CHAPTER ONE

ARTICULATED SYSTEM OF EDUCATION: A PLANNED PROCESS OF ALIENATION
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"Man is the only creature who is aware of
and interested in his past."

JAMES M. THOMPSON

THE BACKGROUND:

The system of education of a nation, its structure, organization and administration is a creation and reflection of her philosophy and history. On the other hand, education plays a very vital role in the make-up of a nation and particularly so in the evolution of her philosophy and development. Education in ancient India was for many centuries closely associated with religion and spiritualism. The ancient system of education which was evolved to put into practice the Vedic philosophy of life not only gave illumination, insight and culture to the disciples, but also enabled them to live as respectable and self-supporting citizens. A spiritual outlook of life was the sine qua non of this type of education. The principle of Vasudaiv Kutumbham i.e. 'whole world is a family' had been the ideal of life and of education.

William Weston correctly asserts that "the Indian mind finds it hard to think of an education worthy of the name which is dissociated from religion. The schools of the past owed
their distinctive features to what was taught in the precincts of Hindu temple and Mohammedan mosque. Education was purely a human process based on religion and spiritualism. It was managed quite independently by the Gurus in their Gurukuls or Ashrams in forests. The forests were the fountain-head of our civilisation. They nurtured the Vedic and Buddhistic institutions of education. In fact, "The current of civilisation that flowed from its forests inundated the whole of India." 

During the pre-British period also education was not under the control of any external agency. Both the Hindu and Muslim rulers helped the spread of education as a religious obligation on them. They awarded liberal grants and donations to the deserving students. They founded educational institutions i.e. tols, pathsaals, madrasas and maktabas and Universities. They acted as their patrons and endowed them with liberal financial assistance. However, they neither claimed any authority and control over these educational institutions, nor they interfered with their management, supervision and administration. Thus education was purely a private matter of the people and not a responsibility of the rulers or the business of the State. According to Dr. F.W. Thomas

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2 Tagore, Visva-Bharati Quarterly, April, 1924, p. 64.
"education is no exotic in India. There has been no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence."\(^1\)

**THE BEGINNING OF MODERN EDUCATION:**

The modern educational system of India is the creation and legacy of the influence of the commercial-sum-political reign of the British in India for a period of about three centuries. On 31st December, 1600, Queen Elizabeth granted a Charter to some enterprising traders of London. This Charter gave them a monopoly of commerce and trade with the Indians. They carried on their business under an organisation known as the British East India Company. Clive won the Battle of Plassey in 1757 and laid the foundations of the British Empire in India. In 1765 the British East India Company got the grant of the Diwani of Bengal, Behar and Orissa from Indian Emperor Shah Alam. Thus the British East India Company which was primarily a commercial concern became a ruling political power and the administration and education of India became its legal responsibility.

The Hindu and Muslim rulers of India, the predecessors of the Company, had been encouraging higher education in classical languages of Sanskrit and Arabic by giving financial aid to Pathshalas and Madarasas. With a view to winning the confidence for the British rule in India, the Company continued

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the traditions of Indigenous education of the country and educated the children of the Indian 'elite' for higher posts of the Company. In 1730 Warren Hastings, an astute politician, founded the Calcutta Madrasah in order to conciliate the Mohamadans of Calcutta ... 'to qualify the sons of Mohamadan gentlemen for responsible and lucrative offices in the State, and to produce competent officers or Courts of Justice to which students of Madrasah on the production of certificates of qualification were to be drafted as vacancies occurred.'

Students from Kashmir, Gujarat, Karnataka and other parts of the country came to this Madrasah. All students were given free tuition, free boarding and free lodging. The Court of Directors of the Company sanctioned the assignment of the lands yielding an annual income of Rs. 29,000 to the Madrasah. Later on, for the efficiency and good management of the Madrasah, a sum of Rs. 30,000 per annum was guaranteed in lieu of the lands assigned. In 1791 the curriculum of the Madrasah included the nine subjects of Natural Philosophy, Theology, Geometry, Arithmetic, Astronomy, Logic, History, Rhetoric and Grammar.

In 1791, the British East India Company established the Benaras Sanskrit College "in order firstly to endear the British nation and Government to the native Hindus and secondly to preserve and disseminate a knowledge of the Hindu Law." The Company sanctioned a grant of Rs. 14,000 per annum to the

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1A. P. Howell: Education in British India prior to 1854, Calcutta, 1872, p. 1.

Sanskrit College in the first year and later on raised it to Rs. 20,000 per annum. The curriculum at this college was very similar to that of the indigenous Pathshala and it was provided that "the discipline of the College was to be in accordance with the Dharma-Sastra, described in the second chapter of the second book of Manu, and containing the whole system on education and discipline. The subjects of study adopted at this college included theology, music, grammar and prosody, logic, ethics, medicine, law and history, mathematics and geography and metaphysics."

The establishment of the Calcutta Madrasah and the Benares Sanskrit College gave rise to the Orientalist School of Educational Policy. The Orientalist professed that in the field of Education:

1. The Company should not support the missionary enterprise and proselytisation.
2. It should not take hasty steps to teach Western knowledge to the Indians.
3. It should follow in the footsteps and traditions of the Hindu and the Muslim kings.
4. It must encourage learning in classical languages of Sanskrit and Arabic on traditional lines.
5. The ancient system of Indian education was good enough for them for all practical purposes.

—Ibid.
The Court of Directors of the Company accepted the views of the Orientalists and continued to encourage the traditional oriental system of education in Sanskrit and Arabic. However, under the indirect influence of the political power of the Company the Christian Missionaries also organised, side by side, some educational activities. The main aim of the missionaries was proselytisation of the Indians, and they established a number of schools for this purpose. Poor people from the Indian Society were mostly attracted towards Christianity because they were ignorant and illiterate. The missionaries established schools to teach 3 R's to the new converts. They introduced the printing press and published the Bible in Indian Languages. They professed that the reading of the Bible was very essential for human salvation. The missionaries spread education among the Indian Christians to improve their social and economical, cultural and religious conditions, but they used the schools as important instruments of Proselytisation of the Indians.

As the Company's political empire began to grow, it began to realise the importance of the policy of strict religious neutrality. It adopted the educational policy of the Orientalists and deprived the mission schools of the direct and indirect support between the years 1781 and 1791. In 1793 Wilberforce pleaded in the House of Commons to insert a clause in the Company's Charter, supporting the cause of the missionaries in the field of education and proselytisation of
the Indians. He considered it to be "the peculiar and bounden duty of the British Legislature to promote by all just and prudent means the interest and happiness of the inhabitants of the British Dominions in India"¹ with their advancement in useful knowledge and their religion and moral improvement. The proposal of Wilberforce was negatived and defeated in the Parliament and the missionary enterprise in Indian Education got a great set back. Mr. Randle Jackson, a member of the Parliament frankly stated:

"We have lost America from our Folly, in having allowed the establishment of schools and colleges, and it will not do good for us to repeat the same act of folly in regard to India. If the Natives require anything in the way of education they must come to England for it."²

With the defeat of the proposal of Wilberforce, the position of the Company became very strong and it put all possible obstacles in the path of the missionaries. So the missionaries were enraged and they began to criticise the educational policy, the political and commercial activities, and even the personal life of the officials of the Company. The missionaries could not fight strongly against this policy of the Company, in India. Therefore, they began to agitate intensively in England under the leadership of Charles Grant who is called the Father of modern education in India. They tried to persuade the Parliament to

²S.H. Baskerji, Administration of Education in India, 1962, p. 3.
legislate in favour of their educational activities and to give them the freedom and support, for the education and the conversion of the Indians into Christianity. Grant was elected Chairman of the Court of Directors of the Company in 1805, 1809 and 1813. He also became an elected member of the Company in Parliament from 1802 to 1813. In 1797 he submitted his 'Observations' in which he described the utterly low, immoral and wretched conditions of the Indians. He exhorted the Company to endeavour to ameliorate them by imparting them knowledge of the English language "a key which will open to them a world of new ideas." According to him "the causes of the miserable and immoral condition of the Indians were two: ignorance and want of a proper religion." He suggested that things could only be improved if the Indians were first educated and secondly converted to Christianity through the communication of Western 'light and knowledge'. He observed, "The true cure of darkness is the introduction of light. The Hindus err, because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them would prove the best remedy for their dis-orders. . . . "To introduce the language of the conquerors seems to be an obvious means of assimilating the conquered people to them... This subject has

2 Ibid.
not hitherto received a normal consideration, but the
objection which would resist all improvement, lest future
inconvenience should arise from it, necessarily brings on
this decisive question, whether, we shall, in all times to
come, passively leave our subjects in the darkness, error,
and moral turpitude in which they now grovel — whether, we
shall make it our duty to impart to them knowledge, light and
happiness, or under the notion of holding them more quietly in
subjugation, shall seek to keep them ignorant, corrupt, and
mutually injurious, as they are now."\(^1\) Though the Company did
not pay much attention to Grant's 'Observations', this book
played a very important role in informing contemporary English
opinion on this matter, in making Parliament realise the urgent
necessity of the administration and organisation of education
of the Indians, and ultimately in clearing the path for the
educational provisions of the Charter Act of 1813.\(^2\)

The missionaries continued their agitation against the
antimissionary, unchristian and wrong policy of the British East
India Company. Finally they asked that Parliament must provide
for full freedom to missionaries to go to India and spread the
Gospel among the Indians. These missionaries got support from
the educational activities of the British philanthropic
associations who believed that the miserable lot of the poor
workers in the factories was due to the lack of education and

\(^1\)Ibid.

\(^2\)Infra, pp. 11-12.
character. They made attempts to persuade Parliament to take up the responsibility of providing education to the poor Indians. In 1807 Whitebread moved in the House of Commons a Bill for the establishment of schools financed by local population through taxes. This Bill was passed in the House of Commons but was defeated in the House of Lords. However, many leaders felt that the missionaries should be allowed to make arrangements for the education of Indian people just as Churches managed the education of the poor in England. At the same time some officials of the Company were calling attention of the Directors to the need of providing means for proper education of the people of India, on the basis of consideration, altogether different, liberal, administrative and non-missionary.

Lord Minto, Governor General of India in his Minute of 6th March, 1811 observed: "It is a common remark that science and literature are in a progressive state of decay among the natives of India. 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, chiefains and opulent individuals under the native government.... It is seriously to be lamented that a nation particularly distinguished for its love and successful cultivation of letters in other parts of the Empire should have failed to extend its fostering care to the literature of the Hindus and to aid in opening to the learned in Europe the
repositories of that literature.\footnote{Report from the Select Committee of the House of Commons on the Affairs of the East India Company, dated 16th August, 1832, pp. 325-327.}

Lord Minto who was an admirer of Oriental literature, recommended improvement in the Hindu Sanskrit College of Benares and the Mohamedan Madarsah at Calcutta. He also recommended the establishment of new Hindu Colleges of Nadia and Tirhut and new Mohamedan Colleges at Bhagalpur, Jaunpore and some places in the conquered provinces.

\textbf{FIRST PHASE OF CENTRALISATION (1813-1854):}

In 1813 the Charter of the Company was again considered by the Parliament for renewal. Wilberforce and Charles Grant won a clear victory for the missionaries when they got the following clause inserted in the Charter:

"That it is the duty of this country to promote the interests and happiness of the native inhabitants of the British Dominions in India, and such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement....

And be it further enacted that it shall be lawful for the Governor General in Council to direct that out of any surplus....

...... a sum of not less than one lakh of rupees in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of
India, and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories in India...."¹

The Charter Act of 1813 decided the two most important issues on the education of the Indians:

a) The missionaries were allowed to go to India and work in the territories of the Company for the education and proselytisation of the Indians.

b) The Company accepted the duty and responsibility for the education of the Indians on the principles of secularism and conservatism.

Thus the Charter Act of 1813 was a great landmark and a turning point in the history of Indian education. It was the first recognition by the British Parliament of the principle that education of the Indian people was one of the duties of the State. This Charter laid the foundations of the modern educational system prevailing in India. The Directors of the Company showed no interest and enthusiasm to spend the sum of Rupees one lakh on education as provided in section 43 of the Charter Act 1813. They intended simply to bestow "honorary marks of distinction" on learned natives of India, to give some financial assistance to a few deserving persons from their midst and to encourage the servants of the Company to study the Sanskrit language. However, some responsible officers of the Company and the Governor General Lord Moira did not accept the

¹S.N. Mukerji, op.cit., p. 4.
view of the Directors. Lord Moira expressed his noble sentiments in his Minute of 2nd October, 1815. He called for a more enlarged and liberal policy on education to adorn and embellish the life of the Indians. He felt that in India the human intellect was neglected and sterile and their obligation was to cultivate it. He proposed that the sum of one lakh of rupees should be spent for the improvement of existing schools and for opening new schools to make education available to persons, and places which were out of its reach. On September 4, 1815 Sir Charles Metcalfe also expressed his very noble views while replying to the objection that Indians might demand freedom if they were educated in Western knowledge. His own opinion was that the more blessings the British conferred on the Indians, the better hold they would have on their affections and in consequence the greater strength and duration to the British Empire.

Under the strong influence of the spirit of liberalism the British Parliament passed the first Reform Act in 1832 which also influenced the administrative and educational policies of the Company, which had now a seal, willingness and desire to spend liberally on the education of the Indians. Therefore, naturally, there was a great expansion in the activities of organisation of a state system of education in all the three Presidencies between 1823 and 1833. Following the British example of the first Parliamentary grant for education the Company also increased the educational grant of India from one lakh to ten lakh of rupees.
annually. During this period the British territories of India were reorganised into five provinces of Bengal, Bombay, Madras, U.P. and the Punjab. Though the Company was quite indifferent and lethargic to educational matters, some of its officials conducted useful enquiries to examine the existing conditions of the indigenous schools run by the Indians. Munro, Elphinstone and Princep conducted such enquiries in Madras (1822), Bombay (1823) and Bengal (1823) respectively. They gave valuable suggestions for the encouragement of the indigenous schools. Elphinstone suggested seven important measures for the education of the Indians. He laid stress on the importance of improvement of native schools; adequate supply of school books, establishment of schools, teaching sciences in Indian languages, preparation of books in vernaculars and establishment of schools for teaching English. The Governor General-in-Council appointed a General Committee of Public Instruction consisting of ten members. This Committee established a college at Calcutta in 1824, in spite of opposition from some enlightened Indians led by Raja Ran Mohan Roy who urged the Government to "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 learned, educated in Europe and providing a college furnished with necessary books, instruments and other apparatus."1 The Committee established

two more Oriental schools to translate English books containing useful knowledge into Oriental classical languages. It undertook the printing and publication of Sanskrit and Arabic books on a large scale. Still public opinion was growing very rapidly in favour of Western Education through the medium of English, the language of the rulers, the royal road to a black-coated profession and a panacea for all the ills of the Indian society. These controversial opinions brought a split in the Committee itself. Some members were in favour of the Oriental literature and classical education while an equal number strongly favoured the Western education through English. The Classicist or Orientalist who were led by J.T. Prinsep were in favour of education through classical languages of India and the Anglicists got the support from Macaulay, who was the legal Member of the Governor General's Council and the President of the General Committee of Public Instruction. In his very powerfully written Minute of 1835, Macaulay advocated that English was the best medium of instruction for "those classes only of the community who had means and leisure for obtaining a thorough education." He ridiculed Oriental learning and Indian languages. Lord William Bentinck, Governor General decided the controversial issue in favour of the Anglicists. He directed that all future activities of the Government should be directed to the spread of Western education through the medium of English. In 1842, the General Committee of Public Instruction was replaced by Council of Education which conducted five Government anglo-vernacular
colleges and zilla schools of all districts. In Bengal, Western education, through the medium of English language became more popular than in any other part of the country. There was an ever increasing demand for such an education.

Elphinstone, the Governor of Bombay Presidency encouraged the establishment of "The Bombay Native Education Society", for the expansion and spread of modern education among the Indians. This society conducted four district English schools and 115 primary schools through the medium of the mother tongue of the students. The Government on its part ran two colleges, The Poona Sanskrit College and The Elphinstone Institute at Bombay, and 73 primary schools. In 1843 the Government of Bombay established seven-member Board of Education as an agency for the management of the educational institutions both of the Bombay Native Education Society and of the Government.

The condition of education in Madras Presidency was at a very low ebb due to the lack of any support from the Government and poverty of the masses. On the recommendations of Munro Minute of 1826 the Government established 70 Tehsildare schools but after the death of Munro mass education got a great set back and was neglected by the Government. However, the Missionaries carried on their educational activities on a very large scale in Madras and they imparted Western Education to the people more extensively than in Bengal and Bombay.
In the North Western Province, the Government maintained nine Anglo vernacular schools and ran three colleges at Agra, Banaras and Delhi. The students were educated through the medium of mother tongue instead of English due to the policy of Lieut. Governor Mr. Thomson who was great champion of education and indigenous schools. He gave three great ideas of educational theory viz.:

i) the necessity of incorporating the indigenous schools in a national system of education;
ii) the creation of Education Department; and
iii) the levy of a local rate for educational purposes.

The Government constituted the Province of the Punjab in 1849 and established a school at Amritsar in the same year. The people of the Punjab also had a great love and desire to learn English. The indigenous schools were conducted by the three great communities of Hindus, Musalmans, and Sikhs, mainly for the study of their religious sacred books.

The educational policy and thought of the first phase between 1813-1854 were mainly based on three different viewpoints. The first view believed in the worthwhileness of the Oriental literature and the importance of its study. This view said that the careful study in the oriental literatures would be very useful to the Western scholars, and that it was most desirable to preserve the ancient culture of Hindus and Muslims.
The second view on the education thought believed that the Oriental culture must be replaced and substituted by the Western knowledge and culture, because according to Macaulay "a single shelf of a good European library is worth the whole native literature of India and Arabia."\(^1\) In his official position he held this view and wanted to create "a class of persons who would be Indians in blood and colour, but English in taste, in opinions, in morals and in intellect,"\(^2\) by giving them Western light and knowledge in place of Indian cultures and religions. Raja Ram Mohan Roy, Colonel Jervis and other liberal-minded thinkers held the third view seeking the golden mean between the above two extreme positions. They had a practical and realistic approach and wanted to bring about a synthesis of the Oriental system and the Western system of cultures by the preservation of all that was good in them. Expounding this view Jervis said, "If the people are to have a literature, it must be their own. The stuff may be, in a great degree, European, but it must be freely interwoven with home spun materials and the fashion must be Asiatic."\(^3\)

However, during this period the British educational policy sanctioned by Macaulay and Bentinck\(^4\) had three main objectives:

1) to spread western knowledge,

2) to prepare properly educated persons for the

Indianisation of public administration at the subordinate level; and

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\(^1\)Macaulay's Minute of February 2, 1835.

\(^2\)Ibid.

\(^3\)Minute of Col. Jervis, dated April 13, 1847.

\(^4\)Resolution of March 7, 1839.
iii) to prepare the Indians to their duty to the
British sovereign.

Liberal education was imparted for the Western light and
knowledge and professional and vocational education was given to
the Indians for training them for Government service. The
Company followed the educational policy based on the Downward-
filtration-theory. According to this policy the Company decided
to give good education to only a few persons and leave it to
these persons to educate the masses. The few persons were to be
educated as a class in English while the masses were to be
educated through the Indian languages. This was a period of
controversies and conflicts rather than of achievements and
successes in the field of education. The company had 1474
institutions with only 67,569 students under its management.
The total expenditure on education was less than one percent of
the total revenue of the Company. These achievements in education
were very insignificant as compared with the huge population
that was backward and ignorant.

SECOND PHASE OF EXTREME CENTRALISATION (1854-1852):

The British Parliament revised the Company's Charter in
1853 and the Government accepted education of the Indians as its
duty. Sir Charles Wood, President of the Board of Control issued
the famous educational Despatch on July 19, 1854. It was a long
and elaborate document dealing with many educational problems of
importance. It concerned the whole field of education, primary,
secondary and university and gave definite directions of the policy lines on which the Government and private agencies could cooperate in spreading and developing education. In the words of Lord Dalhousie this Despatch set forth "a scheme of education for all India, far wider and more comprehensive than a the supreme Government or any local Government could ever have ventured to suggest." Before the issue of this historically important document there was neither consistency of direction nor any breadth of aim in the official efforts in the cause of Indian Education. It provided that one of the most sacred duties of the Government was to confer upon the people of India "those vast moral and material blessings which flowed from the general diffusion of useful knowledge." The Despatch appreciated the uses of study of Oriental literature for "historical and antiquarian purpose" and declared that the object of education in India was "the diffusion of the improved arts, science, philosophy and literature of Europe, in short, of European knowledge." The Despatch proposed the following new educational schemes which were implemented in due course of time:

1) A department of Public Instruction under the Director of Public Instruction was to be created in each of the five provinces viz. Bengal, Madras, Bombay North-Western Province, U.P. and the Punjab.

2Wood's Despatch of 1854.
3Ibid.
ii) Universities were to be established at Calcutta, Bombay and Madras on the model of London University. Their functions were mainly to organize examinations and confer degrees.

iii) A network of graded educational institutions all over India was to be established with indigenous primary schools at the bottom and high school, colleges and the University in gradation.

iv) A policy of giving grant-in-aid to privately managed educational institutions was to be followed.

v) Education conveyed in the educational institutions of the Government should be exclusively secular. Missionary schools and other aided schools were allowed to levy a fee from the pupils and they were quite free to teach any kind of religious doctrines.

vi) Training schools and classes for teachers were to be established in each Presidency.

vii) Spread of education was to produce intelligent and trustworthy persons for service in every department of the Government.

viii) The educational policy supporting the Downward Filtration Theory was altogether repudiated and rejected.

ix) Suitable school books in Indian languages must be provided. Vocational colleges and schools of industry must be established.
x) There was a great urgency of spreading education among women, the importance of whose education could not be over-rated.

In 1858 the governance of India was transferred from the Company directly to the British Crown. Lord Stanley, the Secretary of State of India re-affirmed the educational policy laid down by the Wood's Despatch. Except the disturbances of 1857, the period from 1854-1902 was full of peace, tranquillity and social security which are essential pre-requisites of educational development and progress. The Indians ceased to have an attitude of distrust and suspicion, fear and hostility, towards the British rule and culture. The relations between the rulers and the ruled became most harmonious and cooperative. The Indians showed the feelings and attitude of admiration, loyalty and gratitude towards the British rulers, the British people and western culture, for their own happiness and progress. Prior to 1858 the Charters of the Company were renewed by the Parliament in London in 1690, 1793, 1813, 1833 and 1853. Therefore, the centre of interest in Indian Education was the Parliament and all the educational problems were decided there. Now the effective authority in Indian Education was handed over to the Government of India at Calcutta which took a keen and continuous interest in education. The five Indian Universities at Calcutta, Madras, Bombay, Allahabad and Lahore were established by Acts of the Central Executive Council. Between 1833 and 1870 the financial and educational administration was extremely
centralised but according to Lord Mayo's scheme of
decentralisation of 1870 education became a Provincial subject
of expenditure.

THIRD PHASE OF LOCAL BODIES PARTICIPATION:

In 1882 Lord Ripon appointed the Education Commission
which "carefully examined the condition of education in each
province, indicated defects, and laid down principles for
further development. The results of its labours have been to
place public instruction on a broader and more popular basis,
to encourage private enterprise in teaching, to give adequate
recognition to the indigenous schools, and to provide that the
education of the people shall advance at a more equal pace along
with the instruction of the higher classes. Female education
and the instruction of certain backward classes of the community,
such as the Mohammedans, received special attention from the
Commission. The general effect of the recommendations is to
develop the Department of Public Instruction into a system of
truly national education for India, conducted and supervised in
an increasing degree by the people themselves." The Commission
had made the following recommendations:

1) that primary education be regarded as the instruction
   of the masses through the vernacular in such subjects
   as will best fit them for their position in life, and
not necessarily as a part of instructions leading up to university;

ii) that the principle of aiding and improving the indigenous schools be recognised as an important means of understanding elementary education,

iii) that primary education be declared to be that part of the whole system of Public Instruction which possesses an almost exclusive claim on local funds set apart for education and a large claim on provincial revenues.

On the basis of these recommendations:

i) Indianisation of the organisation to spread education among the masses, took place;

ii) the system of grant-in-aid was developed;

iii) Universities were established and the secondary and collegiate education was substantially extended;

iv) the content and method of education in India was completely westernised;

v) a new system of primary schools assisted by local rates, fees and Government grants was created to replace the indigenous schools;

vi) efforts were made for the development of vocationalisation of education, women education and the education of the Muslims and the aboriginals.

Like the Wood's Despatch 1854, the Report of the Indian Education Commission 1882, expressed opinion against the downward
filtration theory as an official policy of the Government. In the resolution appointing this Commission it was observed:

"While it will be contrary to the policy of the Government to check or hinder in any degree the future progress of high or middle education, it is essential that the different branches of education should move forward with more equal step than hitherto, and the principal object of the enquiry of the Commission should be the present state of elementary education throughout the Empire, and the means by which this can everywhere be extended and improved."\(^2\)

The Commission itself made the recommendation that "while every branch of education can justly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to declare the elementary education of the masses, its provision, extension, and improvement, to be that part of the educational system to which the strenuous efforts of the State should now be directed in a still larger measure than hitherto."\(^3\)

During the period 1882-1902 there was a considerable and creditable expansion in the field of primary and secondary education. This expansion was due partly to the enthusiasm and cooperation of private enterprise and partly to the system of grants-in-aid by the Government. But this expansion was unaidedly without any proper control and consolidation and

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\(^1\)Supra, p. 21, (viii).
\(^3\)Ibid, p. 174.
created many defects in the educational system. The idea and
problem of compulsory education was ruled out as unpractical
and therefore, no efforts were made in this regard.

FOURTH PHASE OF PUBLIC AWAKENING (1902-1947):

During the fourth period in the history of modern Indian
Education from 1902-1947, several distinctive steps were taken
by the Government. The system of contract grants was revised by
Lord Curzon in 1904 and these grants were made quasi-permanent.
In 1912 these contract-grants were made permanent. The Central
and Provincial Governments provided larger financial facilities
for education. Lord Curzon abandoned the doctrine of state-
withdrawal from direct educational enterprise and believed that
it was the duty of the State to establish and maintain a few
institutions of every type of education as models to private
enterprise. The old policy of Laissez-faire gave way to a vigilant
centralised policy of inspection and supervision of all
educational institutions. The Government policy and desire for
exercising rigid control over private institutions was mainly
political and partly educational because the critics of English
Education in India believed that the previous experiments in
education had "given birth to a type of mind and to a type of
character that is ill regulated, averse from discipline,
discontented, and in some cases actually disloyal."\footnote{Lord Curzon in India, Volume II, p. 30.} Therefore,
the Government decided to control the schools, both Government and private, more rigidly and effectively for the improvement of general discipline and the character of the students. The officials increased the departmental control on the educational institutions and their policy was more bureaucratic and less amenable to the opinion and attitude of the Indian thinkers like Shri G.K. Gokhale. According to him the official attempt to control private enterprise on the grounds of efficiency but without taking the educated Indians into confidence was aimed at perpetuating the narrow, bigoted and expensive rule of experts. The Indian leaders wanted a change from bureaucracy to democracy, both in political and educational fields. They demanded free compulsory primary education for the masses but Lord Curzon and his I.S.E. officials stood for quality rather than for quantity. For them qualitative improvement had become a slogan and they had an upper hand at all stages of education from primary to the university. However, due to social and political awakening a rapid and unprecedented expansion continued at all levels of education. Lord Curzon made satirical, derogatory and sarcastic remarks about Indians and wounded the feelings and sentiments of the Indians who had developed a spirit of nationalism and patriotism and freedom. Lord Curzon sincerely believed that his policies were in the interest of ignorant and illiterate, voiceless and dumb millions of masses. According to him the Indian intelligentsia were selfish as hunters of Government posts and seats of the Council.
Thus inspite of his great intellectual capacities and magnificent achievements Curzon was not loved by the Indians. Leaders of India like Tilak, Gokhale, G.R. Das, Ali Brothers and Annie Besant created an attitude of militant nationalism among the people to solve the political and educational problems. They demanded national education for early Indianisation of the Education Department, adoption of Indian languages as media of instruction, the teaching of history from the Indian point of view, the development of a sentiment of patriotism among the students. In the long run the Indian intelligentsia who mainly belonged to the bourgeois middle class and who had not so much love for the masses, won the power by defeating the British bureaucrats who were very crazy to implement Curzonian policies. However, Lord Curzon's work in educational programmes and reforms was extremely

In 1901 he called the first All India Conference on
the Universities under the existing law, rules and regulations. Later on in some provinces Boards of Secondary Education were set up to make secondary education independent of the Universities.

In 1917 the Government appointed the Calcutta University Commission which went into the problems of education in the Universities. It held the view that for improving the university education, the improvement of secondary education was essential. It recommended radical reorganisation of secondary schools, female education, training of teachers, education in science and technology, professional and vocational training. The Report of this Commission was a document of national and inter-provincial importance and it had far-reaching effects upon the development of secondary and university education in India as a whole. Seven new universities were established during a short period (1916-1922), Mysore in 1916, Patna and Banaras in 1917, Osmania in 1918, Aligarh, Dacca and Lucknow in 1920.

EDUCATIONAL AUTONOMY FOR PROVINCES:

In 1919 under the new Constitution of Diarchy the sphere of the provincial governments was divided into two parts, the reserved and the transferred. Education, being a transferred subject went into the hands of Indian Ministers but with some limitations. In 1937, with the operation of provincial autonomy,

\[1\] The Sadler Commission, 1917.
Education was completely transferred to the Indian Ministers having full power but due to the Second World War no attention was paid to educational development. In 1945 the Central Advisory Board of Education submitted a plan\(^1\) for the post-war education development, recommending universal, free and compulsory education for all boys and girls between the ages of 6 and 14 years. While this plan was still under consideration for implementation, Indians won freedom under the Indian Independence Act of 1947 passed by the British Parliament. At this time the literacy percentage was only 17 percent.

**COMMENTS:**

The brief history of the British educational administration given as above proves that the Government failed to create in India a national system and policy of education. However, the Indians will always acknowledge the following several good things and educational achievements of the British rule in India:

1) The Indians were introduced to English language and literature, and through them to all the Western thought, the scientific and industrial development and social and political philosophy. Their minds were freed from the 'thraldom of old-world ideas' and a renaissance in modern Indian life was ushered.

\(^1\)The Sargent Plan, 1945.
ii) Under the influence of the Western scholars the
Indians began to study their ancient culture with
a new method of scientific and critical analysis,
selection, simplification, balancing and enrichment.

iii) Sir Edgerton and other European scholars gave
impetus and incentives for the study and development
of modern national languages of India.

iv) The Western scholars deserve the gratitude and thanks
of the Indians for their pioneer work in the
rediscovery of Indian Art of painting, architecture
and sculpture.

v) The British Education in India awakened several
humanistic trends and movements like the love and
sympathy for the underdog masses, the crusade
against untouchability, the emancipation of the
women, the spirit of social service in education and
other fields of life.

vi) The British influence gave acquaintance to the
Indians with
(a) the ancillary tools of popular education such as
the press, the cinema, the radio, the library and
the museum;
(b) the modern democratic institutions of the west;
(c) the European system of law and medicine and
management and administration.
In 1899 Prime Minister Gladstone said, "Our title to be in India depends on a first condition, that our being there is profitable to the Indian nations; and on a second condition that we can make them see and understand it to be profitable."  

But in the opinion of many Indians this system of the British administration and education in India has not proved to be profitable. About the influence of the British system of Indian Education Shri Samar Guha says, "Before our Independence, due to the negligence of the British Government, and after independence, due to the negligence of our own Government, the foreign missionaries got an opportunity to get into these areas and they tried to induct into the Indians an alien outlook, an alien culture and an alien thinking and they tried to alienate those people from the main bulk of the people of their own country, from their motherland and from the rest of the Indian Community."  

It has been proved to be a true judgement about the British system of education in India, when we see that this imperialist, colonialist, clerk-oriented system of education has resulted in the growing exodus of the educated youth from rural areas to cities devaluing the countryside of its talent. The alienation of the educated youth from the rural society would be a tragedy and a fateful development. This system has led educated Indians to forget the dignity of labour and to give undue 

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importance to the clerical or mental work. The articulated system of education established by the British still continues as a planned process of alienation in India.