Introduction—Early Efforts Towards Education.

(a) Indigenous Education.

(b) Early British Efforts.
There is considerable evidence of the existence of widespread system of indigenous education in almost all parts of the country prior to the establishment of British Rule. The schools exhibited wide variety of form and content alongside broad similarity of purpose and function. There were common elementary schools answering the requirements of children from business, clerical or farming classes on the one hand, and schools for higher learning for teachers, ministers of religion, men of learning and enlightened sectors of the gentry on the other hand. Thus Adam describes elementary Bengali Schools, elementary Persian schools, elementary Persian cum Bengali schools, apart from tols and Madrassas which were institutions of higher learning. Campbell's report on the schools of Bellary district in Madras Presidency notices schools of Sanskrit learning and common elementary schools. Bombay report notices again the common Gujarati or Marathi or Konkani elementary schools in their respective regions apart from institutions of Sanskrit learning and some Urdu schools for Muslims. In North-Western province there are a large variety of schools using Mahajani, Hindi, Urdu, Persian, Arabic and Sanskrit. There were the Guru mukhi
schools in the Punjab part from others lande, Mahajani etc. similar to North Western Provinces.\textsuperscript{1}

It may be useful here to note that the data available in respect of different part of India varies in nature. The Bombay and Madras reports emerged out of enquiries set on foot by Elphistone (1820) and Munro (1822) respectively. They came to realise that an educational system of some kind was required in order that administration may be carried on satisfactorily. They then sought to find out the nature and extent of the educational system.

The Madras reports from collectors of various districts revealed the competence of schools as well as higher institutions in virtually all districts. In the district of Canara the collector reported domestic instruction. In the multi-lingual district of Bellary the collector reported 4 Tamil schools, 21 Persian schools, 23 Marathi schools, 235 Kannada schools, 226 Telgu schools, a total 540 as against 23 places of attended by Brahmins exclusively in which some of the Hindu sciences such as Theology, Astronomy, Logic and Law are still taught in the Sanskrit language.\textsuperscript{2}
The school had no special buildings of their own. In Bengal, schools met in Chandi Mandaps where religious festivals and worship took place, or in the private houses of local benefactors. Students assembled in the open in dry season and in a shed when it rained. In the district of South Konkan, of the eighty six schools, 28 were held in temples and rest in private houses or sheds belonging to potters, barbers or oilmen. It was not surprising that these schools had no buildings of their own, since they were private ventures springing up and disappearing according to local demand. Teachers received their salaries wholly or partly from benevolent individuals, from fees and partly in perquisites. In Bengal a large no. of teachers taught gratuitously but not so in Bihar. In Purnia district, teachers were patronized by the raja of Darbhanga. In Dinajpur, in towns, the fees were on an average 6 annas a month and as a master had about 20 pupils, he earned a monthly income of about Rs. 7½. In South Konkan and Gujrat the average salary of a teacher was Rs. 4 per month plus some gains.

The most of the schools were single-teacher schools and the number of pupils varied between 15 and 35. As a rule in Western India, the village elementary schools were not communal and were open to all who could afford to pay. The majority of the pupils however came from
the 'advanced' caste. Apart from Brahmins, Wani, Sonar, Prabhus and Marathas sent their boys to schools. In South Konkan these higher castes claimed about 70% of the scholars from Hindu community, although they formed hardly 10% of the Hindus. In the same region, Brahmins formed 5% of the population and 30% of the pupils of the 39 castes in South Konkan 26 of the lowest and poorest were totally excluded and there were no boys from the depressed castes such as Mhars, Chamars or Koli's in the school. The Baniyas were the most numerous amongst the class of Gujarat that attended schools. There were Muslim teachers and pupils in Bengali schools and Hindu pupils in the Persian schools. Hindu and Muslim boys assembled in the same school, received the same instruction and joined in the same games and activities. In Gujarat also this mixing of the Muslim and Hindu scholars was very prevalent.

In Maharashtra and Gujarat the most of the teachers were Brahmins but Banias, Prabhus, Marathas and Kunbis shared the profession. In Bengal, the majority of teachers were Kayasthas, followed by Brahmins but the profession was also shared by even by a few masters from the depressed castes.
Knowledge of reading, writing and arithmetic was necessary qualification for a common teacher. These had inefficient infrastructure. Students began by writing on the ground or on board. No printed books were used in Western India and most students were taught only the rudiments of reading, writing and arithmetic. But in the higher stage of the elementary schools in Maharashtra books were read. In Gujarat also elementary education was given in 3 R’s. In Bengal, in most schools no written manuscript books were used and where they were used, these were grammatical works such as the Amarkosha, the Ashta Sabdi and verses of Chanakya. The use of these books indicated that there had existed a superior system of popular education in earlier times.

Sir Thomas Munro conducted enquiry in Madras in 1822 calculated that children between the age of 5 and 10 formed one-ninth, of the total population. This assumes a stay of five years in the school, whereas in Bombay, the average length of the school course was 2 years while in Gujarat it was of 3 years. Only boys went to schools whose proportion to the total boys of school going age was 1 in 5 for the Deccan, 1 in 4 for Konkan and 1 in 6 for Karnataka.

William Adam estimated a lakh of indigenous elementary schools in Bengal and there would be a village school for every 400 persons. On
the whole 7.8% of children of school going age were being taught at school and of the adult male population on an average of 5.5% could read and write. Statistics of indigenous schools are not entirely trustworthy because of the insufficiency of the agency employed to collect the data and because of the precarious and fluctuating character of the schools.

There was a system of domestic instruction apart from schools. Brahmin boys did not go to the elementary common schools where accounts were the chief subject of study but studied at home for the first few years. Children of Zamindars, Shop-Keepers, Talookdars, Traders, Gomastas, Mandals, Pandits and Priests all received domestic instruction but the last two who were Brahmins constituted a much large proportion than any other class.

The Hindu schools of learning in western India were called and in Bengal tols. There was no connection between these schools of higher learning and the elementary schools. There were two separate types of institutions, the elementary schools for the trading and agricultural classes, and the Tols for the religious and learned classes. While Tirhoot district had, proportionate to its population,
more Tols than any district in investigated by Adam, it was the most backward district in vernacular education.

Hindu higher learning was taught through the medium of Sanskrit and both the teachers and scholars were Brahmins. In Bengal, Baidyas were enrolled because the medical treatise were in Sanskrit. Kshatriyas and Vaishyasa were also theoretically allowed to join these institutions but they seldom did. Lower castes rarely broke through the Brahmin monopoly of higher learning.

Lexicology, Grammar, Literature, Drama, Law, Logic, Rhetoric, Mythology, Medicine and Astronomy were taught in these schools. The last two were the only subjects which had any relationship with the natural sciences. In Bengal the largest number of students were enrolled for Grammar.

There were schools in which instruction were imparted in Persian and Arabic. Since Persian was the official and court language, a large number of Hindu boys went to the Persian schools in Bengal. In these schools grammatical works, forms of correspondence, poems and stories were mainly read. In the Arabic schools the course of study was more comprehensive. It included numerous grammatical work;
exhaustive courses of reading on rhetoric, logic and law, a detailed study of the external observances and fundamental doctrines of Islam. Here also, as in tols, the experimental sciences were neglected.

Thus learning in Pre-British Indian was not designed to investigate the natural world through scientific methods, nor to record historical events, nor yet to experiment with social innovation. Though rulers may have had scientific interests, there was a bit social manifestation of this. We do not read for instance of societies for the encouragement of scientific studies. The Chief functions of traditional learning appears to have been to conserve customs, to organize and sanction the existing political and economic order and to provide philosophical and religious enlightenment to the ruling class. Many of the Hindus pursued Vedic studies and the Muslims, Islamic religious studies; some became priests; others specialized in magic and exorcism, in astrology and astronomy.

In Bengal, according to Adam there were an average of a hundred institutions of Hindu higher learning per district, i.e. 1800 for the whole province. With an average of 17 pupils per school, he calculated 10,800 students of Hindu learning and near about 2000 teachers. This did not include a large number of boys, who studies
Sanskrit at home and learned Pandits who were not professional teachers. No accurate figures seem to be available for Muslim schools of higher learning.

Lord Minto remarked in 1811 that “science and literature are in a progressive state of decay .... the number of learned is not only diminished but the circle of learning even among those who still devote themselves to it appears to be considerably contracted.” During the time of Maratha rule a number of Hindu Rajas, Sardars and other rich members of society supported learned men with presents, gifts and dakshina on various occasions of religious ceremonies and festivals. The dakshina fund of the Peshwa amounted to several lakhs and was annually distributed among learned Brahmins assembled at Poona. Due to the loss of patronage of Peshwa and other Hindu princess, the number of those who understood Sanskrit decreased. The number of indigenous schools of higher learning declined sharply in Bambay Presidency.

In Bengal, many of the Tols were maintained by the voluntary contributions of rich Hindus and produce of Charity lands. In Murshidabad, Adam found a teacher who told him that he received five rupees a month from one and four rupees a month from another
zamindar, both of whom had discontinued payment for the preceding three years on the plea of diminished means.\(^{22}\) Minto observed that "the principal cause of the present neglected state of literature in India is to be traced to the want of that encouragement which was formerly afforded to it by princes, Chieftains and opulent individuals under native governments."\(^{23}\) Such encouragement was specially important in India, where the learned professions had little other support. In the transitional phase between the decline of the old system and the foundation of the new, it appears that there was an increase of illiteracy.\(^{24}\) The decline of the indigenous system which was already evident at the beginning of the nineteenth century was further accelerated by the momentous decision of 1835 and the acceptance by educated Indians of the superiority of the new learning.
REFERENCES

1. Leitner G.W., History of Indigenous Education in Punjab, Calcutta, 1882, p. 150

2. Selection from Madras Records No. 2, Appendix D


7. ibid., pp. 44-52.

8. ibid., p. 38.


10. ibid., volume no. 1 of 1825.


13. ibid.


18. ibid., p. 329.

19. A. Rehman, "16th and 17th Century Science and Some Problems of Comparative Studies."


(b) EARLY BRITISH EFFORTS

"An education system in India", say Ramsay Macdonald "is as old as Hindu ritual and was originally connected with it, and the life of the student was the first stage in the great pilgrimage to his being's accomplishment. The relation of teacher and pupil was as close and tender as that of the father and son; the young man who sought instruction was praised and he found schools and teachers available. In time, science, mathematics, logic, philosophy and other ways to knowledge were differentiated and studied, colleges were opened, great names were made, .... But with the break up of Indian Government after Aurangzeb, misery and anarchy submerged education; and it sank to such a low level that it ceased to have any influence of the country. Still, the tradition survived, and if it cannot be said that education flourished, schools existed in every large numbers."

The Attitude of British rulers in the beginning was to leave the traditional models of instruction undisturbed and to continue the support which they had been accustomed to received from the Indian Rulers. The British found in India systems of education of great antiquity existing among both Hindus and Muslims, closely bound with
their respective religious institutions. To give and receive instruction was enjoined by the sacred books of the Brahmins. For the lower classes, village schools were scattered over the country, in which a rudimentary education was given to the children of traders, petty land holders and well-to-do cultivators. The higher education of the Muslims was in the hands of men of Islamic learning who devoted themselves to the instruction of the youth. Schools were attached to mosques and shrines and supported by state grants in cash and land, or the private liability. The spirit of the times did not encourage the East India Company to undertake any responsibility for the education of the people over whom they ruled.

The attitude of the company was not that of not recognizing that the promotion of education among the Indians was the part of their duty or obligation. The main object of the company was the promotion of trade and care of schools did not at first concern them at all. But by and large they began to feel the responsibility. They accepted the call to govern and began to enquire into the condition of the people. Before 1793, the East India Company had played only a comparatively unimportant part in educational projects in India. The presidency Governments had made several attempts to provide instruction for the children of the company's soldiers but the elementary education of the
Indians is so far as the Europeans played any part in it, was undertaken almost entirely by the missionaries backed by the Government. The Government did not assume any direct charge of the education of the country during the early period of the company's Government. As N.N. Law points out that, even during these years, the company was engaged in fostering some proselytizing and educational activities within its possessions. As early as 1614, steps were taken, "for the recruitment of Indians for the propagation of the Gospel among their countrymen and for imparting to these missionaries such education, at the company's expense, as would enable them to carry out effectively the purposes for which they were enlisted."¹ It is also on records that an Indian youth, Christened Peter was taken to England for education in the Christian doctrine by king James I, although what he did later on is not known.² The Presidency Government did not assume any direct charge of the education of the country during the early period of the company's Government. Education in the early stages of the company's rule was closely linked with the gospel work. As early as in their dispatch of 1659, the court of directors formally declared that it was their utmost desire by all possible means to spread Christianity among the people of India and allowed missionaries to embark on their ships.³ In 1670 they made inquiries about the education of children of Fort St. at Madras and appointed at a Scotch preacher name Pringle...
after three years on £ 50 to teach the elements of English and protestant religion to the children of Portuguese and the British Eurasians and of a few Indian Subordinates. 4

In order to regularise and give a fillip to these activities of the company, a missionary clause was inserted in the character of the company renewed in 1698. This clause of religion at their factories in India and to take a Chaplain in every ship of 500 tons or more and "to apply themselves to learn the native language of the country where they shall reside, the better to enable them to instruct the Gentooos that shall be the servants or slaves of the same company or of their agents in the protestant religion." 5 This charter also directed the company to provide school masters in all the Garrisons and superior factories where they shall be found necessary. It had the effect of making education of the people one of the duties of the company's Chaplains. Following this, the Madras Government established St. Marry's School in Madras in 1715, for the instruction of children of English soldiers in the doctrines of church of England. The first public effort to educate the 'Malabar' or Tamil people however was at the hands of the missionaries who established in 1717 a school for Indian children at Cuddalore. 6
The policy of financial allotment for education was initiated by the Court of Directors in 1752. In this dispatch of that year a sum of 500 pagodas was annually assigned to the Madras Government for the encouragement, at their discretion, of the missionary activities. The importance of this clause that, though limited in scope, it did lay the foundation of some sort of education by the company. Yet people of India did not get benefit from the dispatch. Also educational policy of the Presidency Government of Madras was formulated by the Court of Directors in London. Except for mild encouragement given to the missionaries for educational activities, the court of directors did not favour the education of Indian in general.

After 1765 when the company became a political power in India, its educational policy underwent a change. Hitherto, the company had restricted its attention to the education of European and Anglo-Indian children. It now began to feel that it must do something for the Indian people also. Politically, it was a successor to Hindu and Muslim rulers who encouraged higher learning in classical languages by (a) establishing madrassahs and pathshalas (b) by giving marks of honour to learned Pandits and Moulavis or (c) by endowing educational institutions for higher religious studies. It was felt that the company must continue these traditions. Moreover, above all the company
wanted to educate sons of influential Indians for higher posts under Government and thereby win the confidence of the upper classes and consolidate its rule in India. It was felt that the company should establish some centres of higher learning for the Hindus and Muslims—a desire that led to the establishment of institutions entirely different from the charity schools.

A policy of mid encouragement for higher education was initiated by the first Governor General of Fort William, Lord Warren Hastings. The Calcutta Madrassah was founded by Warren Hastings in 1781 in order “to conciliate the Mohammedans of Calcutta ... to qualify the sons of Mohammedan gentlemen for responsible and lucrative offices in the state, and to produce competent officers for courts of justice to which students of the Madrassah on the production of certificates of qualification were to be drafted as vacancies occurred.”

In the early years, land yielding Rs. 29000 were assigned for the support of the Madrassah. But constant complaints regarding inefficiency and mismanagement led finally to the appointment of a European secretary to control the institution.

The policy of the Government in starting higher institutions of learning was purely utilitarian. The Banaras Sanskrit College was
founded in 1791 by Jonathan Duncan, the resident at Banaras, to conciliate the Hindu population of the newly acquired territories of the company. In the first year of the college, a grant of Rs. 14000 was sanctioned and it was then raised to Rs. 20,000 per annum. But as in the case of Madrassah, the affairs of the college continued to be badly managed by the Pandits and, consequently, a European superintendent was appointed to conduct the institution.

Taken together, the Calcutta Madrassah and the Banaras Sanskrit College show the beginning of the orientalist school of Educational Policy. The followers of this school of thought believed that the company must not lend any support to missionary enterprise and to proselytization, that it need not make any hasty attempt to teach western knowledge to the Indian. They thought that their only duty was to follow in the footsteps of Hindu and Muslim rules and to encourage classical learning in Sanskrit and Arabic on traditional lines. Also they undertook that the ancient system of education which Hindu and Muslim had inherited was good enough for them for all practical purposes.

Charles Grant had stressed to communicated to the Indian people intellectual and moral conception of England. Grant observed that “the
true cure of darkness is the introduction of light, the Hindus era, because they are ignorant." He pleaded the company to improve their condition by imparting to them knowledge of the English language which was to serve as "a key which will open to the world of new ideas."

In 1792-93 Charles Grant urged William Wilberfor to move a resolution emphasizing the adoption of such steps as would lead to the advancement in useful knowledge of the people of India. Thus Wilberfor moved a resolution in the House of Commons that it was the duty of the British Government to send Chaplains and school masters throughout British India. But the move of the Wilberfore was opposed by the Directors on the ground that the introduction of education in India would result in the loss of that colony. During the debate on the resolution of the directors stated that "we had just lost America for our folly, in having allowed the establishment of schools and colleges there, and that it would not do for us to repeat the same act of folly in regard to India." The resolution was excluded from the final draft for the 'Charter renewal Bill'. Thus the proposal, however, gave rise to a very memorable debate, in which, for the first time, the policy of the court of directors 'a policy of indifference to the education of the Indians was expressed.' In 1800, the Marques of Wellesley founded the Calcutta
college for the training of the civil servants of the company. The
 provision was made in Calcutta college for the study of the oriental
 languages, and for lectures on almost every branch of literature and
 science. Obviously, orientalist school of thought was dominated by
 political rather than by educational considerations and decided its
 policies on grounds of religious neutrality. But this was a period when
 politics, and not education, dominated the Indian scene. The orientalist
 views were readily accepted by the court of directors and by 1763 and
 1813, the principal object of the educational policy of the British
 Government was to encourage traditional oriental learning in Sanskrit
 and Arabic. Lord Minto considered in a minute, dated 6th March, 1811,
 that the principal cause of the present neglected state of education in
 India was the lack of encouragement which was formerly afforded to it
 by princess, Chieftains, and opulent individuals (wealthy). 10 Lord
 Minto had not traced any plan and means of satisfying the country's
 requirement. But he suggested to improve the condition of the colleges
 of Calcutta and Banaras and to set up similar institutions at 'Nadia' and
 'Tirhut'.

The new Act renewing the company's privileges for a further
 period of twenty years was passed on 21st July 1813. Several educational
 issues were discussed on this occasion. As given below (a) Should
missionaries be allowed to go to India and work in the territories of the company for the education and proselytization of the Indian people? (b) Should the company accept responsibility for the education of the Indian People? On the first of these issues, the missionaries and their friends scored a clean victory. As Richter observes that it is the opinion of this committee that it is the duty of this country to promote the interests and happiness of the native inhabitants of the British dominions in India .... That in fulfillment of the above objects sufficient facilities shall be afforded by law to persons desirous of going to India for the purpose of accomplishing those benevolent designs. That meant that the missionaries were to be allowed to enter India and to reside there, they might preach, found Churches, and discharge all spiritual ties.¹¹

On the second issue, the principal oppositions to acceptance of responsibility came from the directors. In those days, education was not considered as a responsibility of the state even in England, therefore, the India Company was not prepared to accept it in India. In spite of opposition of the directors, resolution regarding the responsibility of education of Indian people by the company was passed. For reference 43rd section in the Charter is quoted that “it shall be lawful for the Governor General in council to direct that out of any surplus which
y remain of rents, revenues, and profits arising from the said
territorial acquisitions, ....... a sum of not less than one lac of rupees in
each year shall be set apart and applied to the revival and improvement
of literature and the encouragement of the learned natives of India, and
for the introduction and promotion of a knowledge of the science
among the inhabitants of the British territories in India.”

The Charter Act of 1813, forms a turning point in the educational
policy of British Indian Government, with it, the agitation which
Charles Grant and William Wilberforce carried on for nearly twenty
year came to a successful conclusion, the education of the Indian people
was definitely included within the duties of the company, a
comparatively large amount was annually secured for educational
activities, and missionaries began to land in India in large numbers and
establish English Schools.

The money sanctioned in 1813, remained unspent and it was not
until 17th July, 1823, that the General Committee of Public Instruction at
Calcutta was formed and was put in charge of the existing government
institution and of the one lakh grant. The object of the committee was to
equip itself with facts about the state of education in the territories
under Bengal Presidency and to suggest ways and means for the better instruction of the people.

In 1813 and 1823, besides the multiplication of missionary institutions which offered honourable rivalry to native institutions and won popularity among Indians, the foundation of Hindu college at Calcutta for the promotion of European learning and languages, as noted above was symptomatic of the native disposition to learn.

But the general policy of the East India Company was to encourage traditional learning in India by giving pecuniary aid and not interfere with education or to suggest alternative methods, for the reason that this might contravene the policy of religious neutrality. The establishment of 1823 represents the continuation of the same traditional policy of the encouragement of oriental learning.

Raja Ram Mohan Roy submitted a memorial to the Governor General on 11th December, 1823 and urged that the proposal, for establishing a Sanskrit College at Calcutta should be abandoned and government should "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 sum proposed by employing a few gentlemen of talents and
earning educated in Europe and providing a college furnished with necessary books, instruments, and other apparatus." This memorial is a good indication of the direction in which the wind was beginning to blow and shows how the desire for English education was spreading among the Indians and forthcoming educational policy did not flow from the calculations of British policy makers alone.

The persistent advocacy of useful knowledge by the court of directors in their dispatches from 1824 onward was inspired by the influence of James Mill etc. who, by virtue of his position at India house, embodies in his dispatches the recurrent theme of utility as the only touch-stone of education, and pressed upon the Indian Government to follow the principle of utility in all matters relating to education. The despatch of the Court of Directors, dated 18th February, 1824, which embodies the general principles of the policy on education in India, marks a turning point in the whole educational development in India, because it is the first Directorial Despatch which show contempt for traditional learning. It stresses very clearly the superiority of western education and insists on spending money on useful learning and not the useless fables of Hindu mythology or the tenets of the Quaran. The committee of Public Instruction in India put a feeble defence of its policy.
The East India Company Government in India was not, however, easily convinced. There were oriental scholars like H.H. Wilson, H.T. Princep who were influential and ardent supporters of the study of Indian classical languages. In 1823, the committee was perhaps justified in holding on to classical education for offending Indian people. But its persistence in this policy in the face of a public demand to the contrary led to a split in the committee itself. Within the General Committee of Public Instruction, appeared in the 1830s a younger element that thought Sanskrit and Arabic studies to be a waste of money and time. Out of the ten members of the committee, five supported the policy of giving encouragement to oriental literature and known as the oriental party and the rest were in favour of the adoption of English as a medium of instruction and were known as the Anglicist or English party. The ornetal party was led H.T. Princep, who was then the secretary of Government of Bengal in the Education Department. The English party had no definite leader. It consisted mostly of the younger servants of the company who looked forward to the support of Macaulay who was then the president of the General Committee of Public Instruction and the Law Member of the Executive Council of the Governor General. This equal division of parties in the Committees made it extremely difficult to carry on the work of education. Thus both
the parties in committee divided to submit their dispute to the Governor General-in-Council or orders.

Lord William Bentick asked Macaulay, in his dual capacity as Law Member and president of the General Committee of Public Instruction to give his views. The result was his famous minute of February 2, 1835, which was a sweeping condemnation of the entire oriental policy.

Firstly, Macaulay interpreted the section 43 of the Charter Act of 1813. Macaulay argued that the word “literature” occurring in this section could be interpreted to mean English literature, that the epithet of a “learned native of India” could also be applied to a person versed in the philosophy of Cocke or the poetry of Milton, and that the object of promoting a knowledge of sciences could only be accomplished by the adoption of English as medium of instruction. Secondly, Macaulay also deferred from the oriental party regarding the continuance of the institutions of oriental learning. Macaulay then proceeds to examine the problem of the medium of instruction on ground of desirability. Government could have selected any one of three languages i.e. the mother-tongue of the people, an oriental classical language, or English. It is extremely unfortunate, however, that the claims of the mother-
tongue were brushed aside by both the parties. Macaulay admittedly did not know either Arabic or Sanskrit but he gave it as the conjectured opinion of orientalists that "a single shelf of a good European library was worth the whole native literature of India and Arabia" and regarding the argument that the Sanskrit and Arabic languages should be studied as the languages of the law and religion of the people, Macaulay pointed out that the best course for Government would be to codify Hindu and Muslim laws in English, and not to incur heavy expenditure on the maintenance of the oriental institutions. Macaulay strongly recommended that the object of educational policy in India should be the spread of Western learning through the medium of the English language. 15

Bentick was a liberal influenced by Benthamite and utilitarian ideas. He saw "limitless possibilities of mankind as civilized Europe with its factories and its two-chamber parliaments, its newspapers and its scientific academics ...." 16 When confronted with the educational controversy, his impulse was to support Macaulay Bentick put on and to the protracted controversy by ruling that "the great object of the British Government in India was henceforth to be the promotion of European literature and science among the natives of India" and that
"all funds appropriated for the purpose of education would be best employed on English education alone."\textsuperscript{17}

The anglicists wanted the moral and social regeneration of India through the assimilation of European ideas and knowledge it was to provide a positive bond between the rulers and the ruled. "the spirit of English literature can not be but favourable to the English connection, wrote Trevelyan. English education would stop the Indians from regarding their rulers as foreigners and in fact make them intelligent and zealour cooperators."\textsuperscript{18} It would lead to the permanence and stability of the British Raj.

In framing his education policy, Bentick was also guided by the practical administrative considerations. In 1833, when the Charter Act was passed, the East India Company was once in financial difficulty. One of the Bentick's principal tasks was to economize and one of the main items of expenditure was high pay of English officers. He therefore considered employing Indian subordinates in the judicial and revenue branches. It was necessary that these Indians know English. The Charter Act of 1833 paved the way by opening the civil service to Indians. Also it was expected that employment of Indians under European control would strength in their attachment to British rule.\textsuperscript{19}
British Government in India expected that English educated Indians to develop a taste for the products of Lancashie and Sheffield. As Macaulay said, he would prefer that Indians were ruled by their own king but wearing our broadcloth and working with our cutlery, further he maintained that they should not be "too ignorant or too poor to value and buy English manufactures."\(^{20}\)

Thus the decision to introduce English education in 1833 was the result of a combination of complex religious, moral, political, administrative, and economic motives.

The popularity of English increased when it replaced Persian as the official and court language in 1837 and even more so in 1844 when Lord Hardinge announced that Indians who had English education would receive preference in all Governments appointments. Education in new schools thus became a passport for entrance to Governments service.

According to the policy laid in 1835, the content of education was to be Western science and literature, and the medium of education in high schools and colleges was to be English. The Government decided, however, to concentrate on the higher education of the upper classes.
Besides, limited funds and inadequate staff made it difficult for the company in India to embark on any program of mass education. For political, economic, administrative and cultural reasons, what the British wanted was a small class of English educated Indians to act, as interpreters between us and millions whom we govern, a class of persons Indian in blood and colour but English in taste, in opinion, in morals and in intellect. 21 It was hoped that knowledge would filter down from this class to the masses, known as downward filtration theory. This filtration theory was not successful because of the highly stratified nature of Indian society. The professional classes, who belonged to certain higher castes among the Hindus, were more than eager to get English education for themselves to enable them to get comfortable jobs but should little enthusiasm for spreading education among the masses.

Lord Auckland became Governor General in 1836. Still controversy between the orientlists and anglists had not been crystallized. But there was now moderate change in the attitude of orientalists, they were ready for a compromise as they realized that it was futile to check the rising tide in favour of English education. The main grievances were the transfer of appropriations from these institutions to the support of English classes started under the same
roof, and the abolition of students, stipends. At the same time, there arose a school of vernacularists, headed by educationists like William Adam etc. they had favoured adoption of mother tongue as medium of instruction.

Lord Auckland had examined the whole position very critically and expressed his views in a minute of 24 November 1839. He frankly admitted that the insufficiency of funds assigned by the Government for the purpose of public instruction. Auckland tried to satisfy all the three parties. So far as the orientalist were concerned, he restore the old grants sanctioned prior to Bentinek’s resolution, and desired that the funds for the oriental colleges be first appropriated for oriental studies and then for English institutions. He then assured the maintenance of oriental colleges and instituted scholarships to the extent of one-fourth of total number of students on the rolls of the oriental institution. He then sanctioned the preparation and publication of useful works for instruction in classical languages.

Auckland then pushed his scheme for the expansion of English education. He was a great supporter of the "Filtration Theory", as his aim was to communicate through the means of the English language, a complete education in European literature, philosophy and science to
the greatest number of students, who may be found ready to accept it at our hands, for whose instruction our fund will admit of our providing. 22 He also held that advanced English education would place instructed native gentlemen on a level with the best European officers. 23 Lord Auckland did not deviate from the policy of his predecessors. Thus, this minute ended, which shaped the Governments educational policy and all subsequent reforms and improvement upto 1854.

In 1842, council of education had replaced the committee of Public Instruction in Bengal, also it was thought that the test for public services was to be conducted under the superintendence of the council of education. In 1845 the council of education in Calcutta, under the presidency of Charles Hay Cameron, draw up a plan for a university in Calcutta, but it could not be implemented.

Another important factor which helped emerge a definite and systematic education policy of the British Indian Government was the attitude of Dalhousie, the Governor General of India, 1848-1856 towards education. When Dalhousie came to India, English education was extremely popular among the younger generation of the cities of Calcutta, Bombay and Madras. English was not only the language of the
ruling class but a sure passport to a job in administration, at least, in its lower grades.

Dalhousie's attention to education was drawn when he was asked to sanction the scheme of vernacular of James Thomason, the lieutenant-Governor of the North-Western Provinces. He sanctioned it and he extended it to the Presidencies of Bengal and Punjab. He also reformed the Calcutta Madras and the Hindu college and he renamed them as the Arabic college and the Presidency college. Dalhousie also had planned to introduce technical education on the model of the Civil Engineering College setup by Thomson at Roorkee with Lieutenant R. Maclagan as its principal. He also extended official support to female education in Bengal. He had accepted the suggestion of the Judicial Commissioner in the Punjab, Donald Macleod regarding the strong expendiency of supporting missionary schools by public money where they really imparted a good secular education and of increasing their efficiency by grant-in-aid.22
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