. In 1901-02, there were 42 colleges under Indian management, while there were 37 colleges under missionary management. Moreover, most of the secondary schools came under the control of Indians.

At first Indians collected funds and established schools and colleges. They appointed Europeans as the heads of these institutions. Indians were not considered fit for principalship of colleges or even for headmastership of high schools.

It is natural that these European principals and headmasters had not the same goal, which the patriotic Indians had. Moreover the Europeans were paid higher salaries and as a result education was costly. It was necessary to bring down the cost of education if rapid expansion was expected. The situation demanded sacrifice on the part of educated Indians of undoubted ability. It was very easy for this type of people to get lucrative posts under government, but situation demanded to leave this opportunity. Some patriotic persons rose to the occasion and made the sacrifice. Persons like Mr. F. P. Paranjape—a senior
Wrangler of the Cambridge University - became the principal of private colleges. This brought down the cost of education. The Indian private institutions were considered inferior but when persons of distinct capacity began to work as principals the inferiority attached to the Indian enterprise vanished. This made the spread of education rapid.

5.5 **Socio-religious Movements and Reforms:**

The British rule was firmly established. The British transformed the Indian economy and attacked the Indian social system and culture. As time passed, a protest arose against the political dependence and intellectual slavery.

The process of self-criticism and reform had begun in the early years of the nineteenth century. Raja Ram Mohan Roy was the pioneer of the reform movement. In the latter half of the nineteenth century the process acquired momentum. Hinduism and Islam sought to rid themselves of the evils in order to bring happiness.

A number of schools of thought arose among the Hindus and the Muslims. Though there were obvious differences, there was similarity at least in one aspect i.e., a consciousness of the need of social and religious reconstruction and a keenness to unite all those professing
the same faith. All of them agreed that evils had resulted from neglect of true religion.

The socio-religious movements fostered a rational outlook. The attitude of even conservative reformers was changed from uncritical acceptance to justification by reason. All reformers had come under direct or indirect influence of the western thought.

After the outbreak of 1857 the Crown took over the administration of India from the East India Company. This new Government built up a bureaucratic administrative machinery. This Government in the words of Panikkar "provided the appurtenances of civilization but did not undertake the work of civilization themselves." Yet there was a renaissance in India during the latter half of the nineteenth century. "The seeds of Indian Renaissance sown by Raja Ram Mohan Roy germinated in the latter half of the 19th century, years after his death." The Indian Renaissance gave rise to some socio-religious movements like the Brahmo Samaj, the Prarthana Samaj, the Arya Samaj, the Ram Krishna Movement, and Theosophical movement and the Ahamediyya movement.

(a) The Brahmo Samaj:

The first effect of the Western contact was felt in the field of religion. The people had yet to understand the language of politics. The Brahmo Samaj was founded by Raja Rammohan Roy in 1828. The approach of the Raja in religious matter was intellectual. The Brahmo Samaj which he organized was based upon rational attitude. The Raja based his religion on Upanishadas. The Brahmo Samaj does not believe in idol-worship. "It was a society of the worshippers of one God of all religious and all humanity."

In the beginning it was a theistic organization but afterwards it assumed a distinct social character and played important part in social reconstruction.

The Brahmo Samaj movement declined after the Raja's death in 1833. It was revived by Debendranath Tagore in 1842. He introduced some innovations in the Brahmo Samaj. He reorganized the Brahmo Samaj and opened a school known as Tattvabodhini Pathshala to train Brahmo missionaries. He also established Tattvabodhini Sabha for philosophical and religious discussion and started Tattvabodhini Patrika to propagate Brahmoism.

Keshub Chandra Sen joined the Brahmo Samaj in 1957. By this time Brahmoism had changed its original stand.

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The intellectualism and individualism had not been abandoned but other sectors of the mind and ranges of human experience which Rammohan had neglected, were brought to the fore and his religion was humanised. Keshub Chandra instilled new life in the Brahmo Samaj and started some reformist activities. "In fact, under his vigorous and dynamic leadership, the renaissance started by Raja Ram Mohan Roy, reached its zenith".53

Debendranath and Keshub Chandra worked together for some years but differences cropped up between them on the issue of social reform and this led to the schism in 1866. Keshub Chandra founded a new organization and named it as the Brahmo Samaj of India.

Keshub and his followers toured various parts of India to establish Samajs at various places which they visited. In the mean time Keshub developed new ideas. He felt that he was a special inspired messenger of God. He began to speak as God inspired. This led to opposition of a section of his followers. In 1878 he married his underage daughter to the underage Maharaja of Cooch Behar. This was against the rule of the Brahmo Samaj and therefore, opponents seceded from the Samaj in a body and formed a new organization under the name of the

Sadharama Brahmo Samaj.

The Brahmo Samaj played an important part in bringing about social reforms such as prevention of the Sati system and child marriage and also supported widow remarriage.

(b) The Prarthna Samaj:

The Prarthna Samaj was an off-set of the Brahmo Samaj in Western India. It emerged in the latter half of the nineteenth century and sought to reconstruct Hindu society on a rational basis. It protested against the useless rites and ceremonies and advocated a pure form of worship. However, unlike the Brahmo Samaj, the Prarthna Samaj movement did not cut itself from the Hindu Community. It worked within the framework of Hinduism.

Mahadeo Govind Ranade was its main leader. Ranade was a mighty social reformer and great patriot. A.O. Hume said: "If there was one man in India who, for the whole twenty-four hours in the day, thought of his country that man was Mr. Ranade." Under his guidance the Prarthna Samaj became the spearhead of a social reform movement. It did useful work of supporting widow-remarriage and uplifting the backward class and the improvement of the lot of Hindu women.

54. Ibid. p. 51.
(c) The Arya Samaj:

The Arya Samaj movement was the next important movement after the Brahmo Samaj. It was founded in 1875 by Swami Dayanand Saraswati. Dayanand wanted to bring about national unity and to kindle national pride and consciousness.

"Back to the Vedas was also a call for social and religious reform and Dayanand's desire to re-establish the vedic religion was at a bottom a plea for social reconstruction. By redefining the Vedic religion, Swami Dayanand provided a formidable weapon in the armoury of Hinduism so that Hindu society could stand with confidence against other religions". 55

In the words of Griswold:

"The Watchword of Luther was 'back to the Bible' the watchword of Pandit Dayanand was 'back to the Vedas'. With this religious watchword another watchword was implicitly, if not explicitly, combined, namely 'India for the Indians'. Combining these two, we have the principle, both religious and political, that the religion of India as well as the sovereignty of India ought to belong to the Indian people, in other words, Indian religion for the Indians, and Indian sovereignty for the Indians. In order to accomplish the first end, Indian religion was to be reformed and purified by a return to the

pure techings of the vedas would gradually fit the people of India for self-rule and that independence would ultimately come to them". \(^{56}\)

The Arya Samaj came into existence at a very critical juncture — at a time when the forces of denationalization had become strong in the country, when the English educated youth, hypnotized by the glamour of the western culture, had begun to hate their own culture.

As a result "ancient learning was depressed, ancient custom was thrown aside and ancient religion was decried as an out-worn superstition" \(^{57}\).

The Arya Samaj in such a dismal state of Hindu society, pleaded for hearkening Indian back to the glorious traditions of the ancient Indian culture. Unlike the Brahmo Samaj, the Arya Samaj in its tone was militant. It did not want compromise with the alien religious, Islam and Christianity.

The aims of Arya Samaj were two fold (1) to protect Hinduism from the attack of Islam and Christianity and (2) to reform the perverted Hinduism by reviving the Hinduism as propounded in the Vedas.

The Arya Samaj spread over extensive areas, particularly in the Punjab and Uttar Pradesh. It opposed

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idolworship, rituals and ceremonies which are not prescribed by the Vedas. It also opposed child marriage and caste system.

(d) The Theosophical Movement:

The Theosophical Movement by origin was a foreign movement. It was brought in India by Madame Blavatsky and Col. Olcott. Its chief leader was Mrs. Annie Besant. She also was a foreigner.

However, "the leaders of the movement not only held the ancient Indian culture – particularly its spiritual aspect – in very high esteem, but also actually advocated its revival in the modern times". 58

Originally, the Theosophical Movement started its work with the following objectives:

i. To form a nucleus of the universal Brotherhood of humanity, without distinction of caste, colour, creed, race or sex.

ii. To encourage the study of comparative religion, philosophy and science.

iii. To investigate into the unexplained laws of Nature and powers latent in man.

Though in the beginning it was essentially a spiritual movement, later on its leaders became interested to social reform. The theosophists tried to better the condition of the depressed classes and to create in them a sense of their rights.

Mrs. Annie Besant was the main leader of the Theosophical Movement in India. She was educated in England, Germany and France. She made India her home and lived like a Hindu. She worked for the revival of Hinduism.

Mrs. Besant believed that the revival of Hinduism was necessary for the uplift of the nation. She said:

"It seems to me that the revival of the spirit of their (Hindus') splendid faith in that generation, and the inculcation of it in their children was a necessary preliminary for the vigorous and lofty national life. It was necessary, because alike in the sublimity of its spirituality and the intellectual splendour of its philosophy, Hinduism stands supreme among the religions of the world. To realize this supremacy was to establish National self-respect, and to see India, in religion and philosophical, as the teacher, not the pupil, of the West." 59

The Ram Krishna Mission Movement:

The Ram Krishna Mission was founded in the latter half of the nineteenth century by Swami Vivekanand in memory of his Guru Shri Ram Krishna Paramhansa.

According to the memorandum of the Ram Krishna Mission, the following are its objects.

1. To promote the study of arts, sciences and industries.
2. To prepare teachers and to enable them to reach the masses.
3. To carry on educational work among the masses.
4. To maintain schools, colleges, orphanages, hospitals, dispensaries etc. and to carry on social work.
5. To publish journal, periodicals and books for the promotion of the objects of the Mission.

The above aims of the Mission reveal its nature and scope. It is not confined to spirituality alone but is broad based wedded to the task of national regeneration.

The Aligarh Movement:

The Aligarh movement was started by Sir Syed Ahmed Khan about to bring modern consciousness among Muslims. The Muslims were backward in comparison to Hindus. Sir Syed Ahmed believed that two things were necessary for the progress of Muslims. (1) They should win the confidence of the British Government (2) They should accept the Western education which they had neglected.
(g) Wahhabi Movement:

Another Muslim movement was the Wahhabi Movement. Wahhabis were against the views of Sir Syed Ahmed Khan. They did not want compromise with the Christian rulers. According to them Islam stands on two pillars, viz., faith and power and they wanted to resuscitate Muslim political power. Moreover they wanted to upgrade the Muslims by lifting them from dogmas. They wanted to bring the Muslims back to the pure teachings of the Quran...

(h) Reforms:

The rationalistic spirit, led to religious reforms. There were several evils which have been described earlier. The enlightened people tried to remove these evils. Raja Rammohan Roy was the pioneer of the social reformers.

The important social reforms of the 19th century were centred around women. The position of the women was deplorable. Among some castes the birth of a girl was importunate and they did not hesitate to kill them soon after they were born. The marriages of girls at the age of 5 years were common. If her husband died even in her childhood she was not allowed to marry. She had the alternatives of either burning herself along with her husband's body or living a miserable life. On the other
hand men had right to marry any number of wives even if the first wife was alive.

Though there was fierce opposition by the orthodox section, the enlightened Hindus carried on vigorous agitation. The reformers were partially successful in their efforts. Female infanticide and the sati system were prohibited and widow, marriage was legalised. Though polygamy was not prohibited its rigours were minimized by the spread of education. The purdah system or seclusion of women was denounced by the reformists. With the general improvement in the status of women the purdah system decreased.

The Brahmo Samaj did good work in Bengal while in Western India the establishment of the Prarthana Samaj gave impetus to social reforms. Mahadeo Govind Ranade started the movement for social reform. There were other social reformers like Jyotiba Phule who took up the cause of women and downtrodden masses. His campaign for the untouchability and social regeneration of the depressed classes developed into an anti-Brahmin movement. He revolted against the domination of Brahmins.

The spirit of social reform was in evidence in almost all provinces of India.
"If we take a broad and general view and compare the State of Hindu society at the beginning of the nineteenth century with that at its end, the reforms, accomplished by legislation as well as silent process of evolution, cannot be regarded as either inadequate or unsatisfactory".60

The social reforms have been described below:

Sati system: The sati system has been described earlier. Raja Rammohan Roy took oath of removing this evil. He studied the scriptures and declared that the scriptures do not sanction the sati system. He carried on a vigorous campaign against sati through his journal Sambadē-Kānmuṇḍ.

The British Government did not want to interfere in the religious matters. As all Hindu customs were supposed to be based on religion, the Government did not take step even when some officials were in favour of prohibiting by law.

"A further reason which induced the Government of India to 'go slow' in the matter, in spite of vigorous protests on all sides, was their belief that with the progress of knowledge and English education, the Indians themselves would condemn the practice of Sati, and then the abolition of this practice would be safe and expedient. The Marquess of Hastings, Lord Amherest and many

other fondly believed that such a day would not be long in coming". 61

The sati system was prohibited by law in 1829 in Bengal. Afterwards it was prohibited in other provinces also. Though prohibited, cases of sati were reported in the second half of the 19th century. However, the practice disappeared slowly with the spread of knowledge.

Infanticide:

This crime was practised in privacy and so it was difficult to detect it. However, the practice steadily declined in the second half of the 19th century. In 1870 an act was passed which enabled the authorities to enforce compulsory registration of births and regular verification of the existence of female children within the area where infanticide was prevalent.

Remarriage of widows:

Ishwar Chandra Vidyasagar, a Sanskrit scholar took up this problem. He wrote a number of articles and pamphlets in favour of widow remarriage and sent a petition to the Government of India. The orthodox section also sent a counter-petition. The life of Vidyasagar was in danger but he remained firm. It was mainly through his effort

61. Ibid. p. 271.
that the Government passed in 1856 the Hindu Widow marriage Act and legalised the marriages of widows. However, the Act did not help much. Like Ishwar Chandra Vishnu Shastri advanced the cause of widow's remarriage in Bombay.

By this time there was a crusade against polygamy in Bengal. Shyama Charan Sarkar published some articles against polygamy. Petitions signed by a number of women and other eminent Indians were sent to the Government in 1856.

Thus the reformers did useful work in the field of social reform. Though the Government adopted the policy of 'go slow', it took steps wherever it was necessary. However, due to the awakening there was a remarkable social change in Hindu Society at the end of the 19th century.

5.6 IMPACT OF SOCIO-RELIGIOUS MOVEMENTS ON EDUCATION:

As has been discussed earlier socio-religious reform movement played important role in expansion of education.

In the earlier chapter the contribution of Raja Rammohan Roy has been discussed. He was the founder of the Brahma Samaj. After the death of Rammohan Roy, new leaders appeared on the scene. Keshub Chander Sen was the most prominent leader. He established the Sangat Sabha an institute for social reform. The Sangat-Sabha took up the work of education. As a result the Calcutta College was
established in 1861. Keshub Chander became its first principal. The members of the Senset Sabha became its teachers. Devendranath Tagore bore the expenses of the college.

Keshub Chander saw that the miserable condition of the people was due to the ignorance. He, therefore, wrote:

"How sad and pitiable is the condition of the dumb millions of India. The light of knowledge has not descended to their humbler dwellings, and like their fore-fathers centuries ago, they are subject to all evils - political, social and moral - which ignorance brings in its train.... who will compassionate the sufferings of the down trodden masses of India and help to elevate them from their degraded condition by extending to them the blessings of education". 62

Keshub Chander Sen was aware of the importance of female education. He believed that if female education was neglected, the progress of the whole society would suffer. About female education he wrote:

"Unless the women are educated, the education of India will be partial and at least superficial, for the women of the country conserve all the traditions, all the errors and prejudices, and

all the injurious institutions that exist in the
country.... If you educate the females, you give
my country good mothers who will train up their
children in the fear of God, and in the appre­
ciation of enjoyment of truth and in that way our
people will not only become intelligent men
but will also have intelligent and happy homes".63

The Social Reform Association took up the work of
female education. As narrated earlier, in those days
'Purdah' system was prevalent among higher-caste Hindu
women and muslim women. The Association took up the work
of educating these Purdah-women. The Association establi­
shed in 1871 two institutions viz. (1) The Normal School
for Girls and (2) The Victoria Institute for Women.
The above institutions held classes for purdah women also.
The institutions were very successful in educating Purdah
women and hence the Government granted Rs 2,000 per year
for this purpose.

Heshut Chandra founded an institute called the 'Rama
Hitashini Sabha' where women of talent held discussions
and read papers. The aim of this institution was to bring
consciousness among the Indian women.

Education in those days was bookish and its aim was to
prepare clerks and other subordinate government servants.
There was no place for vocational training. The vocational

63. Ibid. p. 445.
The Arya Samaj also did useful work in the field of education. Swami Dayanand and his followers realised the importance of education for their propaganda. The educational ideology of Swamiji was democratic. He, therefore, believed that everybody who is mentally and physically fit has the right to receive education. He believed that women should be given education but he advocated special type of education for women.

The work of Arya Samaj in the field of education began after the death of Swami Dayanand. Dayanand Anglo-Vernacular High School was the first institution founded by the Arya Samaj. The school was established in Lahore in 1886. Afterwards a number of schools and colleges were established in North India, especially in the Punjab.

"The principle of equality in education was a great step towards national education. These ideas of indigenous education with the national language as the medium of instruction, freedom from clutches of the foreign rule in the country and concern for generating in the young pride, self respect and ability to think independently were sought to be realised by the educational institutions established by the Arya Samaj."

Even the missionaries praised the Arya Samaj for its educational contribution. C.F. Andrews, a Christian missionary says:

"What is worthy of all admiration may be expected to survive, namely, their splendid protest against idolatry, their unselfish social work among the poor and depressed, their successful educational work at Lahore, Hardwar and elsewhere, and their encouragement of female education".65

In the beginning the field of Theosophical Movement was limited to spiritual problems. But afterwards under the leadership of Blavatsky the Theosophical Society began to take interest in the social reforms, as a result the society began to pay attention to education.

The society had to face the opposition in their educational efforts. The main opposition was from the missionaries. The missionaries were working in the field of education to fulfil their objective of proselytization. The aim of the Theosophical Society was, on the other hand, was to awaken the country to its cultural traditions. The missionaries, therefore, raised vicious propaganda against the Theosophical Society. Even in this condition the society began its work in the field of education.

Mrs. Annie Besant, a leader of the Theosophical Society stands out as a remarkable personality in the field of education.

education. She was an English lady but she regarded India as her motherland and she had abundant love towards Hinduism. She worked with Col. Olcott and became very popular because of her zeal and oratory.

The Theosophical Society did magnificent work in the field of education. In spite of its some shortcomings its contribution in the field of education is remarkable. Its contribution may be summarized as under.

It did remarkable work for the education of untouchables. Col. Olcott, concentrated his attention on the uplift of untouchables. He, therefore, opened 'Pariah' or 'Panchama' schools in considerable number. It also established the Sanskrit College, Vijayanagara in 1885 and in 1896 the Central Hindu College was affiliated to the University of Allahabad and was started with only two classes. It could get donations from people. The Central Hindu College had certain distinguishing features. Religious spirit permeated the entire atmosphere of the college. Secondly service to the motherland was its watchword. The character formation was stressed and Brahmacharya was compulsory. Though the Indian culture was stressed, the Western culture was not neglected. Under the guidance of Mrs. Besant the college made good progress.

The work of Ishwarchandra Vidyasagar in the field of education is remarkable. He was a Sanskrit scholar and
social reformer. He can be called the pioneer of the cause of female education. In those days people were against the education of girls. Ishwarchandra proved that the Hindu Shastras were not against the female education. He was an Inspector of schools of Hoozly, Bardwan, Nuddea and Midnapur districts. He was asked by the Lt. Governor to establish schools for girls in his jurisdiction. Within a short period he established about one hundred schools for girls. After a few months he asked for grants-in-aid but they were refused by the Government. He was told:

"His excellency, the Government General (Lord Ellenborough) was very much opposed to the spread of education among the masses and he had already expressed his views curtailing the expenses of education in India".65

Ishwarchandra, therefore, took up the responsibility of maintaining the schools, which he had established.

Ishwarchandra was aware of the importance of mass education also. He also believed that for the spread of mass education the training of teachers was necessary. He, therefore, managed to train Sanskrit Pandits to teach secular subjects like history and geography. At that time only the rich who could afford to pay higher fees could

get the higher education. Vidyasagar, therefore, established an institution known as the Metropolitan Institute in 1864 to provide cheaper higher education. Through these activities Vidyasagar did useful service in the field of education. The Ramkrishna Mission did not do any educational work during the latter half of the 19th century. It began its work in the 1st half of the 20th century.

All the above reform-movements were related to the Hindu Society. The reformers tried their best to impart education. The condition of Muslims was no better. Reference has already been made of their suspicion about the western education. "The Government's disfavour and the Community's antipathy towards the rulers and their religion and culture accounted for much of their backwardness in education". 67

Earl of Ronaldshay says:

"The most powerful factors in keeping the majority of Moslems 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". 68

"Moreover the bulk of Indian Moslems residing largely in the Punjab and Northwest Frontier came under British

influence at least a generation later than the Hindus. 69

As a result the Muslims remained backward in education in comparison to Hindus.

In an essay-competition held by the Committee for Better Diffusion and Advancement of Learning among the Mohammedans, thirty-two essays were received. "The Pioneer" in the article some years later i.e. in 1877 discussing the above essays on Muslim education gave the following reasons for the backwardness of Muslims in learning Western education.

1. Absence of religious education
2. Effect of English education in producing disbelief in faith.
3. Corruption of morals, politeness and courtesy.
4. Prejudices which are thus enumerated.

That to read English is unlawful and forbidden by the laws of Islam. That in Government Colleges and schools Mohammedans are not allowed time to attend to their religious duties and to go to their Friday prayers. That there are no Mohammedan masters in Government Colleges and schools. That the Hindu and Christian masters pay no attention to Mohammedan pupils, and that they treat them with severity. That the masters in Government Colleges and schools are not generally well-behaved, that their manners

are generally depraved and that they do not perfectly explain the lessons to their pupils.

That the Mohammedan regard the science contained in works in foreign languages is of little value in comparison with those in their own, and the professors of these sciences are men of little learning and ability. That the government system of education is opposed to their national habits and customs. 70

The Muslims had taken active part in the out-break of 1857. Their hope of reviving the Mughul empire was shattered and on the contrary the result of the outbreak brought disaster for them. They became the target of the victorious Britishers. Thousand of them were murdered in Delhi alone. Some of the families had to quit their homes and had to seek shelter in alien surroundings. The majority of the Muslim population of North-western India was concentrated in the cities and as such only after 1871-72, the Government diverted its attention towards Muslim education. The Government decided to give financial assistance to the non-government Muslim schools and to encourage Arabic and Persian languages. It also decided to appoint Muslim teachers of English in places where there was a large number of Muslim students.

Sir Syed Ahmed Khan played an important part in the progress of Muslim education. He infused new spirit

in Muslims. He was a far-sighted diplomat. After 1857 he saw that Muslims should co-operate with Britishers if they wanted to progress. "He now saw clearly that Mohammedans of India must observe the science and education of the West and must also introduce social reform among themselves or else fall into complete helplessness or ruin". 71

Sir Sayed Ahmed first established two Madrasas of old type, one at Moradabad and the other at Ghazipur. Then he founded a school on modern lines at Aligarh. This school afterwards developed into the Muhammadan Anglo Oriental College and this college later on developed into the Muslim University.

Sir Sayed Ahmed appealed to the Government to take kindly to his community. The British accepted the appeal and then followed the policy of divide and rule. At the beginning of the British rule British favoured Hindus because they welcomed British rule. The Muslims resented the establishment of British political authority and so the British neglected them. But afterwards the Hindus imbibed western ideas through western education. They were politically awakened and the political awakening was regarded by the Government as anti-British. So the Government took the opportunity offered by Sir Sayed Ahmed of enlisting the support of politically undeveloped Muslim community and

holding it is a counterpoise to the progressive Hindu community. As R.C. Majmudar says:

"Henceforth the British Government steadily followed the policy of dogging or putting a brake on one wheel of the car of India's political evolution, so that its progress may be slowed down, even if not altogether stopped". 72

By their policies and actions they helped to inflame communal feelings. Wood in a letter to Elgin says, "We have maintained our power by playing off one part against the other, and we must continue to do so... Do what you can, therefore, to prevent all having a common feeling". 73

Sayed Ahmed was the admirer of Western Culture. He founded the Aligarh College and got the services of learned Englishmen for the college.

"The generality of conservative Muslim leaders at that time thought that India under British rule had ceased to be Dar-ul-Islam (the land of Islam or peace) and had become Dar-ul-Islam (the land of war) and that to receive Western education was to become a kafir or infidel". 74

Syed Ahmed justified India being regarded as Dar-ul-Islam by pointing the policy of religious toleration adopted

by the Government. He stated that the Christians and the Muslims, unlike the Hindus, believed in revealed religion and therefore both religions had much in common. He, therefore, asked the Muslim not to go against the Christian rulers.

He could see the danger of not taking advantage of English education. He believed that the traditional system of education prevailing among the Muslims could not teach independent thinking and liberal ideas which were necessary in the modern world. Before the Selection Committee for the Better Diffusion and Advancement of Learning among the Muhammadans of India, he said:

"The old Muhammadan books and the tone of their writings do not teach the followers of Islam independence of thought, perspicacity and simplicity, nor do they enable them to arrive at the truth matters in general; on the contrary, they deceive and teach men to veil their meaning, to embellish their speech with fine words, to describe things wrongly and in irrelevant terms, to flatter with false praise, to live in a state of bondage, to puff themselves up with pride, haughtiness, vanity and self conceit, to hate their fellow creature, to have no sympathy with them, to speak with exaggeration, to leave the history of the past uncertain, and to relate facts like tales and stories. All these things are quite unsuitable to the present age and to the spirit of the time, and thus instead of doing any good they do much harm to the Muhammadans. Loss of
time in a useless pursuit is loss which can hardly be retrieved". 75

Orthodox Muslims opposed him and denounced him as a Christian in disguise, but he did not stop his work. When the Mohammedan Anglo-Oriental College was being started, a Mohammedan wrote a letter to Mecca asking the priests their opinion on Sayed Ahmed's proposed College. He wrote:

"What is your opinion (may your Excellence continue) regarding the legality of an institution established by a man who does not believe in the existence of an Evil one, who denies the bodily night journey of the prophet to heaven; who does not believe the story of Adam; who exhorts Mohammedans to follow English example; who maintains that all the religious learning in Mohammedan libraries is of no avail and that it is necessary to have a college to teach modern philosophy? When the Mohammedans, feeling indignant, told him that his institution was a school to teach atheism and spread irreligion, and denied him any assistance, he wrote to them, saying, "I will not renounce my beliefs nor will I cease inviting you to my assistance, but I promise to place the management of the institution in the hands of a committee". Now the committee so promised consists chiefly of men of his own persuasion, who often change their opinions, and their successors rescind the arrangements of their predecessors. Now under the divine promise of reward in the next world, let me know

75. Ibid. p. 92.
whether it is religiously lawful for Mohammedans to aid this college or not.\(^7\)

In reply to the above letter one of the priests wrote:

"In this case no assistance is available to the institution. May God destroy it and its founder. No Mohammedan is allowed to give assistance to or countenance the establishment of such an institution. It is, moreover, the duty of the faithful to destroy it if it be established to chastise to utmost those who are friendly to it.\(^\)\(^7\)"

At the time of his funeral one of his life companion said, "Other men have written books and founded colleges, but to arrest, as with a wall, the generation of a whole people, that is the work of a Prophet.\(^7\)"

The views of Sir Sayed Ahmed Khan were challenged by the "Wahhabis". A group of wahhabis established a school at Deoband in Uttar Pradesh. The aim of this school was to train religious leaders of the community. The school was independent in finance and administration and its graduates had no openings in the departments of the Government. "It was a poor man's school and its teachers and pupils lived hard lives in the most economical conditions. They wanted to keep their faith

\(^{77}\) Ibid. pp. 203-4.
bright and did not care for worldly success. English education, Western culture and Western domination over Eastern lands were hateful to them, and they longed to free Asian countries in order to bring about the moral and religious regeneration of the Muslim community. 79

5.7 MAIN CHARACTERISTICS OF EDUCATION:

In the early years of the second half of the 19th century the missionaries and the Government came into conflict in the field of education. Missionaries wanted to spread Christianity through education. The Government was against this type of activity not because it was against the spread of Christianity but because the activity of the missionaries was harmful for the safety of the British rule. In this conflict the Government won and the missionaries had to restrict their educational activities.

In the latter part of the second half of the 19th Century Indian educational enterprise came into prominence. The aim of the Government and that of the Indian enterprise were different. The main aim of the Government was to prepare persons for the subordinate posts in the departments of the Government. The aim of the Indian enterprise was mainly patriotic viz. to bring light of the new learning.

During the latter half of the 19th century the benefit of English education was taken by the higher caste people.

In Northern India, the castes connected with trade and administration began to take the opportunity of taking education. They began to send their sons to urban centres for study. "From among the Brahmans, Vaishya, Kayastha, Khatri, Arora and the Baidya castes and their counterparts, arose the major student population of India in the 19th century".80 In Bengal, the Brahmans and Kayasthas formed the majority, in Bombay, the Brahmans, Kayasthas and Parsees and in Madras the Brahmans alone. There was no progress among the Muslims as there was suspicion among them for western education.

In English schools majority of the students was that of middle class.

"The upper section belonged to the land-lord class, which was on the whole well off and its scions did not feel so strongly the urge to enter independent professions or Government service, and therefore, did not take to collegiate education in large number. On the other hand, those belonging to the less fortunate sections were more eager to improve their lot in life and thronged to the schools and colleges".81

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81. Ibid. p. 443.
Education was available to those who could afford to purchase it. The lower strata of the society, therefore, were not fortunate to get education. Female education also was neglected because the society was against the female education.

The society, however, did not remain static. The changed society tried to bring about change in the educational condition of the country. The middle class received western education and helped in spreading education. The awakening brought about change in the attitude of some people. These people knew the importance of mass education and female education. The reformers also played an important part in spreading education. For them education was an instrument of bringing about change in the society.

The interest of the government was in secondary and higher education and not in primary education. In theory it did accept the responsibility of education but in actual practice it did not try much for education.