AIMS OF EDUCATION DURING THE LATTER HALF OF THE NINETEENTH CENTURY

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6.1 AIMS OF INDIGENOUS EDUCATION:

The Hindu Society during the early years of the nineteenth century was based on caste system and each caste was assigned a specific social function. It was believed that the birth in a particular caste was the result of the "Karma" of the previous birth. It was believed that the persons who did pious work were born as Brahmins and those who did sinful acts were born as Shudras. Everybody, therefore had to do the duty assigned to him or her. Caste determined a man's profession and his social position. The capacity and aptitudes were not considered. The Brahmins were assigned the work of preaching religious doctrines, officiating as priests and functioning as teachers. The work assigned to the Brahmins required religious and secular learning and, therefore, the Brahmins had the privilege to study Shastras and secular books. The duty of the Shudras was to serve the other communities. Hence, it was not necessary for them to get knowledge.

To the common people the knowledge of three R's was imparted. Over and above the knowledge of three R's, religious instruction was imparted to the students. Generally, the sons of traders used to take advantage of this education because it was useful to them in their trade. On the other hand, the number of pupils coming from lower castes and agriculturist class was small. Women were also excluded.
It can be seen from the above discussion that the objective of the indigenous education was in tune with the society which had very simple economy. The village was self-sufficient and its needs were limited. To impart education of reading, writing and arithmetic was, therefore, the main aim. Along with this type of knowledge, the knowledge of religion was also a goal. Higher learning, which was restricted to Brahmins had the aim of preparing priests and teachers.

The indigenous education was not influenced by the political condition of the country. The village was self-sufficient in every respect and it had nothing to do with the outside world. 'The state did not exercise any fundamental influence on the social, ideological, economic and even administrative life of the village group'. The political change did not affect the social condition of the village life. The village was governed by castes and village panchayats.

6.2 EDUCATIONAL AIMS OF MISSIONARIES:

Missionaries were the pioneers in introducing western education in India. Education was not their aim; it was a means for them. Their aim was to spread Christianity in

India. The miserable condition of the Hindu society has been narrated in the earlier chapter. When the Christian missionaries came to India they thought that India was a good field for spreading Christianity. They thought that the poor and depressed people would accept Christianity. They started their work in the field of education with a firm conviction that Western learning would most effectively win India for Christ. They thought that with the introduction of Western learning Indians would lose faith in their religions. Here the missionaries made a mistake. They identified the outward rituals and customs as the religion. They, therefore, thought that with the awakening due to English education, the Indians would accept Christianity.

From 1813 onwards the activities of the missionaries increased because the following clause was included in the charter:

"Facilities shall be afforded by law to persons desirous of going to, or remaining in India for the purpose of, accomplishing those benevolent designs."

Christianity had some advantages. It was associated with the rulers of the country. Moreover, it was the religion


of the people who had splendid literature and science.

The missionaries diffused European knowledge but diffusing European knowledge was not their aim. For them English language was a true symbol of Christian civilization, and, therefore, they thought that knowledge of English would lead to spread of Christianity.

Secondly, the social status of the Christian children who attended missionary schools was low. The Christian missionaries, therefore, wanted to raise the social and economic status of the converts. Education was a means through which it was possible for the Christian missionaries to change the status of the converts. Moreover, enabling children to read the Bible was a goal and hence conversion activity would not be over if the children of the converts are not taught to read. Education, therefore, became one of the priorities.

Moreover, they wanted to train up some Indians to assist in their proselytising activities. For this purpose also imparting education was necessary.

The missionaries believed that 'Every teacher, whether Hindu, Muslim or Christian, when teaching science and mathematics, is breaking to pieces with a rod of iron the earthenware vessels of Hinduism'.

Prior to 1835, the missionaries put emphasis on conducting elementary schools with modern Indian languages as media. But after 1835, they changed the policy and shifted the emphasis to secondary schools and colleges, teaching through English. This change was brought about because of two considerations. It was believed that the Western education would create hatred towards their religion and would make a way for Christianity. Moreover, secondary and higher education was taken by upper strata of the society and hence the upper strata of the Indian society could be converted. It may be noted that the study of the Bible was compulsory in mission schools.

6.3 THE GOVERNMENT AND THE AIMS OF EDUCATION:

With the establishment of the British rule, the social and political condition of the country began to change. At the end of the first half of the nineteenth Century, the British power became the sovereign power in India. Now they wanted to organize a huge state machinery to administer the conquered territory. Moreover, Britishers had expanded their trade with India and hence wanted English knowing clerks, managers and agents. In the second half of the nineteenth century there was greater westernization of the system of the Government. The Government had to extend its functions because of the pressure partly of public opinion in Great-Britain and partly of educated opinion of India.
In 1830, a principle was laid down in the charter of the East India Company as under:

"No native of the said Indian territories,... shall by reason only of his religion, place of birth, descent, colour or any of them be disabled from holding any place, office or employment under the Company". 5

At first sight it seems that the Government was sympathetic towards the people of India and that it wanted to give opportunity to Indians. But as a matter of fact the company was in need of such persons who could take subordinate posts in their administrative services. This was necessary for keeping within reasonable limits the cost of administration. It was not feasible for them to bring Britishers to fill up subordinate posts. They, therefore, wanted to appoint Britishers at higher posts and wanted to fill up the subordinate posts by appointing suitable Indians.

It was necessary to educate these people on Western lines. Mastery over the English language was a must. The Government thought that these educated people would be very helpful in running the administration. They would become an interpreter between the rulers and the ruled.

Macauley said:

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

There was also a belief that educated Indians would come into contact with the western culture and would know the shortcomings of their own religions and culture. Lord Macaulay, therefore, wrote in 1836:

"No Hindu who has received an English education, ever remains sincerely attached to his religion... It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without any effort to proselytise; without the smallest interference in their religious liberty, merely by the natural operation of knowledge and reflection".  

The social condition of Indian society at that time was miserable. Real education was almost dead. Infanticide and human sacrifice were common. Child

marriages were permissible and prostitution associated with temple worship was encouraged by the society. Widows were not allowed to remarry and hence their condition was pitiable. When Britishers saw this condition of the Indian society, they naturally felt that the West was superior. John Lawrence, therefore, said:

"We are here by our own moral superiority, by the force of circumstances and by the will of providence. These alone constitute our character of Government, and in doing the best, we can for the people, we are bound by our conscience and not by theirs."  

Bentick might have experienced such a feeling and therefore approved the educational plan of Lord Macaulay which was prepared with the belief that western culture was far superior to Indian culture. As a matter of fact Macaulay hated Indian culture and anything that was Indian. He, therefore, said:

"The question is now before us simply whether, when it is in our power to teach this language (English) we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own, whether, we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the  

8. Ibid. p. 17.
worse, and whether, when we can patronise sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter". 9

Bentick, Macaulay and others, therefore, thought that it was the duty of the West to impart Western education to Indians, and that the new knowledge would make them rationalist and would bring change in the society. They knew that, 'it is pleasanter and cheaper to mould a literate population by appropriate and intelligent methods of education than to suppress an illiterate mob by machine guns'. 10

It was not possible for them to impart education to the masses. Though some Britishers were interested in the welfare of Indian people, all were not interested. Moreover, the East India Company was a trading company and its purpose was to get profit from the trade. Spreading education requires money but the East India Company was not ready to spend money. Even if the Britishers desired to do

so, it was not possible for them to impart education to the masses because India is a vast country, having vast population.

The Government under the Crown also neglected mass education. K.S. Shelvankar says:

"The neglect of mass education merely showed that the new rulers of India had not come to the country to indulge in 'social uplift' and the excessive importance attached to English was the natural consequence of their desire to economize in administration by creating on the spot a class of minor officials instead of importing every clerk and civil servant from England".\(^1\)

They thought that education imparted to the higher strata of the society would filter down to the lower strata.

Though the training of Indians to govern themselves was not recognised in 1835 as one of the aims of education, the possibility of a demand of self-government was anticipated. Macaulay gave his famous speech in the House of Commons on this subject. He said:

"Having become instructed in European language, they (Indians) may, in some future age, demand European institutions...... Whenever it comes, it will be the proudest day in English history".\(^2\)

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Lt. General Price, visiting his camp one day and observing in his tent a pile of printed Marathi books, asked what they were for. 'To educate the native', said Elphistone, 'but it is our highroad back to Europe'.

Opposite view were also entertained by some people who believed that the English education would make Indians friends of English people and then they would hate their own institutions. Trevelyan made the following statement before the Select Committee of the House of Commons in 1853.

"Familiarly acquainted with us by means of our literature the Indian youth almost cease to regard us as foreigners..... As long as the natives are left to brood over their former independence, their sole specific for improving their condition is the immediate and total expulsion of the English..... It is only by the infusion of European ideas that a new direction can be given to national views. The youngmen brought up in our seminaries turn with contempt from the barbarous despotism under which their ancestors groaned to the prospect of improving their national institutions on the English mode..... They have no notion of any improvement but such as rivets their connection with the English and makes them dependent on English protection and instruction".

13. Ibid. p. 37.
Only Macaulay or Bentick was not responsible for the decision which came in favour of Western education. There was a demand from public for the spread of English education. In 1803, Raja Rammohan Roy wrote a letter to the Governor General, protesting against the Government proposal to establish a Sanskrit school under Hindu Pandits. Rammohan expressed his view in the following words:

"This seminary can only be expected to lead the minds of the youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessors or to society. The pupils will there acquire what was known two thousand years ago with the addition of vain and empty subtleties since then produced by speculative men, such as is already commonly taught in all parts of India.... In order to enable your Lordship to appreciate the utility of encouraging such imaginary learning as above characterized, I beg your Lordship will be pleased to compare the state of science and literature in Europe before the time of Lord Bacon with the progress of knowledge made since he wrote. If it had been intended to keep the British nation in ignorance of real knowledge the Baconian philosophy would not have been allowed to displace the system of schoolmen which was the best calculated to perpetuate ignorance. In the same manner the Sanskrit system of education would be the best calculated to keep this country in darkness, if such had been the policy British legislature. But as the improvement of the native population is the object of the Government, it will
consequently promote a more liberal and enlightened system of instruction, embracing Mathematics, Natural philosophy, Chemistry, Anatomy, with other useful sciences, which may be accomplished with the sums proposed by employing a few gentlemen of talent and learning educated in Europe and providing a college furnished with necessary books, instruments and other apparatus. 15

This was not the view only of Raja Rammohan Roy but also of fairly a good representatives of middle class or upper middle class in India and Europeans. The contemporary periodicals also expressed the similar view. A Bengali journal named 'Sudhakar' expressed its view on 7 September in the following words:

"The Government pays no heed to the newspaper articles on the spread of education. It no doubt spends a lakh of rupees on education through Education Society, but we are at a loss to understand the benefits accruing from it. The amount spent on Sanskrit college or school is of no benefit to the people in general, for only Brahman students are admitted there. Besides, institutions for teaching Sanskrit were never wanting in this country, and Sanskrit education would not have suffered much even if Government had not extended its patronage to it. It is further to be remembered that Sanskrit learning only enables a man to prescribe Sastri rules and serves no other useful purpose. Therefore, the Government should sow the seeds, all over the country, of that of learning which can remove the darkness.

15. Ibid. p. 34 - 35.
of ignorance and makes a man fit for administration and other public activities. It is necessary to establish an English school for this purpose in every village. This would involve a huge cost and to meet this we suggest that the Government orders each villager to pay a subscription according to his ability ranging from one to four annas. The balance may be out of the funds placed at the disposal of the Education Society".  

Educated Indians were conscious of the value of oriental knowledge but they wanted to link their country-men with the progressive Western culture. It was a period of new influences generated and transmitted by the French Revolution and the Industrial Revolution. A new outlook was needed to meet the challenge of the new age and the Western education was a means which could do it.

The Educational Despatch of 1854 is an important document. It gives the aims of the educational policy of the Government. It states:

"It is one of our most sacred duties...... of conferring upon the natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under providence, derive from her connexion with England.

We have moreover always looked upon the encouragement of education as peculiarly important, because calculated not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages and so to supply you with servants

16. Ibid. p. 35-36.
to whose probity you may with increased confidence commit offices of trust.

For, while the character of England is deeply concerned in the success of our efforts for the promotion of education, are her material interests altogether unaffected by the advance of European knowledge in India; this knowledge will teach the natives of India the marvellous results of the employment of labour and capital, rouse them to emulate us in the development of the vast resources of their country, guide them in their efforts, and gradually, but certainly, confer upon them all the advantages which accompany the healthy increase of wealth and commerce, and at the same time, secure to us a large and more certain supply of many articles for our manufactures extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour".17

The Despatch does not hate the oriental learning but agrees with Macaulay that oriental learning abounds in grave errors. Concluding the discussion it says:

"We must emphatically declare that the education which we desire to see extended in India is that which has for its object the diffusion of the improved arts, science, philosophy and literature of Europe, in short of European knowledge".18

According to some people the aim of the Government in educating the people was narrow. The aim in educating

18. ibid. p. 205.
Indians was based on their selfish motive. As Gunner Myrdal says:

"Their objective was not to change the people, the people's basic attitude and help prepare them for economic development, but to train docile clerks, minor officials of all sorts". 19

R. C. Pal says:

"The British Government in India has, from the very beginning tried to shape and control the course of public education and the motive has always been to strengthen the foundation of their political authority in the country". 20

As the aim was restricted, the middle schools prepared students for high schools, the high schools prepared students for colleges and the colleges prepared students for university examinations.

India for Britishers was a market from where they purchased raw-material and then sold furnished product. They, therefore, naturally did not want to establish industries in the country. Nothing was done to accelerate economic progress of the country. The natural resources of the country were not developed and agriculture, the main industry of the country was also neglected by the Government. The content of education,

therefore, was literary meant to create a class of
directorial workers and there was no thought of giving
vocational bias to the secondary or higher education.
Lord Lansdown said in 1889:

"I am afraid we must not disguise from ourselves
that if our schools and colleges continue to
educate the youth of India at the present rate,
we are likely to hear even more than we do at
present of the complaint that we are turning
out every year an increasing number of young
men whom we have provided with an intellectual
equipment admirable in itself but practically
useless to them on account of the small number of
openings which the professions of law for
gentlemen who have received this kind of
education". 21

6.4 AIMS AND PRIVATE AGENCIES:

As S.P. Mookherji says, India underwent a transforma-
tion — 'She had indeed a Renaissance during the latter
half of the nineteenth century'. 22 The spread of Western
education, the translation of Sanskrit works into English,
the rise of Bengali intelligentsia, the idea of liberty,
fraternity and equality, the influence of Western culture
with its emphasis on rationalism — all these factors

21. J.G.C. O'Malley: Modern India and the West; Bombay:

22. S.P. Mookherji: India Since 1857, Gwalior: Mitab
Ghar, 1968, p. 47.
contributed to the transformation of the Indian mind.

The Western education brought new ideas in India. It brought rationalism and liberalism in India. During the process of transformation a strong reaction set. A section of education Bengali youths became anglicised. They began to hate anything that was Indian and had fondness for everything English. They not only adopted Western ideas but also adopted Western habits, customs and dress. They spoke in English, thought in English and as humorously remarked by Dhadeb Mukherji, probably even dreamed in English.

Fortunately a reaction against this Western influence began and in the third quarter of the nineteenth century nationalism took its place. 'It may be truly said that if rationalism was the watchword of the first generation of English educated Bengalis that of the second generation was nationalism'.

Among the factors that contributed to the growth of nationalism the growing knowledge of the greatness of ancient Indian culture was one.

Introduction of printing press, railways, post and telegraph also played important part in bringing unity among Indians.

The above-mentioned forces created a band of enlightened leaders who played an important part in reconstructing social customs and religious practices. The condition of the Hindu Society was miserable. It was divided into a number of castes and sub-castes. This caste system prevented free and fair intercaste relationship. On the contrary it created hatred. Dormant rites had taken place of true religion. Corrupt Brahmins fed the people on superstitions. They commercialized religion and introduced ceremonies to signalize various phases of life from birth to death.24

Raja Rammohan Roy was the pioneer of the socio-religious reform movement. The socio-religious reformers extended the principle of individual liberty and democracy to the field of religion.

These movements represented attempts to revise the old religion in the spirit of the new principles of nationalism and democracy which were the conditions for the development of the new society. The major emphasis of the reformers was on the problems of the present. Without feeling nostalgic about the past, they concentrated on the reform of the present. They were the sober realists who endeavoured to establish a nexus between the present and the future, rather than between the past and the future. And if they

looked to the past, it was not to idealize it but to see how it could be accommodated to suit the needs of the present". 25

Another class of leaders are known as revivalists:

"Hindu revivalism was that socio-religious, cultural and political movement in modern India which endeavoured to place before the Hindus, a goal having its roots in their past history and founded on the principles and practices of ancient Hinduism.... They looked to the past for inspiration and hoped for its revival. The characteristic feature of the revivalists was that they wished to reconstruct future in the image of the past". 26

The educational contribution of Raja Rammohan Roy has been narrated in the earlier chapter. After the death of Rammohan Roy new leaders like Keshub Chandra Sen appeared on the scene. Keshub Chandra joined the Brahma-Samaj in 1857. He created a new life in the Brahmo-Samaj movement. Debendranath Tagore and Keshub Chandra worked together for a few years but because of the differences between them, Keshub Chandra left the original Brahmo-Samaj and founded a new society called the Brahmo-Samaj of India.

As has been mentioned before, the Hindu Society was in a declining position. Brahmans were in a dominant position

25. Ibid. p. 4 - 5.
26. Ibid. p. 5.
and they encouraged superstitious and dogmas. Outward rituals were supposed to be an essential part of the religion. The condition of the lower caste-people and of the women was pitiable. Customs like those of sati and infanticide were prevalent.

Kashub believed that these evils could be removed only through education. He was a social reformer and wanted to use education as a tool for social reform.

He advocated mass education. He was moved by the miserable condition of the masses. He believed that the miserable condition of the masses was due to the lack of education. He, therefore, wrote:

"But alas, how sad and pitiable is the condition of dumb millions of India! The light of knowledge has not descended to their humble dwellings, and like their forefathers centuries ago, they are subject to all evils-political social and moral-which ignorance brings it 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". 27

He thought over the higher education. The aim of the rulers in imparting higher education was narrow. Kashub

Chandra, therefore, was not satisfied with the condition of higher education. He wanted to bring reforms in higher education. According to him the aim of higher education was under:

"To produce men of real intellectual calibre - really enlightened and cultivated men, possessed of sound knowledge and solid thought men in whom intellectual tastes and habits of a high order have been formed".  

Keshub Chandra was aware of the importance of female education. He believed that for the progress of the society the progress of women was necessary and this progress depended on the education imparted to women. For female, he said:

"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 appreciation and enjoyment of truth, and in that way our people will not only become intelligent men but will also have intelligent and happy homes".

28. Ibid. p. 43 - 4.
29. Ibid. p. 44 - 5.
Keshub Chandra realized the importance of vocational and technical education also, and, therefore, in his night school he included industrial crafts. He believed that bookish knowledge is not enough and that education should prepare youths for their livelihood.

The British Government believed in religious neutrality and hence was unwilling to impart moral education. The Government believed that the moral instruction would create doubts in the public mind. Keshub Chandra stressed the importance of moral education. He believed that moral training should become an integral part of general education. Keshub Chandra was not convinced by the Government attitude. He, therefore, said:

"It is not, I humbly submit, an instrumentable difficulty. It is not theological teaching for which I contend, but moral education..... There is nothing, however, in the educational charter of India to prevent moral training, in which all classes are equally interested, and which all would hail with alacrity". 30

The Prarthana Samaj worked in Western India taking the spirit of the Brahma Samaj. It came into existence in the latter half of the nineteenth century to reconstruct the Hindu Society and religion. The leaders of the Prarthana

30. Ibid. p. 47.
Samaj were impressed by the rationalism and liberalism of the West. The Prarthana Samaj wanted to remove the dogmatic rituals and evil customs of the Hindu community. Mahadeo Govind Ranade was the leader of the Prarthana Samaj. Under his able leadership the Prarthana Samaj did useful work.

The Prarthana Samaj believed in the following ideals of education.

1) To create self-reliance i.e. not to depend on Government help.
2) To create a patriotic spirit in students.
3) To make education inexpensive so that the poor class people could also take advantage of education.
4) To encourage vernaculars.
5) To construct a curriculum which is based on the needs of the society.

The Prarthana Samaj established the Deccan Education Society and tried to fulfill the aims through this society.

The Arya Samaj movement which emerged in the country was a revivelist movement. The Arya Samaj came into existence when the forces of denationalization were at work. While the Brahma-Samaj got inspiration from Western ideology, the Arya Samaj got inspiration from the ancient Indian culture, especially from the Vedas. It did not want any compromise with the alien religions i.e. Islam and
Christianity.

Swami Dayanand Saraswati, the founder of the Arya Samaj, wanted to revive the Vedic traditions and to this end education was a means.

Swami Dayanand stressed the moral aim of education. At that time, the society had become corrupt, and so it was natural that the Swami stressed the moral aim. He said, 'The end of seeing, hearing, preaching, reading or teaching is only this that one may do righteous actions.'

At that time, education had become the monopoly of higher-caste people especially that of the Brahmins. The Swami wanted to secure social justice and, therefore, he believed that everybody who is physically and mentally fit has the right to get education.

The female education at that time was neglected but the Swami knew the importance of female education. He was opposed to co-education and believed that women should be educated for homelife.

Though 'Back to Vedas' was the slogan of the Arya Samaj and though it looked to ancient India for inspiration, it did not neglect the Western knowledge and hence it included the teaching of English language and Western sciences in its schools and colleges.

71. Ibid. p. 61.
The Theosophical Movement was the other movement in the sphere of socio-religious movement. The Brahma-Samaj, the Prarthana Samaj and the Arya Samaj were the movements started by Indians. The Theosophical Movement was a movement brought in India by foreigners; all the same it advocated the revival of ancient Indian culture.

The activities of the Theosophical Movement were quite the opposite of those of the missionaries while missionaries wanted to spread Christianity while hating Hinduism, the theosophists wanted to awaken the people to the cultural traditions of the country. The foreign government was also suspicious of the Theosophical Movement.

Among the leaders of the Theosophical movement Mrs. Annie Besant did very important work in the field of education. She saw that the Western education imported by the Government and the Missionaries was not satisfactory. It stressed the intellectual aspect and ignored the spiritual, emotional and physical aspects.

Mrs. Besant advocated a balanced programme of education. The aims advocated by her were: 1) to develop the physical aspect of the student by providing facilities for games, sports and exercises, 2) to develop the intellectual aspect, 3) to develop the moral aspect and, (4) to develop the spiritual aspect by providing religious instruction.
Besides the above-mentioned aims Mrs. Besant stressed one more aim. She saw that the youths were attracted by the glamour of the Western culture and neglected their own culture. She, therefore, advocated the creation of patriotic feeling among the youths of the country through education.

She believed that education in India should be based on her own ancient tradition. India should not look to the West for inspiration. She said:

"We need not look, let us not look, to the West for power in our education, for lofty purpose in our education, for truth in our education. Let us cease to believe that education of the West is ideal for the East. Far from it, for some parts of the body, we may well go to the West. But for the soul, never." 32

The British Government discouraged religious education because it believed in religious neutrality. On the other hand the missionaries wanted to spread Christianity through education. Mrs. Besant was against both these systems. She believed that religious principles must be a part of education. But her opinion was as under:

"The religion which is the atmosphere of their homes, which came to them in their infancy from

32. Ibid. p. 87.
their mothers' lips, that religion alone can strengthen the germs of good within them, build up a noble character and lead them onwards to a splendid manhood.\textsuperscript{33}

6.5 SOCIO-RELIGIOUS MOVEMENT AMONG MUSLIMS AND ITS EDUCATIONAL AIM:

Socio-religious movement began among Muslims also. Like Hindu society the condition of the Muslim Society also was miserable. The Muslims were once the rulers of the country but the position changed and they were deprived of their power. The East India Company annexed Sindh in 1843 and Awadh in 1856. Bahadur Shah II, the last of the Mughal emperors was exiled and was sent to Rangoon. The Nizam had become a subordinate ally of the British authority.

During the British rule the improvement of the Muslims increased at a rapid rate. Many industrial arts of India which were in the hands of the Muslims were ruined by the policy of the East India Company. In pre-British India the Muslims were employed in the army, in the administration and in the learned professions. Many of the Muslims were reduced to beggary and therefore the Muslims at the beginning of the nineteenth century entertained the deepest distrust of the British, who had destroyed their power, and of western culture, which

\textsuperscript{33} Ibid. n. 89.
according to them was associated with the British. Thus the Muslims suffered a lot during the British rule. They lost the political power and dignity, honourable employment and the comforts of material life. Because of poverty and injured pride, there was a general degradation in Muslim standard. The Muslims developed anti-British attitude because Britishers were responsible for their political degradation and impoverishment.

Because of the anti-British attitude, Muslims did not show any liking for Western education. Moreover, they looked down upon Western education with suspicion because the teaching of the Bible was compulsory in schools run by the Christian Missions.

"While Hindu thought was swinging away in reaction against Western influences, a movement in the opposite direction set in among Muslims. English education had hitherto been regarded with mistrust and dislike as being divorced from religion and alien to Islamic culture, which made the Indian-born Muslim conscious that he was one of an international confraternity. The idea of purely secular education was opposed to the tradition of Islam and it was feared that its rationalizing tendencies would undermine the foundations of faith". 34

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34. Ibid. p. 93.
While giving reasons for negligence towards Western education W.W. Hunter says:

"In the first place, it conducts education in the vernacular, a language which educated Mohammedans despise and through Hindu teachers, whom the whole Mohammedan community hates. In the second place, our rural schools seldom enable a Mussalman to learn the tongue necessary for his holding a responsible position in life and for the performance of his religious duties. In the third place, our system of public instruction makes no provision for the religious education of the Mohammedan youth". 35

The British Government also was not interested in Muslim education because Britishers also knew that Muslims had developed anti-British feelings. The relation between Britishers and the Muslims became worse after 1857 because the Muslims had taken a leading part in the Mutiny. Graham says:

"The post-mutiny period was politically and culturally perhaps the darkest period in the history of the Indian Muslims. Since the Muslims had taken a more prominent part in the Mutiny than the Hindus, the British Government did not trust the Indian Muslims and adopted a policy of disfavouring them". 36

The Government was under the influence of the Hindu public opinion about education.

With the lapse of time, the bitterness of Muslims towards Britishers decreased and they knew the importance of Western education. They saw that the Hindu community had taken the advantage of the Western education and had made progress. They also realized that they should adjust to the new environment.

As a result of change in Muslim attitude some progressive movements were started. The Aligarh Movement is the most important of them. Sir Syed Ahmed Khan, the leader of the Movement played important part in spreading modern consciousness among Muslims. Sir Syed Ahmed Khan believed that for the progress of Muslims, the confidence of Britishers should be won and that the Muslims should take the Western education from which they had kept themselves away till then. He tried to convince the Muslims that Western education was not against the principles of Islam. The aims of education according to him were as under:

"Strengthening of faith which required the knowledge of religious truths and the reconciliation of reason and tradition; 2) the training of character through establishing residential institutions and promoting healthy activities, and, 3) the teaching of modern sciences up to
the highest stage and evoking a rational outlook among students." 37

Thus Islamic culture was to be preserved and harmonized with western learning and education was not to be divorced from religion.

6.6 COMMENTS:

The aims of indigenous education were limited. Its aims were to provide education of "three R's" to the students and to prepare priests. The society was simple having no big industries. The occupation was learnt from the father and hence there was no need of vocational education. The society was traditional and hence the education also was traditional.

The Christian missionaries introduced Western education in India. However, their aim was not to spread Western knowledge but to spread Christianity through education. As the Hindu Society had many evils, the Christian missionaries thought that they could convert the people by showing the evils through education.

The foreign government was not interested in Indian education. Though some Britishers did take interest in the education of Indian people, their aim, according to some

people, were selfish. They wanted to educate Indians for running the administration. They had no interest in mass education and, hence, they aimed at educating the higher strata of the society. Moreover, they aimed at educating urban population because only urban people could help them in running their administration. The alien government did not aim at educating women because Indian women of that period were not expected to help them in their administration. The Government wanted to remain neutral in the matter of religion and hence there was no place for religious education. Vocational education, too, was neglected because the foreign government had no interest in the economic development of the country.

Due to the impact of the contact of the West, there was awakening among the people. The socio-religious leaders recognised the importance of education. The reformers advocated Western education while the revivalists, on the other hand, pleaded for education based on the Indian culture. Leaders of both the groups pleaded for mass education because they thought that the evil customs of the society would be removed only through mass education. They also recognised the importance of female education and pleaded for it.

The Muslims who were against the Western education realised its importance. They recognised that the Western education was necessary for their progress.