



NETAJI SUBHAS OPEN UNIVERSITY
Choice Based Credit System
(CBCS)

SELF LEARNING MATERIAL

HED
EDUCATION

CC-ED-05

**Policy Perspective and
Development of Indian
Education (Pre-Independent)**

Under Graduate Degree Programme

PREFACE

In a bid to standardise higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. *core, discipline specific, generic elective, ability and skill enhancement* for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry acquired credits. I am happy to note that the University has been accredited by NAAC with grade 'A'.

UGC (Open and Distance Learning Programmes and Online Learning Programmes) Regulations, 2020 have mandated compliance with CBCS for U.G. programmes for all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the *six* semesters of the Programme.

Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs.

I wish the venture a grand success.

Professor (Dr.) Subha Sankar Sarkar

Vice-Chancellor

Netaji Subhas Open University
Undergraduate Degree Programme
Choice Based Credit System (CBCS)
Subject : Honours in Education (HED)
Course : Policy Perspective and Development of Indian Education
(Pre-Independent)
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**Netaji Subhas
Open University**

**UG : Education
(HED)**

**Course : Policy Perspective and Development of Indian Education
(Pre-Independent)
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Module-I

Educational Policy Development in the 19th Century

Unit-1 □ Indigenous System of Education

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1.1 Objectives

After learning this Unit, the students will be able to

- Know about what is meant by Indigenous Education
- Know what sources we can use to know about such education
- Learn about the types of learning institutions existed
- Gain information about the features of indigenous learning, i.e. about the students, curriculum, teachers, teaching methods, management as was practised in those institutions.
- Understand the merits and defects of these institutions
- Realise the relevance of indigenous education imparted in those institutions
- Think about what measures could be adopted for improvement of those institutions to have an overview of different initiatives of British Government
- Know how the process of transformation of indigenous education to Western Education
- Gain a knowledge about Downward Filtration Theory
- Know the Missionary Activities of Serampore Trio
- Know their contributions in spreading Education in the region

1.2 Introduction

In the earlier years of the nineteenth century, three parallel streams of education prevailed simultaneously in India, (1) the ancient indigenous system that used to be practiced in different forms down the ages, (2) education propagated by some Christian missionaries with the intention of spreading Christianity in India and (3) the newly introduced Western education brought in by the British to facilitate their administration and create skilled persons for industry. During that time, the hegemony of the British East India Company spread over the whole of Southern, Western and Northern India (with the exception of the Punjab and the Frontiers) gradually after they secured subsequent victories in Plassey (1757), Buxar (1764) and in the Anglo Mysore Wars (1766 to 1799) and Anglo Maratha Wars (1772 to 1818). The situation was such that no native power in India could pose at threat to the British company any longer. Thus being secured of their political dominance, the company gradually took steps to set up the new administration over the acquired territories. They had to take stock of the previous order of things. And slowly they realised that the field of education had to be brought under their administrative jurisdiction. These measures of the East India Company gradually shaped the education system which came to be established in India during the British period and thereafter. The present system of education thus came to be established in India during the British Period in supersession of the traditional indigenous system of education which had developed in the country through centuries past.

We, therefore, propose to discuss, here, the character and extent of the indigenous system of education as it prevailed in India at the beginning of the nineteenth century (when the British Government may be said to have begun laying the foundation of the modern system of education), its merits and demerits and its potentialities to develop into a national system of education by suitable improvement and extension. Next we shall have a sneak peek into the nature of British educational policies in general so that we can understand their real objectives better when we study these policies in details in the later units. In the last part of this unit, we shall discuss the status of missionary activities towards spread of western education in Bengal and particularly look into the elaborate activities of the Serampore Trio and their various contributions in shaping up of Indian education system.

1.3 The Indigenous Education System in early 19th Century

1.3.1 Indigenous Education: Concept and Sources

Human societies all across the globe have developed rich sets of experiences and explanations relating to the environments they live in. The prevalent education system of India has its roots in the British colonial period and their educational policies which discarded the traditional knowledge systems and confined formal education into the realms of western literature and sciences. These knowledge systems having their roots in old Indian philosophies and traditions which have been practiced by Indians from time immemorial and neglected by the British education policies are referred to as or Indigenous or local Knowledge. They encompass the sophisticated arrays of information, understandings and interpretation that guide human societies around the globe in their innumerable interactions with the natural milieu; in agriculture and animal husbandry; hunting, fishing and gathering; struggles against disease and injury; naming and explanation of natural phenomena etc.

Concept of Indigenous Education

The word ‘indigenous’ refers to something that is self acquired or self learnt and self owned, where the owner is also invested with the rights to use it according to his/her convenience and even make alterations in it.

Indigenous Education stands for that ‘local’ knowledge which is the treasure of a given society and its culture. It is its cultural capital. Hence, it is passed on from one generation to another, chiefly or solely by word of mouth, practices, rituals, arts and crafts and a number of other aspects of daily life. Almost all aspects of life of the individuals in that society contribute to such accumulation of knowledge and learning. Local life experiences are used to learn survival and adaptation to the challenges of life. Sustainable life is the focus here. Indigenous Education is not informal learning alone but relates to the recognition and acquisition of traditional skills and knowledge that have been demolished or made redundant due to the introduction of modern systems of education.

Sources of Indigenous Education

It is fact that the sources of information regarding the character and extent of the indigenous system of education in the earlier half of the nineteenth century are extremely meagre. In the first place, the available sources refer only to British territories which, at that time, formed in a small part of India, and we have next to no data regarding the vast remaining area which was under the rule of several Indian potentates. Secondly,

our sources do not cover the whole of that area which was then under British rule. In Madras, an inquiry into indigenous education was ordered by Sir Thomas Munro in 1822 and the information obtained refers to all districts except that of Kanara. In Bombay, a similar enquiry was ordered by Mountstuart Elphinstone in 1823 and statistics were obtained through the Collectors for most of the Province while, in 1829, similar statistics for the Province- as a whole were collected through the Judicial Department. In Bengal, a special enquiry into indigenous education was conducted in 1835-38, under the orders of Lord William Bentinck, by William Adam — a missionary who had devoted himself to the cause of Indian education. Adam submitted three reports of which the first is a digest of the earlier reports on the subject, the second is a thorough enquiry of one Thana in the district of Rajshahi and the third gives statistics of five districts in Bengal and Bihar out of a total of nineteen.

It will thus be seen that any conclusions regarding the indigenous system of education in India, as a whole, must be based on the assumption that the area covered by the three enquiries referred to above is a fair sample of the whole countryside. Such an assumption is obviously not very sound from the statistical point of view; but it becomes inevitable in the absence of any other data.

What handicaps a student of history, however, is not so much the inadequacy of the area covered by these enquiries as their defects from the statistical or other points of view. The enquiries in Madras and Bombay were most unsatisfactory in so far as accuracy and thoroughness are concerned. Moreover, that they included neither all the schools in existence nor all the pupils under instruction. Adam's enquiries, on the other hand, were thorough and almost flawless. But they were conducted in a Province which had been- subjected to general anarchy for a very long time and where the system of indigenous education, as Adam himself pointed out, was everywhere in a state of decay. The observations of Adam, therefore, are not quite applicable to those parts of India which had the good fortune to enjoy a more or less settled Government. These defects in the investigation will, therefore, have to be duly allowed for in forming a fair picture of the indigenous system of education as it existed at the beginning of the nineteenth century.

1.3.2 Characteristics of Indigenous Education

● Types of Institutions

In the indigenous system, the Hindus and Muslims generally had separate schools of learning but there exceptions were seen too. However several important features were common to both the types of institutions. The indigenous educational institutions of this period were divided into five main types as under:

1. Pathshalas – These were meant to provide basic elementary education comprising the three R's –reading, writing and arithmetic to the children belonging to mostly Hindu family.
2. Maktabas – Similar institutions like Pathshalas but meant usually for the children belonging to mostly Muslim family.
3. Tols: They were the centres of higher learning and were involved in religious instructions through Sanskrit.
4. Madrasha - Centres of higher learning in Islamic theology and Arabic
5. Persian Schools – Largely secular institutions which taught Persian language as it Persian was the court language of the Mughals and was essential for getting roles in the administration. It is interesting to note that a Hindu teacher of Persian was not a rare phenomenon. Moreover, several Hindus attended Persian schools conducted by Muslims because Persian was then the Court language. In some of the Bengal districts, Adam even found that the majority of students in Persian schools were Hindus.

Although Tols and Madrashahs, the centers of higher learning, were highly venerated by the people, they were really the weaker and less useful part of the educational system on account of their exclusive character, conservative tone and obsolete ideals and methods of instruction. The indigenous elementary schools like Pathshalas and Maktabas, the main agency for the spread of **mass** education, was a humbler but far more useful institution.

1.3.2.1 Learning in the Pathshalas and Maktabas

● Students and Curriculum

The instruction given in these schools was of a practical type, in local languages and mostly limited to the three R's. It catered, not to the needs of the priestly class, but to the mundane requirements of the petty zamindar, the bania, and the well-to-do farmer. The curriculum was very narrow and consisted of reading, writing, arithmetic (both written and oral) and accounts. Unlike the Tols and Madrashahs, it is worthy of note that the pupils in these schools included a small percentage of girls and children of many communities although the children of the upper classes formed the large majority.

● Teachers and teaching methods

Its teachers were men of ordinary attainments and, very often, they knew no more than the little they taught in their schools. Their remuneration was much lower than

that of the teachers of Tols and Madrashaahs, except in those cases, where the teacher was maintained by a rich person, consisted of small collections or occasional presents from parents of children who attended the school. Occasionally, some of the teachers in these schools followed some other profession or trade for their maintenance and conducted the school only as a side business.

There was no fee in the modern sense, but each parent who sent his child to the school generally made some payment to the teacher — either in cash or in kind. The amount of the payment depended upon the capacity of the parent and even the time and mode of payment were left to his convenience.

● **Management of Institutions**

It had no religious veneration attached to it, and consequently, it had no endowments either from the State or from the public. Their equipment was extremely simple. They had no buildings and were held, sometimes, in the house of the teacher or the patron of the school, often in a local temple, and not infrequently under a tree. There were no printed books and the slates or pencils used by pupils were such as could be easily made in the locality. The hours of instruction and the days of working were finely adjusted to local requirements.

The size of the school was generally small — the number of pupils varying from one or two to ten or fifteen at the most. There were consequently no classes, no regular period of admission, etc. A pupil joined the school at any time, became a class by himself, followed his own pace of study, and left the school when he had acquired all that he desired to know or the school had to teach.

1.3.2.2 Learning in the Tols and Madrashaahs

● **Students and Curriculum**

These institutions of this period correspond to the colleges of modern type. They gave the highest instruction known, which, in those days, meant mostly religious instruction. Their chief object was to produce Maulavis and Pandits, and people were led to support them mainly by religious motives. Both were mediaeval in character, used a classical language as the medium of instruction (Sanskrit in one case and, Arabic in the other), and imparted instruction on traditional lines.

The Tols were conducted almost exclusively by Brahmins and a very large majority of the students attending them were Brahmins. There were no women students nor any persons belonging to the large number of communities who were denied the right to study the sacred lore, i.e. the lower castes. In the Madrashaahs, on the other hand, the teachers were generally Muslims.

● **Teachers and teaching methods**

Both types of institutions were staffed by learned teachers, some of whom were authors of repute, but most of whom received very low remuneration. In both, instruction was mostly given gratis and no regular fees, as now understood, were charged. In both, the teachers were remunerated in one or more of the following ways, viz., grants of land made by rulers, occasional voluntary presents from pupils and members of the public, allowances paid by wealthy citizens, and payment in the form of food, clothes, or other articles. Lastly, both had a few teachers who not only taught gratis but also provided food and lodging to their pupils.

● **Management of Institutions**

Both kinds of institutions received pecuniary assistance from rulers, chieftains, and opulent or religious citizens. Generally speaking, the schools had no special buildings of their own. Where these existed, they were built either by the teachers themselves, or at the expense of patrons or friends, or by subscriptions from the people. In most cases, however, the schools were held in the local temple or mosque and not infrequently in the house of some local magnate or patron or of the teacher himself. The students entered the schools at a fairly early age and studied as long as they desired and often for as long as twelve years or more. It must be noted that the State had nothing to do with the day to day works of these schools. They were conducted by learned men individually who did so more for religious than for pecuniary considerations

1.3.2.3 The Monitorial System

In bigger schools, there was in vogue a system under which the senior pupils were appointed to teach junior ones. It was this system that attracted the attention of Dr. Bell, the Presidency Chaplain at Madras, and which he introduced in England as a cheap and efficient method of educating the poor. The system later came to be known as the Monitorial or Madras system in England.

Dr. Bell, the Presidency Chaplain at Madras, was the first Englishman to realise the value of the Indian system of teaching with the help of monitors — a system that prevailed extensively in the indigenous schools. Dr. Bell realised that the main advantage of the system was to enable the teacher to manage a large number of pupils at a time so that the spread of education could be effected at a very low cost. He, therefore, advocated the adoption of this system in England in a book entitled ‘An Experiment in Education made at the Male Asylum at Madras, suggesting a system by which a school or a Family may teach itself under the superintendence of the Master or Parent’ (1798). This book attracted great attention and eventually the Indian system was

almost universally adopted in England. This system, variously described as the Madras system, or the Monitorial system, was the chief method by which England achieved expansion of primary education at a very low cost between 1801 and 1845.

1.3.3 The Extent of Mass Education

It appears that schools, particularly centres of domestic instruction, abounded in every part of the country and that some humble means of instruction or other was available even in very small villages where, for years together, the British administration found it difficult to establish and maintain even a primary school. The percentage of literacy was anything between 8 and 12 among the male adult population, or between 4 and 6 for the population as a whole. Certain of the higher castes were wholly literate in so far as the male adult population was concerned, while the women of all castes (with, a very few individual exceptions) and the entire population of several lower castes were wholly illiterate.

1.3.4 Merits and Defects

The chief merits of the indigenous system of elementary schools were their adaptability to local environment and the vitality and popularity they had earned by centuries of existence under a variety of economic conditions or political vicissitudes. Their main defects were the exclusion of girls and Harijan pupils. To these may be added (although such a judgement suffers from the defect of imposing modern concepts of education upon an earlier period) the lack of training or sound education among their teachers, their narrow and limited curriculum, and the severe form of punishment adopted.

Another feature that emerges from the study of the sources is that, at the beginning of the nineteenth century, the indigenous system of education was fast deteriorating on account of the prevailing anarchy or the growing impoverishment of the people under the British Rule.

1.3.5 Relevance of Indigenous Education

The preceding discussion regarding the character and extent of the indigenous system of education brings us to the final point, whether the system had potentialities which made it capable of being developed into a national system of education by suitable improvement and extension. In our opinion it certainly had these potentialities. We are led to this conclusion by two general considerations.

Firstly, we find that, in most countries of the world which are now educationally progressive, the national system of education was built up on the foundations of “the

traditional system— in spite of its admitted and numerous defects. In England, for instance, mass education was spread by gradual expansion and improvement of the defective voluntary schools which already existed. A great authority like Sir Michael Sadler justifies the wisdom of this step and pays a tribute to their valuable contribution to the development of mass education in England.

He says, “Although the teachers were, as a rule, not trained, and often unable to impart knowledge, although the buildings were frequently not suitable for schools, the books deficient in numbers and quality, the attendance of the scholars very irregular, yet the first step not only had been taken but the children had been accustomed to school life”. What the voluntary school did to the cause of mass education in England, the indigenous schools could certainly have done to the cause of education in India as a whole, if only those in authority had seen their way to help them to live, expand and improve.

Secondly, our view is also supported by that of several British officers and workers. Adam, for instance, was thoroughly convinced that a national system of education could be built up in India on the foundation of the indigenous schools. He said “Existing native institutions from the highest to the lowest, of all kinds and classes, were the fittest means to be employed for raising and improving the character of the people, that to employ those institutions for such a purpose would be the simplest, the safest, the most popular, the most economical, and the most effectual plan for giving that stimulus to the native mind which it needs on the subject of education, and for eliciting the exertions of the natives themselves for their improvement, without which all other means must be unavailing”.

Other plans for the development of the indigenous institutions were prepared or suggested by several administrators and educationists, such as Munro, Elphinstone, Thomason, Leitner, and were described in detail in several documents on educational policy such as the Despatch of 1854 or the Report of the Indian Education Commission, 1882-83. These will be dealt with in due course. But these proposals mostly went unheeded; the officials of the Education Department allowed the indigenous system to die and spent their time and energy in creating a new system of education, *ab initio*.

Before we end this discussion of the indigenous educational system of India, we would like to point out with pride that the indigenous schools of India contributed the idea of the monitorial system to England. Historians talk only of England’s contribution to Indian Education and they generally ignore the great contribution which was made by India to the spread of education among the poorer classes of England herself. It is an irony of fate that the indigenous schools of India should thus

contribute to the spread of education in England and be of no avail in spreading mass education in India herself!

1.3.6 Measures of Improvement of indigenous schools

In his famous reports which is the primary source of information about education in this period, Adam described the proposed working of his plan for the improvement of indigenous schools in the following seven stages: —

- a. The first step was to select one or more districts in which the plan could be tried as an experiment.
- b. The second step was to hold a thorough educational survey of the district or districts selected more or less on the same lines on which he had conducted his investigations.
- c. The third step was to prepare a set of books in modern Indian languages for the use of teachers and pupils.
- d. The fourth step was to appoint an Examiner for each district as the chief executive officer of the plan. His duties would be to survey his area, to meet teachers, to explain the books, to conduct examinations, to grant rewards, and generally to be responsible for carrying out the plan successfully.
- e. The fifth step was to distribute the books to teachers and stimulate them to study them by the holding of examinations and the granting of rewards to those who passed the tests. Adam also recommended the establishment of Normal schools where teachers of indigenous schools could be encouraged to study from one to three months a year for about four years so that their qualifications could be improved without inconveniencing their pupils.
- f. The sixth step was to encourage the teachers to impart the newly acquired knowledge to their pupils by holding examinations for them and by granting rewards.
- g. The seventh step was to grant endowments of lands to village schools in order to encourage teachers to settle down in villages and to educate the rural children. Adam pointed out several sources from which such gifts of land could be made or secured by Government.

1.3.7 Critical Evaluation of Indigenous Education of the early 19th Century

The modern educational system in India should have been built upon the foundations of the indigenous system, and the efforts of our educational administrators should have been directed to the improvement of these institutions and to their incorporation

in the modern system of education. But this was never done. On the other hand, some attempts were made to encourage the schools of learning which were admittedly the weaker side of indigenous education, but even these were soon abandoned. The vast network of elementary schools never received the attention it deserved at the hands of Government. In spite of the exhortations of thinkers like Adam, Munro and Thomason, the directions of the Despatch of 1854 and the strong recommendations of the Indian Education Commission, indigenous elementary schools were either killed by ill-planned attempts at reform, or destroyed by deliberate competition, or allowed to die of sheer neglect.

The results have been disastrous. It is time that attempts were made by the officers of the East India Company, and later by the Education Departments, to create a new system of education in India. For several reasons, the process was slow, and it could hardly compensate for the loss of the indigenous schools, with the result that the educational position of India in 1921 was hardly better than that in 1821. In the meanwhile, other nations of the East and West, whose educational advance was equal, or even inferior to that of India in 1821, made such rapid advances that India soon lost her position of vantage in the comity of nations and became one of the most educationally backward countries of the world!

1.4. British Government Policy on spreading Education in India

1.4.1 Education policy and British India

Thus indigenous education system was not patronized by the policies of the British East India Company and later on the British Government too followed similar attitude. These policies were many in number and were introduced one after the other over a long period that covered most of the nineteenth century. However if we look closely, we may find several inherent factors common to all these policies. Thus before proceeding further we should have a sneak peek into these policies and education policy in general, before studying each policy in details later on.

Education policy consists of the principles and policy decisions that influence the field of education as well as the collection of laws and rules that govern the operation of education systems.

Education policy analysis is the scholarly study of education policies. It seeks to answer questions about the purpose of education, the objectives (social and personal)

that it is designed to attend, the methods for attaining them and the tools for measuring their success or failure. Research intended to inform education policy is carried out in a wide variety of institutions and in many academic disciplines. The academic disciplines draw from and influence theory, frameworks and analyses developed in the social sciences. An education policy helps to understand how education systems function.

The tradition of Indian education system was for developing every aspects of life. This system talked about the concept of eternal, infinite, invisible principles which binds the whole universe, which is the source and fountainhead of all religions. This system tried to inculcate a religion which binds man with man, a regulated principle which govern each sphere of life, a total configuration of ideals, practices and conduct implying duties, morality, virtue etc. There was no specific educational policy in India before the colonial period. The concept of policy of education became popular with the help of Britishers. At first the Company's government was not willing bring about change in Indian education system. The basic objective was to stabilize the political authority. But after the permanent settlement and English Industrial revolution they had to adopt a new attitude to the Indian education system. Various initiatives were taken, new policies emerged. These steps changed the scenario of Indigenous education system of India.

1.4.2 Background of British Government policies

The Charter Act 1793 made only fairly minimal changes to either the system of government of India or British oversight of the Company's activities. This Act did not focus in the education system. The beginning of the policy of education in India under the British rule may be traced back to the year 1813.

1.4.2.1 Charter Act of 1813

In this Charter Act, East India Company was compelled by force of circumstances to accept responsibilities for education of Indians.

The Charter Act of 1813 devised as well as extended the power of direction and superintendence of board of control. One of the most important steps of the Charter Act of 1813 was that a sum of rupees one lakh annually was to be provided by the company for "the revival and improvement of literature" and "encouragement of the learned natives of India". This step was taken for acceptance of the principles of state responsibility of education.

Missionaries got the full freedom to propagate Christianity and to expand education in India. The structure of indigenous education system lost its priority and popularity.

The main object of this Act was to extend the control of the company over India for another twenty years.

The vagueness of Clause 43 of the Charter act of 1813 intensified the Oriental-Occidental controversy in India. Since the dawn of the 19th Century there had emerged two groups - one of them comprised of the Orientalist or Classicists who wanted to promote the traditional education of India through the medium of Sanskrit, Arabic and Persian whereas the other group was of Anglicists or Occidentalists who were in favour of developing Western education in India through the medium of English. This controversy helped to establish Western education system in India.

1.4.2.2 Charter Act of 1833

This act abolished the work of the East India Company as a commercial body and the company became purely an administrative body. Modern civil service in India was introduced by this Act. The Act separated the legislative functions of the Governor General in Council from the executive functions.

By 1830 the General Committee of Public Instruction which consisted of 10 members, had among them some young men who were profoundly influenced by the utilitarian ideas of James Mill and Bentham and were in no mood to support the committee's work for promotion of Oriental culture and learning in India. With the departure of Horace Hayman Wilson from India in January 1833, the Orientalists lost one of their staunch supporters while the Charter Act of 1833 which renewed the Company's privileges for a further period of 20 years, brought Macaulay as Law member of the Council of Governor General of India to the shore of India on 8th June 1834. The Charter Act which bore the stamp of the age of English liberalism by its abolition of commercial privileges of the company and by its declaration that "no native in India, nor any natural born subject of his Majesty should be disabled from holding any place or employment by reason of his religion, place of birth, decent or colour." It also increased the educational grant of rupees lakh in 1813 to rupees 10 lakh per year.

Lord Macaulay was appointed president of the General Committee of Public Instruction by Lord William Bentinck, the then Governor General of India. Macaulay presented his lengthy minutes to Lord Bentinck in 1835. In these minutes he advocated education of the upper classes in India and made a religious plea for spreading Western learning through the medium of English. Lord Macaulay thought that it was possible through English education to bring about a class of persons, Indian in blood but English in taste, in opinions, in morals and intellect.

The minute was accepted by Lord William Bentinck and it opened a new chapter in the educational history of India.

1.4.2.3 Woods Despatch of 1854

Richter has described the Education Despatch of 1854 as the Magna Carta of Indian education in his 'A History of Missions in India'.

An analysis of the objectives gave a concept of the aims of British Education Policy:

1. English education would be so bestowed as to develop the agricultural resources of India so that she might ensure a perennial supply of raw materials for British industries and might become an endless market for consumption of British industrial goods. Thus education must strengthen the colonial economic relationship.
2. The immediate and more concrete objective would be the preparation of servant personnel for employment. Clerk making education was thought of and a direct link established between education and clerical employment.
3. This Despatch made an explicit declaration in favour of secular instruction. The indigenous education system helped to inculcate moral values but this new education system did not pay attention to developing moral values. Education became mechanical or a system where a bunch of clerks would be produced.

1.4.2.4 Downward Filtration Theory

The Despatch regretted the Downward Filtration Theory and declared that "upper classes can stand on their own legs". Hence the government's attention would be turned to the needs of the masses. This process was the process of specialization to Mass education.

The ultimate aim of this theory can be traced in the statement of Lord Macaulay

"We must at present do our best to form a class who may be interpreters between us and the millions whom we govern - a class of persons Indian in blood and colour but English in taste, in opinions, in morals and in intellect. To that class we may leave it to refine the Vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees, fit vehicles for conveying knowledge to the great mass of population"

Downward Filtration Theory, this policy is found stated in three different forms and these forms indicated the aims of the Britishers.

According to the first form the company desired on the analogy of aristocratic

classes in England to educate only the upper classes of the society with a view to create a governing class in India consisting of Sardars, Nawabs, Rajas and such other aristocratic classes. This attempt was hardly a correct interpretation of the early official attempts to spread education. But they did not realise the background of the society structure was completely different in India.

Then the second form of the Downward Filtration Theory was that in which the upper or influential classes of society were proposed to be educated first because it was argued, their culture would later on naturally descend to the lower classes. This concept adoption by the officials of this period, 1830's did give a setback to educational progress.

There was a third form of the Downward Filtration Theory which was of far greater importance to the students of history of education in India. The main aim of this form, the company was expected to give a good education (which then necessarily meant education through English) to only a few persons (these may or may not be from the upper classes) and left it to those persons to educate the masses (through modern Indian language). It was on this view, rather than on the idea of creating a governing class in India or of exclusively educating the upper classes that most of the early official attempts in education were based. It decided to educate a class of persons in English as a means of ultimately educating the masses.

Britishers thought that English knowing class helped to assist Britishers to gain control over the colony. Their main aim was not to educate masses. The aim was totally political. The development of India was not a priority. They made educational policies for strengthening the power over the country.

1.4.2.5 The Hunter Commission

After the war of 1857 the rule of the East India Company was ended and the rule of the British Crown was established. Thus, the policies and responsibilities of education got transferred from the company to the parliament. A Commission was formed in 1882 under the chairmanship of William Hunter who was the member of the Executive Council of Governor General in India. This Commission was commonly known as Hunter Commission. This Commission was appointed by Viceroy Lord Ripon with the objective to look into the complaints of the non implementation of Wood's Despatch of 1854. This Commission submitted its report in 1882.

At this time Britishers tried to emphasize the growth of primary education as well as whole school education. They tried to evaluate the efficiency of the grant in aid system and private institutions. This policy encouraged the establishment of local

Boards, Councils in all the provinces of India. Primary education was declared to be an obligatory duty of these local bodies though Secondary and Higher Education was not excluded from their activities. This policy ensured that the majority of the indigenous schools were died. The revolt put a question mark in the enriching Indigenous system of education and new system of education was created. Girls' education, new methods of teaching, training of teachers etc. were introduced through this policy. The report of the Hunter Commission gave a new concept of the education system. Western education was emerged through the various policies of the government in the colonial period.

1.5. Serampore Trio: Missionary Activities and their contributions in spreading Education in the region

1.5.1 State of Missionary activities in 18th century India

The above discussion on the salient features of the British educational policies was done to provide the students an insight into what they will study in details in the next sections. As said earlier in the early nineteenth century alongside the prevalent indigenous education system and the nascent stage of British policies of education, the third stream of education was provided by the missionaries. So let us go back into the start of missionary activities in India during 18th century and trace how that developed into a network of educational institutes, some existing today even.

By the end of the 18th century the number of English residents increased to a considerable extent. Their children required to be educated in English schools. Indians also felt the urge for Indian education. But the Missionaries on account of their strained relation with the company when not enough position to fulfill the need. Private non Christian enterprise ventured into the field. During the decade that followed the Charter act of 1793 the evangelicals in England focussed their attention towards finding some means of avoiding the restrictions imposed on the passage of Missionaries to India by the terms of the Act.

William Carey a Baptist missionary and a Shoemaker by profession was sent to India in 1793 in a Danish ship by the London Baptist missionary society under the inspiration of John Thomas. He appointed Ram Ram Bose and his Munshi. Carey had settled down with the help of George Udny in Dinajpur to open the free boarding school for children who are given instructions in Sanskrit, Persian and Bengali.

While Carey had been working at Dinajpur, Mr Ward, an expert printer, Mr Marshmallow, a teacher, orientalist Mr Grant and Mr Brandson joined hands in 1799 in establishing the Serampore Danish Colony not far away from Calcutta which was the headquarters of the East India company in India. Carey joined them and Serampore press was founded in 1780.

With the help of proper manufacturing and printing press which should begin to receive large commissions from the company's establishment in Bengal they carried on their work for dissemination of education among the people of Bengal. William Carey, Ward, Joshua Marshman who worked together earned the epithet the 'The Serampore Trio'.

1.5.2 The Serampore Trio

● Goals of Serampore Trio

The background of Indian education before the Serampore Trio came to India should be discussed here. Indian education had always been, since the Vedic age, of classical and spiritual nature rather than of practical nature. The trio became an important part of introducing Western education in India. To trace the causes of their arrival the condition of education at the time should be scrutinized.

In ancient India, learning among the Hindus had been the monopoly of the high, especially of the priestly Castes. The learned Brahmins gathered students from various parts of the country and taught them in the homely atmosphere of their Tols and Chotuspathis. For primary education, there were in the villages Pathshalas and Maktabas where the Gurus and Moulavis imported a knowledge of the three 'R's to the boys of the locality. Madrasahs were known as higher education centres. The aristocracy did not send their children to the school but preferred to educate them at home. There was no school for the education of the girls though the zamindars often had their daughters educated at home. The majority of the Indians were unwilling to educate their girls on account of social prejudices and superstition and lower classes of the society could not afford the education.

From the second half of the 16th century there was a spate of missionary activities throughout the world. The arrival of the Missionaries took place in India at the hands of the European powers.

After the Battle of Plassey 1757 not only British sovereignty was established in India, but laid the surest foundation for that inevitable development. The rise of political responsibility after 1765 where increased and it influenced the work of the Missionaries freely the objects of the Missionaries were:

- I. To provide education for Europeans and Anglo Indians.
- II. Observance of the religious rights of Company's employees.
- III. To develop mass contacts and thereby extend the influence among Indians.

The Missionaries found it advantageous to adopt the traditional indigenous type of Elementary School best known to the masses of converts of course with necessary modifications. The Missionaries partially filled the vacuum caused by the decline of traditional education. The Missionaries schools were open to all comers and they tried to break down educational caste barriers. The nature of missionary work in these two phases differed from each other. The Missionaries tried to introduce some improvements and modern elements which became helpful to introduce Western education. They helped the transition of education from the medieval to the modern phase.

The British government at first took but little interest in the development of education. Warren Hastings adopted a distinctive policy to increase British influence with the people and to find access to the masses for establishing a bond. He encouraged the revival of Indian learning. The Company adopted a policy of benevolent neutrality in social, religious and cultural affairs with the object of wooing Indian opinion. Warren Hastings established the Calcutta Madrasa in 1781 (the institution still exists) with Islamic theology, law, arithmetic as curricular subjects and Arabic as language. Inspired by the same spirit Sir William Jones founded the Asiatic Society of Bengal in Calcutta in 1784 and the Sanskrit college was established at Banaras by the Resident Jonathan Duncan in 1792. This was the early beginning of orientalism. But there was no proposal or even a remote suggestion of establishing a system of education under government supervision or control. The followers of orientalism believe that the company must not lend any support to missionary enterprise and to proselytizing. This view was influenced by political rather by educational considerations.

The idea of setting up a network of schools for teaching English was first mooted by Charles Grant, a Civil Servant of the company. He wrote in 1792 a small propaganda treatise "Observations on the state of society among Asiatic subjects of Great Britain". In his 'observation' he made out a case for western education and freedom of missionaries. He tried to explain that Indians suffered from ignorance and Christianity and western education would rather bring enlightenment among Indians. These two factors also worked as a bridge between the rulers and the ruled. Grant, on his return to England tried to persuade the House of Commons and the Court of Directors to his view but without success. But his words created some impact upon the English mind. During renewal of the companies charter in 1793 Mr Wilberforce moved the parliamentary bill demanding free access of teachers and preachers to India on the

plea that it was the 'bounden duty of Englishmen to promote the happiness and interest of Indians by religious and moral improvement and the spread of useful knowledge'. The British Parliament however negated the Wilberforce motion on political and financial grounds.

The honour of being the first protestant Missionaries to work in the territories of the East India Company goes to the Danish mission. The famous pioneers of this mission, Ziegenbalg and Plustschau started their activities at Tranquebar, a Danish station in the south in 1706. Ziegenbalg and his colleagues did various works related to missionary and education field. A printing press in Tamil was established in 1713. An institution for training teachers was opened in Tranquebar in 1716 and in the following years, two charity schools were open in Madras - one for Portuguese and the other for Tamil children. In 1742, Kiernander founded charity schools for Eurasians as well as Indians and in and near Fort St. David. His work became so popular that Clive invited him to Calcutta where in 1758 he established a charity school. Kiernander continued to work in Bengal for the rest of his life and gave some pioneer service to that province which Ziegenbalg did to Madras. Schwartz also played an important role in the education of Madras. He founded a school for European and Eurasian boys at Trichinopoly (about 1772) and an English charity school at Tanjore with the help of the purse presented to him by Haidar Ali of Mysore. With the assistance of John Sullivan, the Resident of Tanjore, he started three schools at Tanjore, Ramnad, Shivganga in 1785. The mission schools used Indian languages and English language as means of communication. These features made them special. Their works were very important for introducing printing press in India.

Political equation changed rapidly day by day and this reflected on British attitude causing quick shifts in policy from cooperation to non cooperation and again to cooperation with the missionaries. Although official thought on education till the first decade of the 19th century was not tuned to the theme of Western education, socio-economic forces and cross current had been already operative in Indian life, gradually preparing the field for the same.

Calcutta developed as an important centre of British Administration and after the Battle of Plassey enhanced importance. Important offices of the companies Government and the Supreme Court were located in Calcutta. Many people associated with these offices became residents of Calcutta. It became a great combination of castes, creeds and colours.

Introduction of a new economy, particularly the permanent settlement created problems of employment. These people depended upon their intelligence and education.

Thus arose the intellectual Baboo societies and these people tried to learn English. They introduced a new culture pattern.

The gradual introduction of new type education may be traced back to the early years of the 18th century. A start had been made by Captain Bellarmy in 1720. Kiernander founded his school at Mission Church Lane in 1758. The socio economic conditions made a situation for knowing English. Sri Ram Lochan Ghosh of Pathuriaghata was the first English knowing Bengalee. By the end of the 18th century the number of English residents increased to a considerable extent. Their children required to be educated in English schools. Indians resident in Calcutta and around and in close association with the English, and particularly the Baboos failed the urge for English education. Private non-Christian enterprises ventured into the field. In the opening years of the 19th Century the London Missionary Society established schools at Chinsurah and Visakhapatnam. The Wesleyan mission established schools at Agra, Surat, Meerut, Calcutta Tranquebar etc. In 1800 AD, the Fort William college was established.

The changing situation of the political system in India triggered the change of the education system. These changes influenced the arrival of Carey in India. This situation help the trio to emerge as an influential power of introducing Western education system in Bengal.

1.5.3 Important Activities of the Trio

Although Serampore trio came mainly for the purpose of preaching Christianity they dedicated themselves to the ailing and poor people in and around the town spreading education, social reforms and social reconstruction as well.

● Establishing printing press

The trio established the Serampore Press in 1800 AD. The first leaf of the Bengali New Testament was published in Serampore. A. D. Charles Wilkins had been skilled in printing and had been in search of Bengali blacksmith to develop Bengali types. Panchanan Karmakar gave such types and advanced the cause of the Bengali press. Earlier the letters were first printed by making wooden blocks in English. But later the English and Bengali fonts were made of metal. Iron printing press slowly was replaced by the wooden printing press with the help of The Trio. Manohar Karmakar, the son-in-law of Panchanan was exceptionally skilled in the works of foundry and within a very short period fonts of Maratha, Tamil, Telugu, Chinese, Arabic, Urdu, Persian etc. were being developed at Serampore Mission Press.

Serampore Mission Press is the father of printing technology in Bengal. Though

printing press was available in Calcutta in the pre-mission period, printing technology had a surprising uplift with the efforts of the Serampore Mission. The Ramayana and the Mahabharata the epics were published from Serampore mission press in 5 and 3 volumes respectively.

● Educational Institutes

William Carey established a charity school for the boys at Mudnabutly. After moving to Serampore in 1800 he established a school with hostel facilities for foreign nationals on payment of fees and on the other hand in June 1800, he started a school to give free education to the natives. Carey and Marshman established the Calcutta Benevolent Institution in 1810. By 1812, at least 10 missionary orders were operating in India's educational field. By 1815, more than 20 schools were established by the trio alone (majority of them hybrid in 30 miles from Calcutta). By 1817 there were 115 schools. They encouraged girls to attend school. In 1822 a separate school for girls was established by them. In the north-east in 1829, a school at Guwahati was set up.

In 1818 the trio founded Serampore College and they encouraged the college to instruct Christian and non Christian Indian youth in western arts and Sciences and to train teachers. One of the major objectives of the college was to offer secular higher education. This was the first English Missionary College in Bengal. It was raised to the status of deemed university in 1827 with the authority to award degrees. The privilege of awarding degrees in Divinity is still enjoyed by the college.

● Literary works

Translation and publishing of the Bible, mainly the New Testament, was one of the important works of the Trio. In 1801 Carey translated the New Testament into Bengali. Subsequently it was translated into 31 Indian languages.

Carey's Bengali grammar came out that year. In 1801 was published the 'Kathopakathan' (Colloquies). The Old Testament the Krittivas Ramayan and Kashiram Das' Mahabharat were printed in 1802. In 1803, 1807 and 1809 came out parts of the Old Testament which were used as textbooks in Fort William College. Carey learnt the language of the people to understand the people and their culture. After he learnt Bengali he contributed to the development of Bengali literature 'Itihaasmala' (1812) was a collection of 150 popular anecdotes. Carey's Anglo-Bengali dictionary in 5 volumes with 80 thousand words was prepared between 1815 and 1825. Translation of the anatomy section of Encyclopaedia Britannica came out in 1820 as 'Vidyaharavali'. He also wrote Marathi and Hindi prose. Carey was also appointed Head of the department of Oriental languages at the Fort William College.

● Journalism

The Trio also successfully worked in the field of journalism. The first newspaper Hickey's Bengal Gazette was brought out in 1780. This pathfinder encouraged the Missionaries of Serampore. They launched newspapers 'Samachar Darpan' and 'Friends of India' to fight against social injustice. Samachar Darpan, weekly newspaper in Bengali is the first ever newspaper to be printed in Oriental language. 'Friends of India' can be accredited as India's first ever for social journalism. In it eyewitness accounts of Sati were published. 'Dig Darshan' was published by the Serampore mission in 1818. Many articles like 'Discovery of America', 'The Geographical areas of Hindustan' and so on were published here. These initial successes in journalism opened the floodgates for publication of other journals in quick succession. Their work in the field of journalism was remarkable.

● Contribution in Bengali literature

With the help of the trio, Carey Sahib's Munshi Ram Ram Bose had written the 'hymns' and wrote the Gospel messenger (a 100 line poem). In 1803, he gave biographical sketch of the Christ. He also wrote Raja Pratapaditya Charita (historical biography) and Lipimala. On the other hand Joygopal Tarkalankar also served at Serampore. His literary contributions like Shiksha-Sar for boys (1818), Kavikankan Chandi (1819), Valmiki Ramayan (1830-39) Mahabharat (1836), Bengali Dictionary (1838) etc not only enriched the Bengali literature, most of works were printed in the Serampore Press. The trio gave important contribution in the growth of Bengali literature.

● Social reforms

Not only in the field of education, but also in the field of social reforms, the functions of the trio were important.

In the first half of the 19th Century various social evils and age-old superstitions were practiced in the society. Carey played an important role in removing child infanticides. It is said that Lord Wellesley deputed William Carey to enquire into the sacrifice of children. And on the basis of his report in 1802 Wellesley passed a regulation prohibiting the practice of sacrificing children by throwing them into the sea.

Carey also raised his voice for prohibiting Sati practices. Even though the government did not want to interfere in the religious affairs, Carey never gave up. He kept writing to the government and through newspapers, he tried to awaken the people. Later Raja

Ram Mohan Roy and other intellectuals raised their voices and William Bentinck issued an order in 1829 prohibiting Sati in the British territories in India. Carey also founded an asylum for lepers in Calcutta.

● Horticulture

Carey was very much interested in Horticulture; he gave many botanical names to plants. The names which were given by him remain unchanged even today in the botanical scholar's circle. He was known all over England as a botanist and horticulturist. Some of the botanical names given by him or as follows: onion, garlic, clove etc.

Carey was amazed at the agricultural potentials in India but disheartened to see the poor state of agriculture and poverty of the peasants in general. In 1811, he published his findings in a paper entitled 'State of agriculture in the district of Dinajpur' in Asiatic Researches. His concern led to the ultimate foundation of the Agri-horticultural Society of India in 1820. He started the Botanical Society of Calcutta, today it has grown to be the government organisation.

The functions of the Serampore trio were various. They landed in Bengal which had barbaric practices like infanticide and Sati and it was their calling to adapt to the culture of the society by offering education and enlightenment to the people. Their functions in the field of education, journalism, social reforms were unforgettable.

1.5.4 Contributions of Serampore Trio

The activities of Serampore Trio are one of the most inspiring activities in the era of 19th century Bengal. Educational facilitates an individual with an illumination of the world through the process of living and growing knowledge which inspires an atmosphere of creative activity. Overcoming social obstacles, the Serampore trio were able to spread education. Not only they established schools and colleges, they also introduced a new path in the history of Bengali literature.

1.5.4.1 Fort William College

Fort William College and the Trio also played an important role in the field of education. William Carey became the head of the Bengali department of this college. He recruited a lot of famous persons like Mrityunjay Vidyalkar, Rajiv Lochan Mukherjee, Kashinath Tarkapanchanan, Tarini Charan Mitra, Ram Ram Bose etc. A number of books were supplied by the Serampore Press which set an example and influenced Bengali literature a lot.

With the help of the Trio a new creation was observed in Bengali grammar and

dictionary, writings in Sanskrit, Marathi, Odia, Assamese, Punjabi, Karnat, the Bible in Bengali and other languages textbooks and other books of interest including agriculture, geography, botany, zoology etc

The trio had initiated the publication of school and college textbooks; most of the books used in the college were printed at Serampore.

1.5.4.2 Women Education

In the 19th century the condition of women's education was very poor. Women could not attend schools. Their education was very much neglected. But the Trio realised the pain in the situation. In 1819 Carey established a girls school at Serampore. The Serampore Mission was a Pioneer in promoting education for girls. Within 6 years, 12 schools were opened and 300 girls received education. Female Juvenile society was established.

1.5.4.3 Introduction of new type of education

Trio's activities gave birth to a new beginning in the field of language literature and education. It affected the whole cultural life of Bengal and prepared the base of a new type of education. Their works influenced the other missionaries and later Macaulay's Minute was also influenced by their activities. So the base of Western education was introduced primarily by the trio's activities.

Various private institutions emerged by the influence of the trio's work. Arraton Peter School (1801), L Schnabel's School (1802), Anandiram's School for Hindus (1802), Ramnarayan Mitra School at Jorabagan, Khem Bose's school at Pathuriaghata, Nityanand Sen's School Koolotala (1808) were few of them. It is to be noted that many of the schools of the period were started by Indians. This tempo led to the establishment of Hindu Vidyalaya in 1817. New type of education system emerged slowly.

1.5.4.4 Secular Education

The Trio tried to spread education among Indian masses. At that time illiteracy was at its peak. A majority of the Indian masses did not know even the basic 3 Rs (reading, writing, arithmetic). This situation was worse for the masses. Oppressors took advantage of the illiteracy of the masses. The first Bengali Medium School for boys was started in 1800. A large number of schools were established. They encouraged to spread secular education among these institutions.

The Serampore trio's secular trends to the taste of time and was incorporated as one aspect of the government's educational policy.

1.5.4.5 Serampore College

Serampore College, the oldest institution importing western education in India is a living memorial to William Carey Joshua Marshman and William Ward. This college was founded in 1818. The aim of the trio was to produce a class of enlightened men conversant with both the classical literature of India and the best western learning of the day, and in particular to raise educated men to serve and lead the Indian Church as ministers and teachers and the other walks of life. They proposed an Art and Science College with a Theological department. It was to be a place where Christian and non Christian students rubbed shoulders together. The curriculum was Sanskrit, Arabic, Bengali, English, medicine and natural science and in the early years of the college most of the subjects were taught in Bengali. In 1827 this college got the right to give degrees. This college was the milestone of Western education in Bengal.

1.5.4.1 Mass education and development of villages

Before the arrival of the trio the education system was limited among the wealthy people like the Zamindars, Kings and the education of the masses was neglected. Carey and other Missionaries felt the pity of the people and they established various institutions in the villages. Previously there were seldom any institutions in the villages. So the villages began their journey towards development. The trio's contribution in Mass education was unforgettable.

Trio's contribution is not only limited in the field of journalism, education, literature; the socio-political life was also influenced. That traditional Varnasramic society lost its popularity. Caste aristocracy was being fast replaced by monetary aristocracy. A 'Baboo' culture was fast developing in Calcutta. New trends of society and education prepared the stage for western education as well as the Bengal Renaissance.

1.8 Summary

❖ Indigenous education means the local and traditional knowledge systems that prevailed in India before the colonial period and has its roots in ancient Indian philosophies and ways of life.

❖ Sources of indigenous education in the early 19th century are very meagre. Primary three sources are the reports of three enquiries conducted by Sir Thomas Munro, Mountstuart Elphinstone and William Adam in Madras, Bombay and Bengal provinces respectively. They were entrusted to conduct these enquiries by the Company administration so that their efforts can help the British to know about features on Indian education systems.

❖ Indigenous education was imparted in mainly two categories of institutions - Schools of learning which provided higher education and Elementary Schools. Schools of learning comprised of Pathshalas for Hindus and Madrasahs for Muslims whereas elementary schools included Tols, Maqtabs, Persian schools and schools teaching through modern Indian languages.

❖ In the schools of learning, usually the Hindu and Muslim boys chose to study and teach in respective institutions attached to their religion because the instructions provided were mostly religious and in either Sanskrit or Arabic or Persian. Neither fees were charged from students nor did teachers have any fixed salaries. Chief sources of educational finance were voluntary gifts from citizens in cash or kind and pecuniary assistance from rulers and the religious citizens.

❖ The elementary schools were the main agencies of mass education and the instruction given was of practical nature like arithmetic, reading, and writing in local languages. Some girls attended too. Neither were there any students' fees nor teacher's salaries. Teachers depended on occasional presents from the parents of the students and since they had no religious veneration, the state or the general public did not support them. Thus infrastructure and equipments were poor and minimal. Here, senior pupils were appointed to teach junior ones and this system was later on developed by Dr. Bell, the presidency chaplain of Madras and adopted in England as the Monitorial system.

❖ The percentage of literacy was 8-12% among the males and 4-6% for the entire population as females and the dalits were almost completely excluded. But the most important potential of this type of education was that it was connected to the country's roots, was adaptive to local needs and if it would have been properly nourished by the British administration, Indian education's foundations would have been much stronger and the country as a whole would have progressed much further.

❖ The next subunit tried to highlight the various aspects of British government policies on spreading education in India.

❖ The concept of Educational policy and the background of indigenous education system was discussed. Then the background of the policies were told in details where the Charter Act of 1813, Charter Act of 1833, Wood's Despatch, Downward Filtration Theory, Hunter Commission were highlighted. The brief idea of the main aims of British Educational policies were discussed chronologically. This unit will help to build a concept about government educational policies.

❖ In the early nineteenth century three types of education were running in parallel in India. One was the indigenous institution as discussed earlier, the second was the education governed by various British policies and the third was that imparted by the Christian missionaries. The various British policies undertaken in the first half of the nineteenth century and their underlying objectives will give a understanding about the intentions of the British Company behind framing these policies.

•❖ The first educational initiative of the British can be found in the Article 43 of The Charter Act 1813 in which a sum of rupees one lakh annually was to be provided by the company for “the revival and improvement of literature” and “encouragement of the learned natives of India.

❖ In 1823, the General Committee of Public Instruction (GCPI) was formed to look into how the one lakh rupees earmarked by the Charter Act would be spent. However later debate arose there about whether the amount would be spent for promoting Western education in English medium or Oriental education in vernacular medium. Thus began the Anglicist-Orientalist controversy.

❖ The Charter Act of 1833 increased the amount from one lakh to ten lakhs per year. This spiked the controversy further and finally in 1835, Macaulay framed his famous Minutes which ruled for spending the money for spreading western education in English medium which was accepted by Lord Bentinck.

❖ Macaulay’s Minute argued that the government should spend its resources in giving western education to the selected upper class elites from whom education will gradually reach the masses by Downward Filtration Theory.

❖ Next Hunter Commission tried to evaluate the efficiency of the grant in aid system and private institutions and encouraged the establishment of local Boards, Councils in all the provinces of India. Primary education was declared to be an obligatory duty of these local bodies though Secondary and Higher Education was not excluded from their activities.

❖ The Serampore Trio was the name given to three pioneering English missionaries, namely Joshua Marshman, William Carey and William Ward. They came to Bengal from England at 1792 and other two at 1800 to develop Baptist missionary in the 18th century. They selected a village Serampore at a distance of 13 kilometers from north of Calcutta as their center. So, for this reason they are called Serampore Trio.

❖ The trio’s aim was to give an education in arts and sciences to students of every “caste, colour or country” and to train people for ministry in the growing church in

India. From its beginning the College has been ecumenical but this means that it has no automatic basis of support from any one branch of the Christian church. Prior to 1818, the Serampore Trio had worked together in providing education for their own children and the children, including females, of the native Indians.

❖ The trio established the Serampore Press in 1800 AD. It became the father of printing technology in Bengal and for the first time many Indian and Western classical texts were printed.

❖ In 1818 the trio founded Serampore College and they encouraged the college to instruct Christian and non Christian Indian youth in western arts and Sciences and to train teachers. One of the major objectives of the college was to offer secular higher education.

❖ The Trio also made significant literary contributions by translating the Bible into Bengali. They also wrote many classical books and Carey was also appointed Head of the department of Oriental languages at the Fort William College.

❖ The Trio also successfully worked in the field of journalism. The first newspaper Hickey's Bengal Gazette was brought out in 1780. They launched newspapers 'Samachar Darpan' and 'Friends of India' to fight against social injustice

❖ Not only in the field of education, but also in the field of social reforms, the Trio made significant contributions like women education, making education secular and raising their voices against the practices of Sati and child sacrifice. Carey also gave many botanical names to plants.

1.9 Self-Assessment Questions

1. State the concept of Indigenous Education.
2. Which types of institutions were the seats of Indigenous education of early 19th century India?
3. Give the characteristics of teachers who taught in indigenous education institutions of all levels?
4. How did the indigenous institutions receive its funding?
5. Describe some measures by which the status of Indigenous education could be improved.
6. Briefly discuss relevance of Indigenous Education.
7. What do you mean by Educational policy?

8. Write a brief note on the educational recommendations of Charter Act of 1813
9. In which year Macaulay' Minute was presented?
10. What is Downward Filtration Theory? Explain the effect of this theory in the education system of British India.
11. Critically analyse the recommendations of Hunter commission
12. Who was William Carey?
13. Who were the Serampore Trio and what were their objectives?
14. State about the importance of Serampore Press in Bengali literature
15. How did Serampore trio have a contribution in higher education?
16. State how they have contributed in horticulture.
17. State the contributions of Serampore Trio in history of Indian Education.

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Unit-2 □ Educational Policy in the Early 19th Century

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2.1 Objectives

After studying this unit, the learner will be able to :

- Know how the monopoly of the East India Company in India was ended
- Know the historical background behind the charter act,1813
- Know What were the provisions behind the charter act,1813
- Know What were the reasons behind the Orientalist-OccidentalistsControversy.
- Know What were the Bentinck's resolutions on spreading English education in colonial India.
- Understand the background of Macaulay's Minute
- Know about Macaulay's observations and interpretations on provisions of the Charter Act 1813
- Realise the contributions of Macaulay's Minute to modern Indian education
- Understand how William Adam undertook the responsibility of surveying the state of indigenous education in Bengal
- Know the background of William Adam
- Be aware of the contents of three reports of Adam
- Know the features if indigenous education would be prevalent in those times
- Realise the significance of Adam's Reports in the history of Indian Education

2.2 Introduction

The East India Company initially was not much interested in the education of Indians and much later, reluctantly they took educational matters in hand. In the earlier years of the 19th century apart from the indigenous School of Sanskrit and Arabic learning through the pathshalas, tols, maktabas and madrasas, there were private attempts by Christian missionaries as well as some Indians and European individuals in establishing a new type of education system. But the general attitude of the board of directors was initially opposing but gradually with the turn of events, opinion in England changed and the idea began to dawn that East India Company should be made to accept its legitimate duties for promotion of learning.

In the beginning of the nineteenth century, different educational experiments were also going on simultaneously in India — Thomason trying to build up a system of mass education in the North-Western Province on the foundation of the indigenous schools, while the Bombay Board of Education condemned the indigenous schools and tried to build up a network of official schools instead; Bengal was neglecting the Indian languages and adopting English as a medium of instruction when Bombay was making an attempt to give even the highest education through the mother-tongue of the students ; and so on. On a superficial view, these appear as contradictory policies; but such experimentation was definitely essential. It helped materially in coming to final decisions on controversial issues. Thus there was a climate of general apathy, amateurish handling of problems, the utter neglect of an Indian viewpoint prevailing in India. Under these situations the Charter Act 1813 was passed which for the first time called for government responsibility in educational matters, but with time there arose a controversy as to how the governmental funds should be used for education and two distinct groups of people the Anglicists and Occidentalists emerged who had opposing view points on the matter. Lord Bentinck on the one hand entrusted Adam to conduct an enquiry into the existing state of education in Bengal but on the other hand did not wait for Adam's final reports but accepted Macaulay's recommendations which favoured Western education. Thus, this was an exciting phase in Indian education and all the details would be discussed hereunder.

2.3 Charter Act (1813): Perspective, Policy, Orientalist-Occidental Controversy and Bentinck's Resolution

2.3.1 About Charter Acts

The Charter of the Company was renewed for 20 years and it was declared that

it would be allowed to continue with the possession of all territories for the next 20 years. This power had been given specially to Cornwallis in 1786. Governor General's control over the Presidencies was strengthened. He was allowed to issue orders and directions to any Government and Presidency of India during his absence from Bengal without previous consultation with his council. He could exercise all executive power vested in the Central Government. A regular code of all regulations that could be enacted for the internal Government of the British territory in Bengal was framed. The Regulation applied to the rights persons and property of the Indian people and it bound the Courts to regulate their decision by the rules and regulations contained therein. It also required that, "all laws relating to the rights of the person and property should be printed with translation in Indian languages and prefixed with statements of grounds on which they were enacted, "so that the people should become familiar with their rights , privileges and immunities. The Act of 1793 thus laid the foundation of government by written laws and regulations in British India in place of the personal rule of the past rulers.

The East India Company Act 1813, also known as the Charter Act 1813, was an Act of the Parliament of the United Kingdom which renewed the charter issued to the British East India Company, and continued the Company's rule in India. However, the Company's commercial monopoly was ended, except for the tea and opium trade and the trade with China, this reflecting the growth of British power in India.

2.3.2 Perspective of Charter Act (1813)

The earlier charter act of 1793 had given the East India Company a monopoly to trade with East for a period of 20 years. However, the rise of Napoleon Bonaparte had brought hard days to the businessmen of England. Napoleon Bonaparte had put in place the Berlin decree of 1806 & Milan Decree of 1807, which forbade the import of British goods into European countries allied with or dependent upon France, and thus installed the so called Continental System in Europe.

Due to these hardships, the British Traders demanded entry to the ports of Asia and dissolve the monopoly of the East India Company. Apart from these hardships, the theory of Free trade policy of Adam Smith had also became quite popular in those days. The supporters of this policy started giving arguments on how ending the monopoly of East India Company in trade with India could bring help the growth of British commerce and industry.

However, East India Company opposed these arguments giving logic that its political authority and commercial privileges cannot be separated. The controversy was later

resolved by allowing all the British merchants to trade with India under a strict license system.

The act also granted permission to the persons who wished to go to India for promoting moral and religious improvements. (Christian Missionaries).

2.3.2.1 Background of Charter Act 1813

Due to Napoleon Bonaparte's Continental System in Europe (which prohibited the import of British goods into French allies in Europe), British traders and merchants suffered.

- So they demanded that they may be given a share in the British trade in Asia and dissolve the monopoly of the East India Company.
- The company objected to this.
- Finally, British merchants were allowed to trade in India under a strict licensing system under the Charter Act of 1813.
- But in trade with China and the tea trade, the company still retained its monopoly.

2.3.3 Provisions under Charter Act (1813)

- His Act asserted the Crown's sovereignty over British possessions in India.
- The act provided for a financial grant towards the revival of Indian literature and the promotion of science.
- The company was also to take up a greater role in the education of the Indians under them. It was to set aside Rs.1 Lakh for this purpose.
- The company's rule was extended to another 20 years. Their trade monopoly was ended except for the trade in tea, opium, and with China.
- It empowered the local governments to tax people subject to the jurisdiction of the Supreme Court.
- Another important feature of this act was to grant permission to the missionaries to come to India and engage in religious proselytization. The missionaries were successful in getting the appointment of a Bishop for British India with his headquarters at Calcutta in the provisions of the Act.
- The Crown's jurisdiction over British colonies in India was asserted by this Act.
- The company's dividend was fixed at 10.5%.
- The Act gave more powers for the courts in India over European British subjects.
- The rule of the corporation was prolonged for another 20 years. Except for tea, opium, and trade with China, their trade monopoly was broken.

- It gave local governments the ability to tax those who were under the Supreme Court's jurisdiction, and it set the company's dividend at 10.5 percent.
- The Act allowed Indian courts more authority over European British subjects.
- This act regulated the company's territorial revenues and commercial profits. It was asked to keep its territorial and commercial accounts separate.
- The company debt was to be reduced and dividend was fixed @10.5% per annum.
- This act also empowered the local governments to impose taxes on the persons subject to the jurisdiction of the Supreme Court.
- This act also gave missionaries freedom to enter India and engage in religious proselytization. In accordance with the Act, the missionaries were successful in obtaining the appointment of a Bishop for British India, with his headquarters in Calcutta.
- The act called for a financial grant to support the rebirth of Indian literature and the advancement of science, as well as greater responsibility for the corporation in the education of the Indians under their control. It was decided to set aside one lakh rupees for this purpose.
- Nothing substantial was changed in terms of governance in India except that the Charter Act 1813 for the first time explicitly defined the constitutional position of the British territories in India. The Act also empowered the Local Governments in India to impose taxes on persons and to punish those who did not pay them.

2.3.4 Orientalist-Occidental Controversy

India had a great and glorious academic history even before the arrival of the Britishers in India. During the Vedic age, a comprehensive and residential educational system had been prevailing in India. During the Buddhist period, educational institutions consisting of thousands of teachers and students prevailed in India. During the medieval period thousands of Madrasas and Makthabs were built. These traditional or indigenous educational institutions were still existing even when Britishers took charge of administration in India. The orientalist were afraid that the great Indian culture would be brutally destroyed by the Britishers. They felt that there was some hidden agenda for the Britishers by starting modern educational institutions in India. The previous actions of Britishers in India was so. They had always pretended to be the friends of each and every kingdom in India, and whenever they had got a chance they had cheated these kingdoms by helping the enemy kingdom. They had always displayed their opportunism since their arrival in India. It was this opportunism that actually

made them capture the administrative power in India. This opportunistic tendency of Britishers made the orientalist think that everything would be anglicised gradually with the establishment of the modern educational system in India. At the same time, some Indians, who had already started enjoying the status they had had because of their capacity to speak in English language and tendency of behaving like Britishers, stood firmly for the promotion of English language in India. They had already started underestimating the eastern literature and culture. They believed that English education can bring progressive changes in India.

Oriental-Occidental Controversy was an ideological conflict between two groups of people in India during the British colonial rule. The ideological quarrel was related to the organization of modern education in India. Britishers started organizing the formal educational system in India only during the first half of the 19th century, though they had reached India during the first part of the 17th century. Their real intention behind their sailing to India was not administrative. They came to India just for trade. It was not a venture of the British Government. A company which had been started in Britain under the title of 'British East-India Company', wanted to spread their business, and opened an office and factory in the then Madras and now Chennai. They might not have even imagined in their distant dream that they would rule India. However, the dramatic events spread across two centuries caused for the commencement of British colonial rule in India just after the War of Plassey in 1757. It was a turning point in the history of modern Indian Education.

2.3.4.1 Background of the controversy

As they became the rulers of India, they wanted to implement the modern administrative system in India by following the British model of administration. They needed modern officials for the purpose. The newly emerged situation made them think about giving modern education to Indians by establishing modern educational institutions in India. The first step was declaring a charter act in 1813 which is known as the Charter Act of 1813. In this chart, they introduced a grant-in-aid programme of offering a financial aid of Rs.100000 to all the indigenous educational institutions in India. A new charter act was later announced in 1817 which is known as the Charter Act of 1817 in which the financial support was increased to Rs.200000.

Meanwhile, an ideological clash emerged. The clash is known as Oriental-Occidental Controversy. Some people advocated that the educational system should be accepted in the languages such as Arabic, Sanskrit and Urdu as the medium of instruction. They also wanted that eastern literature i.e. the literary pieces written in Arabic, Persian and Sanskrit should be taught in educational institutions. This group is known as the

Orientalists. Another group which included Indians, too, argued that English should be the medium of instruction rather than using the languages such as Arabic, Persian and Sanskrit. They also stood for the teaching of the European literature in educational institutions. This group of people is known as the Occidentals. Hence, the clash is known as the Oriental-Occidental Controversy.

During the first quarter of nineteenth century a great controversy was going on regarding the nature of education and medium of instruction in schools and colleges. The Orientalists led by Dr. H. H. Wilson and H.T. Prinsep advocated in favor of Sanskrit, Arabic and Persian as the medium of education. In the initial stage, the company officials patronized oriental learning.

In this context, the establishment of the Calcutta Madrasa by Warren Hastings in 1781, the Benares Sanskrit College by Jonathan Duncan in 1791 and the Asiatic Society of Bengal by William Jones in 1784 are noteworthy.

Those who were in favor of continuation of the existing institutions of oriental learning and promotion of Indian classical tradition were called Orientalists. Orientalists were guided by some practical considerations. They wanted to teach the British officials the local language and culture so that they would be better at their job. This was the prime objective behind the foundation of the Port William College at Calcutta in 1800.

The other motive was to develop friendly relations with the elites of the indigenous society and to understand their culture. This was the main reason behind the establishment of the Calcutta Madrassa and the Benaras Sanskrit College.

The Anglicists led by Charles Trevelyan, Elphinstone advocated the imparting of western education through the medium of English. The Anglicists were supported by most advanced Indians of the time, like Raja Ram Mohan Roy who advocated for the study of western education as the “key to the treasures of scientific and democratic thought of the modern west.” They could not compromise the idea of grafting the new Western learning upon the old stock of Oriental learning. They argued the idea of diffusing Western sciences and literature amongst the Indians through the medium of English.

As they were firm in their conviction, so they desired to utilize the entire educational grant for the purpose of diffusing Western Education. Countering these Orientalists, there was a strong opposition led by different groups in England, namely, the Evangelicals, the Liberals and the Utilitarians. The Evangelicals had a firm conviction in the superiority of Christian ideas and western institutions.

Two great exponents of the Evangelical view were Charles Grant and William Wilberforce. Also, others who did not share Evangelical faith also convinced of the superiority of western knowledge and one of the chief promoter of this idea was Macaulay.

2.3.5 Resolution of Orientalist-Occidental Controversy

As the controversy hindered the progress of modern education in India, Lord Macaulay was brought to India to solve the problem. Thus he submitted a report to the governor general of the time. The report is known as Macaulay's Minutes of 1835. We would rather say he put an end to the Oriental-Occidental Controversy than solved the entire problem. Macaulay's Minutes contained more controversial recommendations like acceptance of English as the medium of instruction at all the levels of education, teaching of European literature in educational institutions, stopping the grant-in aid system for the indigenous educational institutions in India and adopting Downward Filtration Theory for educating the mass. Though the Macaulay's minutes were capable of stopping the Oriental - Occidental Controversy in the peripheral level, it widened the internal frustration among the major part of the society who supported the orientalist. The fuzz created by Macaulay's Minutes among the people of the society worsened the situation which led to the appointment of Charles Wood who later submitted his historic report called 'Wood's Dispatch'.

The British East India Company officials wanted to maintain neutrality or non-intervention in the sphere of religion and culture of the Indian society, after the acquisition of political power in India in first half of 19th Century. The reason behind this policy was partly the fear of adverse reaction and opposition to their role by the indigenous people. However, due to certain constant pressure from different quarters, the Missionaries, the Liberals, the Orientalists, the Utilitarians compelled the company to give up its position of neutrality and to take up the responsibility of promotion of education. But, there was a conflict in the opinions which were divided on the issue that whether the company should promote western or oriental education, giving rise to the Orientalist-Anglicist controversy.

2.4.1 Clause 43 of The Charter Act of 1813

The Charter Act of 1813 in clause 43 had stated that the East India Company had partly undertaken the responsibility of education in India and a sum of Rupees 1 lakh per year (approximately) had been earmarked for the purpose. It specifically stated that a sum of rupees one lakh annually was to be provided by the Company for "the revival and improvement of literature" and "encouragement of the learned natives of

India” and for the “instruction and promotion of knowledge of the sciences among the inhabitants of the British territories in India”. Lord Macaulay later on took up for discussion the interpretation of this Section of the Charter Act in his Minute.

But owing partly to the continuous agitation carried on by the missionaries and the Company’s officials and partly to the influence of the liberal spirit which dominated the English life of this period, the work of organising a state system of education was begun almost simultaneously in all the three presidencies by about 1823 and continued to expand till when, following the English example of the first Parliamentary grant for education, the educational grant of India was also increased from one lakh to ten lakh of rupees per annum.

2.4.2 Background of Macaulay’s Minute

2.4.2.1 Establishment of General Committee of Public Instruction (GCPI)

The East India Company was new to problems of Indian education and, therefore, was trying to arrive at a workable formula through the usual method of trial and error. The Court of Directors kept an open mind on the subject and, in the initial stages, sanctioned every proposal that came up. To decide upon the course of action on proper expenditure of the one lakh rupees earmarked by the Charter Act 1813, the Presidency of Bengal took up the work of educational reorganisation which was made possible by the liberal attitude which the Court of Directors adopted by about 1823. In a Resolution dated 17th July 1823, the Governor-General-in-Council appointed a General Committee of Public Instruction for the Bengal Presidency.’ The Committee consisted of ten members and included H. T. Prinsep who became famous later on by his opposition to Macaulay, and H. H. Wilson who was a great Oriental scholar. The grant of one lakh of rupees provided by the Charter Act of 1813 was also placed at the disposal of the Committee.

Lord Macaulay (Thomas Babington Macaulay) was concurrently Law Member in the Governor General’s Executive Council and also the President of this General Committee of Public Instruction. The Committee consisted mostly of persons who were great admirers of Sanskrit and Arabic literature and hence the decision of the Committee to follow the view of Lord Minto and encourage Oriental Learning can hardly be regarded-with a surprise. Between 1823 and 1833, the Committee

- (a) reorganised the Calcutta Madrasah and the Benaras Sanskrit College
- (b) established a Sanskrit College at Calcutta in 1824
- (c) established two more Oriental Colleges at Agra and Delhi

- (d) undertook the printing and publication of Sanskrit and Arabic books on a large scale ; and
- (e) employed Oriental scholars to translate English books containing useful knowledge into the Oriental classical languages.

2.4.2.2 Opposition to G. C. P. I. By Rammohan Roy and Court of Directors

But very soon after its establishment the Committee found that its works had roused considerable opposition. The first attack came from a few enlightened Indians led by Raja Ram Mohan Roy. The Raja submitted a memorial to the Governor General on 11th December 1823 and urged that the proposals 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 learning 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 Indians. But no heed was paid to this memorial and the plan for establishing the Sanskrit College at Calcutta was carried out.

A still more formidable attack on the Committee's work came from the Court of Directors themselves in 1824. They questioned if the expenditure for oriental learning was worthwhile. It may be noted that an educational movement was contemporaneously swaying England. And the new type officials of the 19th Century, unlike their predecessors were wedded to new ideas which supplied energy to occidentalism. Lastly, the Charter of 1833 opened up the scope of Govt. employment to educated Indians. English was growing in political importance as the language of the rulers and persons desirous of obtaining lucrative posts under Government found that a capacity to speak and write English materially helped them in their object. In fact, the study of English was rapidly becoming the royal road to a black-coated profession with a decent income and an important status in society. It is not to be wondered, therefore, if many Indians of that generation looked forward to English education as a panacea for all their ills.

2.4.2.3 Division in G. C. P. I. And Macaulay's Role

This growing demand for English could not, therefore, be long neglected by the General Committee of Public Instruction and steps had to be taken to meet it to some extent at least. But its persistence in this policy in the face of a public demand to the

contrary led to a split in the Committee itself. Out of the ten members of the Committee, five supported the policy of giving encouragement to Oriental literature and were known as the Oriental party and the rest were in favour of the adoption of English medium of instruction and were known as the Anglicist party. Macaulay took no part in the controversy at the meetings of the General Committee of Public Instruction because he knew that the matter would again come before him as a member of the Executive Council. So, when the papers dealing with the dispute

were placed before the Council, he wrote his famous Minute regarding the new educational policy. It is dated 2nd February 1835 and is a document of great historical importance which was accepted by Lord William Bentinck immediately.

2.4.3 Macaulay's Observations about Charter Act 1813

❖ Meaning of terms 'Literature' and "a learned native of India"

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 Locke 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 the medium of instruction. If this interpretation were not accepted, Macaulay was willing to propose an Act rescinding Section 43 of the Charter.

❖ Support of Western Knowledge

He opined that Oriental knowledge was a bundle of irrationality, superstition and mysticism. All the wealth of Indian and Arabic literature could not equal that which was contained in a single shelf of Western books. Moreover, Western learning alone was necessary for the reawakening and moral regeneration of Indians. No vernacular language of India was fit to carry Western knowledge.

❖ Medium of Instruction

English must be the unavoidable choice to study western knowledge because English was the key to modern knowledge. It was the language of the rulers. It was the language of Commerce in India, and it was destined to be the language of Commerce in the whole of the Orient. Just as the classical European languages had contributed to the development of the modern European languages, so Indian languages would draw nourishment from English, and would one day become the competent media of education of Indians.

❖ Evidence of Indian's favouring English

Referring to the question of the alleged prejudices of the Indian people against

English education, Macaulay argued that it was the duty of England to teach Indians what was good for their health, and not what was palatable to their taste. He argued that Indians had given sufficient evidence of their love for English citing high sales of the English books of the Calcutta School Book Society and that while the students of the Madrasah and Sanskrit College had to be paid stipends, the pupils in the English schools were prepared to pay for the instruction received therein.

❖ Languages of the law and religion

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.

On these grounds, among others, 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. He also suggested that the existing institutions, of Oriental learning should be closed forthwith and that funds thus released should be used for the promotion of English education.

2.4.4. Acceptance by Bentinck

Lord William Bentinck, the Governor –General of India, accepted Lord Macaulay’s Minutes and passed the resolution on March 7, 1835 to accept English language as a medium of instruction for the Indian education system. Funds would be spent on English education only. Schools and colleges of native learning would not get funds.

2.4.5 Contributions of Macaulay’s Minutes

Some analysts regard Macaulay and his efforts as a “torch-bearer in the path of progress”; another section, which attributes the later discontent and political unrest in India to the spread of English education, blames him as the cause of all trouble. Some dislike him for his ignorant and violent condemnation of Indian languages, culture and religion; while others blame him for being responsible for the neglect of Indian languages that inevitably followed upon the use of English as the medium of instruction.

A closer examination will, however, show that these opinions are both incorrect and unfair. To call Macaulay a “torch-bearer in the path of progress” gives an exaggerated account of the role that he actually played. “It must be remembered that Macaulay did not create the desire for English education — that desire was already there and it had its origin in the material advantages which were then inseparably connected with knowledge of English. He was not even the organiser of the English party, because it was already in existence when he arrived in India. , In fact, when

Macaulay came to India in 1834, the battle between the old and the new was already in full swing.

The people desired English, education and being unable to get it from the Company, quenched their thirst in the missionary schools. The younger generation of civilians, led by its zeal for reform, was eager to introduce English education. But the rising tide of both these forces was held in check by the older politicians in service who believed that the policy of Hastings and Minto was good for all time and who, no doubt, were supported by the conservative and reactionary forces among the Indians themselves. It was at this time that Macaulay came upon the scene to burst open the locks of conservatism with the power of his rhetoric, and let in the flood of new ideas. He was only responsible for the quick decision of a controversy that would otherwise have dragged on for years but which, nevertheless, could never have been decided in favour of classical languages.

2.4.6. Downward Filtration Theory

Actually, Macaulay and the Government wanted to educate a small section of the upper class Indians for profits in their own business. Their reasoning was that its effects would reach all Indians in due course of time by a process which Macaulay called the Downward Filtration Theory. The theory means that the education was to be provided to a small portion of the people, and through them, education would be conveyed to the masses in future. Hence, through this theory, the Minute had done partiality by giving education to some higher class people of the society as they liked to engage them in their business policy. But this policy was an utter failure in India. The elite people never wanted their lower class counter parts what they had already started enjoying. Day by day, the gap between the educated ones and the uneducated was widened. The educated ones started humiliating the common uneducated folk. So Downward Filtration theory caused for the emergence of a modern stratification of the society. By the time of independence of India, a huge majority of the country were uneducated. This status actually made the creators of the Indian Constitution think about including some positive discrimination policies in the Constitution

2.4.7. Critical Analysis of Macaulay's Minutes

Depending on the perspective of the reader, one may interpret Macaulay's minute as the primary contributor to the entire positive or the negatives of modern Indian education. However his minute played a great role in establishing a definite policy of education and its medium and nature of curriculum. He has of course been successful in creating a class of Indians who have taken to the English language enthusiastically.

Many in the country use it as a first language although this number is small. Today's achievement of India in matters of science and technology would never have been possible if Macaulay not steered the direction of development of Indian education to the west.

However, his total disregard for the Oriental education in Sanskrit or Arabic hand caused a setback to the natural flow in the evolution of Indigenous wisdom and knowledge systems. Tols and Madrasahs were closed and study of Sanskrit and Arabic was received no support. Thus the majority of the population were deprived of education and the country suffered as a whole because of overall decline in Mass education. In his minute, Macaulay had said that a day could come when the vernacular languages would die a natural death. Today, he has been proved wrong. The number of people who use these languages is increasing by the day. The literature in these languages is also expanding and evolving.

Critics were not rare to say that by introducing Western education Macaulay helped the growth of political consciousness which, in its turn, undermined Britain's colonial mastery in India. In this case also the charge is unfounded. Political alertness of Indians had been steadily growing since the days of Rammohan, and the Young Bengal supplied a great impetus to it. What is distinctly condemnable is the extent of Macaulay's ignorance exhibited in respect of Indian culture, literature. Also Macaulay was treading on slippery ground in his interpretations of the words 'literature' and 'Educated Indians'. His interpretation is certainly far-fetched, if not actually inaccurate. Question, may also be raised on his interpretation of the word 'revival'. The charter clause had desired 'revival' and improvement of literature. The word 'revival' could apply only to a moribund literature and not to a vigorous literature as English literature was.

Lord Macaulay has been acclaimed by some historians as a pioneer in English education in India. His Minute was acclaimed as prophetic. A diametrically opposite school of thought condemned him outright. Things to be noted in this connection are that Macaulay was not the creator of the urge for western knowledge. Opinions in favour of Western education had been developing in official as well as non-official circles from long before. Also, Macaulay was not the introducer of a new system of education. A section of Indians had been demanding modern education, and English schools (including Hindu Vidyalaya) had been existent.

Whether Macaulay was able to make Englishmen out of Indians is debatable, but the English language has been conveniently Indianised and altered to such an extent that sometimes it is hardly discerned by the native English. This is one major outcome of Macaulay's minute.

2.5.1. Lord Bentinck and his role

We have earlier studied that the sum of Rs 1 lakh per year was earmarked for development of the Indian education system by Charter Act 1813 was raised from 1 lakh to 10 lakh in 1833. This larger amount magnified the difficulties already being faced by the GCPI. The differences on the issue of whether the money should be spent for promotion of Western education or Oriental learning and what should be the preferred medium of instruction created an impasse on the working of the Committee. At this juncture entered Lord Bentinck who as the Governor General of India entrusted the task of interpreting the education related Clause of the Charter Act 1813 on Macaulay whom he made the president of the Committee. We have seen that in the course of time the famous Macaulay's Minute would lay down that all funds appropriated for educational endeavours in India would be spent for western education alone and seal the fate of oriental learning through the vernaculars. In parallel to this line of efforts with Macaulay, Lord Bentinck also appointed another zealous missionary of the Scottish Church named William Adam almost concurrently to enquire into the state of indigenous education in the Bengal province about whom and whose efforts we shall study next. It is worthy pointing out that Bentinck did not wait for Adam to finish his commissioned work and study his report before giving final approval to recommendations of Macaulay's minute. Thus though much of Adam's efforts went in vain, it still holds an extreme significance in the history of Indian education.

2.5.2 About William Adam and his earlier efforts

A Christian priest of Scotland, William Adam came to India in 1818 and spent about 27 years here. He came into contact with Raja Ram Mohan Roy and both of them influenced each other. He was greatly impressed by Indian views regarding the existence of one almighty god. In due course he renounced Christian priesthood. Lord William Bentinck, the governor general of India appointed Adam in 1835 to survey the state of education in Bengal and Bihar and to suggest reforms. However, it is interesting to note that only after 6 weeks of entrusting Adam for conducting the enquiry into indigenous education Lord Bentinck accepted and approved Macaulay's Minute without waiting for the arrival of Adam's Reports.

Adam was in touch with the languages, the cultures and traditions of all classes of the native Indians. He was convinced that the masses wanted education in their own tongue and public money should be spent to permeate education among all Indians not a few handful. In 1829 he address the memorandum to Lord Bentinck on the subject of popular education and suggested that a survey be undertaken to understand that but nothing came out of it. Again in 1834, he made a similar attempt with success

and in 1835 and he finally sent his outline and procedural details to the governor general after obtaining his approval.

So Adam began his momentous enquiries. For nearly three years he was engaged in this work. He travelled through hamlets and villages in the districts of Bengal, mixed with the high and the low, came in close contact with the people and saw the actual condition of things. In the course of his enquiries he collected a mass of valuable materials at infinite password, labour and patience and the results of his researches were embodied in what has been called “one of the ablest reports ever written in India.” Macaulay, as the President of the General Committee, to whom Adam officially submitted his Reports, did not fail to appreciate his work. He said that these full and exhaustive reports were the best sketches on the state of education that had been submitted before the public. Adam submitted all three Reports at different times. The first report is dated 1st July, 1835. The second report 23rd December, 1835 and the third report the 28th April, 1838.

2.5.3 Adam’s Reports

Adam submitted 3 reports (1835-1838). Adam’s first report is a mere digest of the earlier reports on the subject and of all the educational data then available. It is neither comprehensive nor reliable like his two later reports. The second and third reports were based on the survey he conducted. The second report is a thorough enquiry of one Thana (Natore police station) in the district of Rajshahi, now in Bangladesh. It is, however, much more comprehensive and detailed. The third report presents statistics of five districts in Bengal and Bihar. The system of indigenous education as revealed in these reports is a fair sample of the whole country. It also contains his valuable recommendations for the reform of indigenous schools.

2.5.3.1 Adam’s First Report

Adam’s first report contains educational data. Some scholars like Sir Philip termed the report as a ‘myth’, and other scholars like R.V. Parulekar considered this report as a reality.

Adam had described indigenous elementary schools in this report as “By this description are meant those schools in which instruction in the elements of knowledge is communicated, and which have been originated and are supported by the natives themselves, in contradiction from those that are supported by religious or philanthropic societies”.

According to the other’s point of view, a school was a place where instructions were given to one student or more students either by the teacher or even by the father himself or any other member of the family.

In this report, Adam says that there were at least one lakh schools in operation in Bengal itself, which means that there was a school for every 400 students.

Some education experts have described this report as a myth and false while some others believed that it is substantially correct. The two sides differ chiefly in relation to their interpretation of the word 'school'.

One group defines schools in its modern sense, viz. an institution of permanent nature conducted by a person or persons who teach a certain number of children of the locality in return for fees. If we define schools like this at that time, definitely, there were not one lakh schools functioning then.

But, according to other definitions, a family where a teacher was employed to give education to its children or where the father taught his own children or where the father taught his own children with or without children of the locality was also considered a school. If this definition of the school had been accepted, then there would have been certainly one lakh schools functioning in Bengal.

Among many other interesting information contained in the First Report mention may be made here of the following:-

- (i) A discussion on the population of Calcutta in the early years of the nineteenth century
- (ii) A description of the indigenous elementary schools and of the courses of instruction followed in them
- (iii) A short history of the early missionary and private efforts in Calcutta and its vicinity including the activities of the Calcutta School Society, Church Missionary Society and similar other bodies
- (iv) A brief description of the early efforts in the field of girls' education
- (v) A description of tols and the courses of instruction followed in them. The details of the tols of Nadia are given in p. 75 and the following pages.
- (vi) A description of the Serampore College
- (vi) A description of early educational activities in the- Garo Hills

2.5.3.2 Adam's Second Report

Adam's second report is about the findings of the study conducted from the data collected from Rajshahi district Nattore Thana. According to this report, the total population of Nattore Thana was 1,95,296 out of which 1,29,640 were Muslims and 65,656 were Hindus. There were 485 villages in Nattore Thana.

In the Second Report Adam adopted a new classification for elementary schools. He divided such schools in the following categories :- (i) elementary Bengali schools, (ii) elementary Persian schools; (iii) elementary Arabic schools and (iv) elementary Persian and Bengali schools. In the First Report Adam had nothing to say about that type of instruction which in the Second Report he called domestic instruction.' While reporting about elementary instruction in Rajshahi he divided this type under two categories, public and private, as it is communicated in public schools or private families.

There were 27 elementary schools where only 262 students studied. Out of these schools, 10 were Bengali schools where 167 students were studying, 4 were Persian schools with 23 students, 11 were Arabic schools with 42 students. In connection with elementary schools Adam had made a significant observation about how the growing poverty of the people was responsible for closing down of regular schools. Unable to pay for school instruction people had to opt for domestic instruction, scope of which was much narrower and restricted.

Also, there were 1588 families which provided education to 2342 students in 238 villages. The average age of admission to these schools was 8 years while that of leaving the school was 14 years. The average pay of the teacher was Rs. 5-8 per month. According to Adam's report, there were no indigenous colleges among Muslims, but there were 38 Sanskrit colleges with 397 students. The average age of admission to such colleges was 11 years and the average age of completing the course was 27 years. Although it was thought that female education adults in Nattore was 6121. And as per the report, the male literacy rate was 6.1 percent while the overall literacy rate was 3.1 percent.

However Adam did not only point out the declining state of education in that district. He used his experiences to ponder upon what remedies could and should be applied to improve the state of education and the intellectual and model level of the people.

2.5.3.3 Adam's Third Report

Adam's Third Report contains two chapters, the first embodying the results of his survey conducted by him for 5 districts of Murshidabad, Birbhum, Burdwan, South Bihar and Tirhut and the second his conclusions, remarks and suggestions based on that and the two previous reports. The first chapter has twenty sections and the second nine sections. Whereas in his investigation in the district of Rajshahi he concentrated his attention to a single thana, in his third report Adam obtained complete statistics of several districts in Bengal and Bihar. This completed his survey; but Adam

was not content with making a survey. He went further. In the last one hundred and nineteen pages of his report which make the second chapter entitled “Considerations of the means adapted to the improvement and extension of Public Instruction in Bengal and Bihar,” he examines the educational policy of the Government, criticizes the “Filtration” theory with ability and insight and makes certain recommendations. In certain respects this second chapter is the most remarkable portion of these reports.

In the beginning of the first chapter Adam gives some particulars of his journeys and describes in detail the plan of his investigation which he elaborated as the work progressed. He then proceeds to make an up-to-date survey of the materials he had gathered in the course of his investigations. survey he deals with each type of school separately. There are sections on (i) Bengali and Hindi Schools, (ii) Sanskrit Schools, (iii) Persian and Arabic Schools, (iv) English, Orphans’, Girls’ and Infants’ Schools, (v) Domestic instruction and (vi) Adult instruction. Each of the above sections is followed by a section containing general remarks on the state of instruction in the schools mentioned in the previous section. These sections give a general summary of the results of Adam’s investigations in these particular branches of education. Then follows an interesting section entitled the state of crime viewed in connection with the state of instruction where Adam draws some parallelism between the prevalence of crime and the absence of means of instruction among the people.

In the section on Bengali and Hindi schools Adam shows how in the indigenous elementary schools teachers were recruited from all classes and castes and communities. Adam also notes the wide prevalence especially in Bengal of the custom of giving gratuitous instruction.

Adam’s analysis of the castes of scholars shows that the indigenous elementary schools were by no means the preserves of the children of the upper classes of society. We find that pupils from even the so-called depressed and suppressed classes like Chandal, Muchi, Hadi, Dulia , Bagdi, etc., found place there. However the upper classes naturally sent the largest there. number of scholars.

Adam’s remarks about the mutual disposition of Hindus and Musalmans towards each other in the matter of giving and receiving instruction show the toleration between the two communities. In the section on Sanskrit schools there are many interesting details about the courses followed in the tols and the textbooks used there. Adam also gives a list of contemporary Sanskrit authors and their works. In the following two sections he gives similar details about Persian and Arabic schools, their teachers and scholars.

The second part provides proposals put forward by Adam for the reform of education where he stated how in his judgment the best course would be to employ the existing institutions and organisations as the instruments of national education, for the improvement and furtherance of education among the people of this country.

The chapter begins with some preliminary considerations of the qualifications which should characterise the most feasible plan for the promotion of general education. Such a plan, in Adam's views, should be "simple in details and thereby easy of execution; cheap and thereby capable of extensive or general application". In this connection he examines among others the idea of the Government making education compulsory and enacting that every village should have a school. Adam then goes on to examine the feasibility of the "Filtration theory" advocated by Macaulay criticizing that it overlooks entire systems of native educational institutions, Hindu and Mohammedan.

So Adam suggests "the simplest, the safest, the most popular, the most economical and the most effectual" plan by building on the foundations which the people themselves have laid and just provide necessary scaffolding and outworks so that when the superstructure gets finally complete, Indians should believe it to be the work of their own hands. The plan will thus maintain the perfect congruity with existing national institutions and at the same time admit of the gradual expansion and improvement which European civilisation demands. The execution of the plan would require the preparation of a small series of useful school books and this is the next question that Adam examines and he prefaces his opinions on this subject suggesting that there should be a graded series of four text books for use in schools.

Adam's next proposal was to appoint Examiners whose duties would be to induce the existing schoolmasters or those who desired to take up that profession to read and master the school books one after another and to appear at examinations to be conducted by the Examiners to prove that they have mastered the contents of these books and were in a position to teach these to their own pupils. Rewards were to be offered to those who would be successful in these examinations.

Adam also discusses the idea of making endowments of lands to village schools and made interesting suggestions regarding levying contributions from zamindars, utilisation of the existing religious endowments and appropriation of khasmahal lands for the creation of new endowments. Adam hoped that from the above sources sufficient funds will be available to maintain the schools on an improved standard.

Adam then works out the details of his plan and its financial implications. Finally he examines the advantages of his plan and tries to answer the objections that might

possibly be raised against it. He also calculated that the total expenditure for one district will be approximately ten thousand rupees per annum. In connection with his plan Adam further suggests the appointment of Inspectors to Supervise the work of Examiners and also the reorganisation of the General Committee of Public Instruction.

Incidentally Adam points out how the imparting of English education to the natives had resulted in creating a class of deracines out of sympathy equally with the people and the Government. Adam concludes his discussions by stating that giving effect to his proposals would lead to the establishment of a national system of instruction through the medium of the vernacular tongue.

In the following sections Adam discusses the application of his plan to the improvement of Sanskrit instruction, female instruction, instructions of the Mohammadan population, and aboriginal tribes, and other types of instruction.

2.5.4 Features of Indigenous Education as in Adam's Reports

On studying Adam's Reports many features of indigenous education system in India during the colonial period can be highlighted. Through this report, the British company became familiar with the Indian educational scenario and took appropriate steps for its development.

Adams' report enlightened a clear idea of the educational condition of Bengal. These three reports gave attention to the different types of indigenous institutions in the educational field in India. The main features of Adam's Reports are as follows:

Adam had identified the following types of indigenous educational institutions:

- Pathshalas
- Madrassas
- Arabic Schools
- Vernacular Schools
- Persian Schools
- The schools didn't have any buildings. The classes were held often in the local temples, mosques, or under a tree.
- There was a lack of printed books and other stationery. Pencils and slates etc. were used as instructional material which was easily available in the locality.
- The curriculum was also not well-defined. It generally consisted of reading, writing, arithmetic and accounts.
- The report had not prescribed any fee system. The parents of the students paid the teachers either in the cash or in kind. The mode, the time, and the amount of the payment were left to the convenience of the parents of the students.

- The report did not mention any predetermined admission period, the students could join the schools at any time and could study according to their own pace. The students could leave the school at his or her convenience.
- The hours of the institution and days of work were adjusted according to local requirements.
- In bigger schools, the senior students were appointed to teach junior students.
- The size of the schools was generally small.
- The number of students in the school varied from one student to fifteen students.
- The main advantages of indigenous elementary schools were adaptability to the local environment, their vitality, and popularity among local people.
- The exclusion of girls and Harijans was the main defect of those people.
- The lack of training of teachers, narrow and limited curriculum, and severe form of punishment were other important demerits of this system.

2.5.5 Significance of Adams Reports

Adam desired that his proposal be tested in a few key places before being fully implemented. However, Macaulay had already made his decision that education would be supplied primarily to the upper classes in English, therefore Adam's plan for public education fell on deaf ears. The proposal was deemed unworkable, and Adam was compelled to quit in displeasure. One of the most able reports ever produced on Indian education met this fate. A good opportunity to construct a national education system was squandered.

It would be interesting, though idle, to speculate what course Indian education would have taken if Bentinck were there as the Governor-General when Adam's reports were finally placed before the Government. Perhaps he would have paid the attention the reports justly deserved; perhaps he would have accepted some of the recommendations Adam made. There is no doubt that if Adam's recommendations were given effect to, foundation would have been laid of what might justly be called (and was actually called by Adam) a truly national system of education for India. But the die had been cast. Macaulay's championship won for the new type of education the precedence and weightage which rightfully belonged to the existing indigenous system. Auckland was averse to revise the decision and the General Committee called Adam's scheme "impracticable".

2.6 Summary

- The East India Company Act 1813, also known as the Charter Act 1813, was an Act of the Parliament of the United Kingdom which renewed the charter issued to the British East India Company, and continued the Company's rule in India
- This Act asserted the Crown's sovereignty over British possessions in India. The act provided for a financial grant towards the revival of Indian literature and the promotion of science. The company was also to take up a greater role in the education of the Indians under them. It was to set aside Rs.1 Lakh for this purpose.
- Another important feature of this act was to grant permission to the missionaries to come to India and engage in religious proselytization. The missionaries were successful in getting the appointment of a Bishop for British India with his headquarters at Calcutta in the provisions of the Act.
- Meanwhile, an ideological clash emerged which led to the Oriental-Occidental Controversy. Orientals advocated that the educational system should teach eastern literature in Indian languages such as Arabic, Sanskrit and Urdu. Occidentals which included Indians, too, argued that English should be the medium of instruction and stood for the teaching of the European literature in educational institutions.
- The General Committee of Public Instruction was set up in 1823 in Bengal to decide upon the course of action on proper expenditure of the one lakh rupees earmarked by the Charter Act 1813.
- It undertook several measures for progress of Oriental learning but faced opposition from a section of Indians led by Rammohan Roy and even the Court of Directors and these controversies led to a division in the Committee.
- Lord Macaulay (Thomas Babington Macaulay) was concurrently Law Member in the Governor General's Executive Council and also the President of this General Committee of Public Instruction.
- Macaulay took the final decision and the direction for development of Indian education was made in the direction of western education.
- Macaulay justified the use of English as the medium of instruction, and also the teaching of western education to Indians and said the government would spend money only on imparting western education and not on oriental education.

- He advocated the shutting down of all colleges where only eastern philosophy and subjects were taught.
- He also opined that the government should try to educate only a few Indians, who would in turn teach the rest of the masses. This is called the ‘downward filtration’ policy. He wanted to create a pool of Indians who would be able to serve British interests and be loyal to them. This class would be “Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.”
- Macaulay’s proposals were promptly accepted by Lord William Bentinck.
- Macaulay’s Minute has been viewed either as the ‘torch-bearer’ or ‘the cause of all problems’ of modern Indian education but it must be remembered that Macaulay understood the public demands for English education and accordingly drafted his minute in favour of Western education. However his total disregard for Indian languages and culture proved detrimental to the indigenous system of education and its institutions.
- A Christian priest of Scotland, William Adam came to India in 1818 and spent about 27 years here. He came into contact with Raja Ram Mohan Roy and both of them influenced each other.
- Lord William Bentinck, the governor general of India appointed Adam in 1835 to survey the state of education in Bengal and Bihar and to suggest reforms. For nearly three years he was engaged in this work.
- Adam submitted 3 reports (1835-1838). His report was a digest of the earlier reports on the subjects. The second and third reports were based on the survey he conducted. The 2nd report was a thorough enquiry on the system of education prevalent in Natore in the district of Rajshahi the 3rd report covers 5 districts of Bengal and Bihar and his recommendations for the reform of indigenous schools.
- Adam classified different educational agencies into seven categories. Among them types and agencies related to schools, Indigenous elementary schools, new types of elementary schools run by missionaries and others, domestic education, English schools , Native female schools , Indigenous schools for advanced learning(colleges), Adult instruction , Extent of Education.
- Adam says that no village in Bengal was without a primary school. There were about one lakh of schools scattered in all the villages. In these schools the Hindus were generally reading Bengali and Sanskrit and Muslims were reading Arabic and Persian.

- Schools were not meant for a particular caste or class of society. They were open to everyone who wanted to study.
- Adam also provided proposals for the reform of education where he stated how the existing institutions could be upgraded for the improvement of education among the people of India.
- Adam wanted that his plan may be first tried in some selected areas before final adoption. But Macaulay had pronounced his verdict already that education was to be given through English medium to the upper classes only and hence Adam's scheme for mass education fell on deaf ears.
- The plan was considered as impracticable and Adam was forced to resign. Such was the fate of one of the ablest reports ever written on Indian education. A golden opportunity for building up a national system of education was lost.

2.7 Self-Assessment Questions

- What was the purpose of the Charter Act of 1813?
- What were the main features of the Charter Act of 1813?
- What was the drawback of the Charter Act of 1813?
- Who passed the Charter Act of 1833?
- What is Orientalist-Occidentalists Controversy?
- What were the main resolutions of Bentinck policy ?
- Who was Macaulay and what was his role in main contribution to Indian education?
- What was G. C. P. I. And what were its significant activities?
- How did Rammohan Roy pave the way to development of Macaulay's Minute?
- What were Macaulay's interpretations of the terms 'literature' and 'a learned native of India' as mentioned in The Charter Act 1813
- Write notes on (i) The Downward Filtration Theory
(ii) Medium of instruction according to Macaulay's Minute
- Critically analyse Macaulay's role in adoption of western education in India and its subsequent impacts on modern education.

- Give a brief background of Adam's Reports.
- How many reports did Adam prepare and when? Briefly discuss the contents of the first Adam's reports?
- Describe the situation of education in Nattore thana of Rajshahi district as per Adam's second report?
- According to Adam's Third Report, mention some proposals put forward by Adam for reform of Indian education.
- Describe the main features of indigenous education as brought out by Adam in his reports.

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Unit-3 □ Educational Policy in the Late 19th Century

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3.1 Objectives

After going through this unit, the student will be able to:

- understand the context in which Wood’s Despatch was developed
- Know about the contents of Wood’s Educational Despatch
- Understand the contributions of Wood’s Despatch on Indian Education
- Explain the reasons for the appointment of the Hunter Commission.

- Explain the aims and objectives of the Commission.
- Discuss its important recommendations on primary education.
- Discuss its recommendations on secondary education.
- List the effects of the recommendations on the development of Primary and Secondary education.
- Understand the educational situation under which Lord Curzon became the Viceroy
- Know about the conflict between nationalist sentiments and Curzon's policy
- Have a concept about the proceedings of Simla Conference and Indian University Act
- Know about the policies of Lord Curzon in Primary, Secondary and Higher Education
- Be aware of other educational reforms of Lord Curzon
- Realise the critical significance of Lord Curzon's policies in Indian education

3.2 Introduction

Mid-19th Century was a turning point in the history of education in British India. The Govt. had in 1835, adopted the policy of English education, but there was yet no firm policy in regard to the objective of such education. While the missionaries dreamt of 'moral and religious rebirth' through education, cultural and political viewpoints differed among widely. Downward filtration theory talked about educating the aristocracy who were expected to be interpreters of the West. But this policy was found ineffective and its reversal was called for. The once condemned indigenous schools had again to be brought into the focus.

The Muslims had so long boycotted western education. But now the Muslim leadership began to think anew and the govt considered it worthwhile to forge a link with the Muslim masses through education. The social reform movement initiated by Rammohan, Bentinck, Bethune, and carried forward by Vidyasagar had been breaking through the conservative wall. The question of women's education became a practical proposition.

In 1835, a decision had been made in favour of English education, but the question of agency had remained untackled. The missionaries had begun with a new burst of enthusiasm with emphasis shifted to secondary and collegiate education. The Govt. had also simultaneously entered into the field through the G.C.P.I. (subsequently the

Council of Education). Private Indian enterprise had started. A clash of interests, therefore, became inevitable. The missionaries demanded that Bentinck's award had been practically a blank cheque for them and they must be given monopoly agency to provide education. They not only condemned the costly and godless education in the Govt. school, but also questioned the propriety of competitive examinations on the basis of secular courses and demanded monopoly right to produce text books. On the other hand a strong Indian opinion had developed in favour of secular western education and there was a great demand for English education because it was attached with employment, The Govt. had, therefore, to decide upon the object of education, the place of religion in it, the agency and machine for educational provisions and extent, form and method of Govt. control.

With industrial advancements in Britain, in India too mines were dug out and investments made in Tea, Textile and Jute industries. The beginning of Public Work and Irrigation undertakings required the services of Civil Engineers. Lawyers were required for a full implementation of the new legal system. Obviously the question of professional and vocational education became a practical proposition. Indians were now admitted into administrative and judicial services. The principle of equal opportunity for equal calibre was announced (at least in theory). Urge for English education had grown. Competitive examinations had been introduced. It was, therefore, necessary to establish a complete "system" of education with proper gradations and with a University at the top as an examining and certifying body, whose certificates might be accepted by the appointing authorities.

All these considerations led to a rethinking. The British Parliament again discussed things during renewal of Charter in 1853. The total policy was incorporated in a Despatch received in India in 1854. The Despatch became famous as Wood's Despatch of 1854. In this Unit we shall study how the Wood's Despatch made significant provisions that expanded the nature and structure of Indian education system. Afterwards when Lord Ripon became the Governor General, he also constituted a Commission under W. W. Hunter to enquire into the status of implementation of the Despatch's recommendations and made a major contribution in the domain of primary education, which will be dealt with in the next section. Lastly we shall see how under Lord Curzon, Indian education underwent important transformations that paved the way to modern system of education in many ways.

3.3 Wood's Education Despatch (1854)

3.3.1 Background of Wood's Despatch

As stated earlier, since the Charter Act of 1813, several educational experiments had been tried; a number of agencies had been at work, in their own ways, to spread education among the people; several controversies had been raised and some of them still needed a final decision; various policies for action had been proposed and they involved controversial issues which needed careful consideration.

The occasion for the Despatch was provided by the renewal of the Company's Charter in 1853. At this time, as at earlier renewals of the Charter in 1813 and 1833, a Select Committee of the House of Commons held a very thorough enquiry into educational developments in India. On the basis of this enquiry Court of Director sent down their greatest Educational Despatch because it was probably written at the instance of Charles Wood who was then The President of the Board of Control. It is a long document of hundred paragraphs and deals with several questions of great educational importance.

3.3.2. Why it is called Despatch

It was Northbrook, Charles Wood's Secretary who drafted the Education Despatch of 1854 which was submitted to the court of Directors for onwards transmission to India. The whole policy was incorporated in a despatch received in India in 1854. Hence it is called as 'Wood's Despatch' after Charles Wood who undertook to prepare a general scheme of education for "the whole of British India".

3.3.3. Recommendations of Wood's Despatch

3.3.3.1. Objectives of Education according to Wood's Despatch

The objectives of English education as enunciated in the Despatch included (i) bestowal of "moral and material blessings that flow from the general diffusion of useful knowledge", (ii) Improved intellect and morality would ensure the supply of "servants of doubtless probity" (iii) Such knowledge would teach the 'natives the marvellous results of the employment of labour and capital and rouse them to emulate 'us' in the development of the vast resources of their country and (iv) 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 necessary for our manufactures and extensively consumed by all classes of our population as well as an almost inexhaustible demand for the produce of our British labour".

3.3.3.2. Content, Medium and Method

An analysis of the objectives bring out the following components — (i) English education would be so bestowed as to develop the agricultural resources of India so that she might ensure a perennial supply of raw materials for British industries and might become an endless market for the consumption of Britain's industrial goods. Thus education must strengthen the colonial economic relationship. (ii) The immediate and more concrete objective would be the preparation of servile personnel for employment. A clerk-making education was thought of, and a direct link established between education and clerical employment.

The content of the education would be an improved academic study of European arts, science, philosophy and literature, i e. Western knowledge.

The medium for such improved knowledge would be English although the vernaculars might be accepted on account of their traditional and social values, and also as the media for mass education. Anglo-Vernacular schools and (if necessary) Vernacular High Schools might be established. Indigenous primary schools would be encouraged and text books printed in Indian languages.

As for method, the Despatch regretted the Filtration Theory and declared that 'upper classes can stand on their own legs.' Hence Govt's attention would be turned to the needs of the masses. The policy would be to impart "useful and practical knowledge suited to every station of life".

These two statements deserve a bit of analysis. The two together meant a denial of equal opportunities and ultimately led to the creation of a gulf between 'Educated Baboos' and "uneducated millions". The Despatch simultaneously incorporated the principle of granting 'merit scholarships' to ensure upward rise of the deserving, by the educational ladder. But niggardly grants made scholarships mere gifts of fortune for the few, and the majority could not go up the ladder. Yet, the references to "useful and practical knowledge" were pregnant with future possibilities of development in vocational education.

3.3.3.3 Secular Education

On one question of religion, the Despatch made an explicit declaration in favour of secular instruction. Govt. schools would be non-denominational as would be the non-official schools enjoying grants-in-aid. This was a clear negation of missionary claim for monopoly and denominational instruction simultaneously, however, it was announced that non-official agencies might impart religious instruction at their own cost, and this would be kept off the margin of Govt's attention. It was, thus, a

compromise solution, with the object of pleasing both the missionaries and the secular Indian opinion.

3.3.3.4. State Control of Education

As for administration of this system, the Despatch suggested (i) autonomous administration of universities under acts of incorporation and the university's own rules and regulations, (ii) for administration at the lower stages it suggested the establishment of a Department of Education in each of the five provinces of the time, under a Director of Public Instruction (D. P. I.) helped by a platoon of School Inspectors. The Department would control Govt's educational endeavour. The Govt, however, would not maintain all the schools. A big role of non-official enterprise was recognised. The non-official (private) schools would be given grants-in-aid under Salary, house building or development heads (as the practice even to-day is). The grants would, however, be subject to conditions viz. good secular education, local initiative and management, realisation of tuition fees, subjection to official inspection etc.

3.3.3.5. Grant-in Aid system

Despatch introduced Grant-in-aid system to boost up Indian mass education system. They believe that a policy of giving Grant-in-aid to private effort would solve the difficulties in Indian education as it has solved those of mass education in England. It suggested some general consideration of grant-in aid, on the basis of the consideration each of the Provincial Government should frame their own rule to provide grant-in aid to schools. The aid has to be given to all the schools which-

- Impart a good secular education, religious institutions will be ignored;
- Process good local management;
- Agree to submit to inspection by the Government
- Levy a fee, however small, from the pupils.

Besides this, the report also advised to follow the England's Grant-in aid system. The Despatch gave a great importance to the teachers and suggested to increase salary of them also suggested to the Provincial Government focus on the providing scholarships and infrastructural condition of the building.

3.3.3.6. Create Education Department

The report focused on the public instructional system and for the development of public education they proposed to create Department of Public Instruction in each of the five provinces of British India as Bengal, Madras, Bombay, the North-Western Province and the Punjab. According to the policy an eminent DPI officer shall be

appointed for each of the presidency and an adequate number of qualified inspectors will be appointed for the assistance of the DPI. An annual report was required to submit by the DPI on the progress of education in his province to the government.

3.3.3.7. Establishment of Universities

The despatch made recommendation of establishing Universities in Presidency towns of Calcutta, Bombay and Madras because of the rapid spread of liberal education among the Indian citizen and the requirement of an increasing European and Anglo-Indian population. Despatch also recommended that all the Universities were to be established based on the model of London University which was then an examining body. The report also mentioned that the proposed Universities were to have a chancellor, Vice- Chancellor, and Fellows who would constitute a Senate. All the members were to be nominated by the Government. Mainly the functions of the University were to conduct examination and to provide degrees to the qualified candidates. Despatch also recommended promoting exclusively secular education.

3.3.3.8. Establishment of a Network of Graded Schools all over India

The Despatch regretted that the adoption of the Downward Filtration theory led to the nation in a direction where the Government was providing a very high degree of education to a very small number of students and most of them belongs in higher class. As a result, the mass education was totally been neglected since 1835. In this regard the Despatch recommended to increase the number of High schools, Middle school and indigenous primary schools and they include the Anglo-Vernacular and Vernacular Schools in the same class. The report also recommended to the directors to propose Grant-in-aid to encourage to the High and Middle schools to come indigenous with the elementary schools. They proposed to institute scholarships to be awarded for the promising students.

3.3.3.9. Religious Education, Women education and Vocational Education

The despatch also recognised the practice of religious education in government institutions, emphasizing the contribution of missionary in the spread of mass education and did not totally prevent it, but it made religious instructions a voluntary affair between the student and teacher outside school hours. The report laid great emphasis on the development of women education. It observed that the many of the native India wanted to provide a quality education to their daughter and recommended to provide grant-in-aid to the female schools and expressed their cordial sympathy with the efforts which are being made in this direction. In matters of vocational education, it recommended to promote professional training in Law, Medicine and Civil

Engineering. They stressed upon the need to establish vocational colleges and schools for the industry and teaching practical agriculture at school level.

3.3.3.10. Teacher Training and Curriculum

The Despatch called for stress on teachers' training at all levels according to the system of teacher training prevalent in Britain and further recommended for the scholarship and stipend for the teachers in their training period. The Despatch desired to involve the natives of India to this profession or any other branches of public service. It also recommended to translate English books in the local languages because English information are the subject to be taught and further, they suggested to adopt Indian history of people and those teaching material should be adopted which develop the feeling of sympathy and brotherhood.

3.3.4 Wood's Despatch as 'Magna Carta' of Indian Education

The Wood's Despatch started a new era in the Indian education system. It defined the objectives of education. It defined the objectives of education and led to the establishment of the present education system at all levels primary, secondary and higher education and all major branches of educational establishments, be it teacher training colleges, medical Engineering and other institutes of professional education in India had their origin in this document.

Universities in Bombay, Madras and Calcutta were established in 1857 based on the provisions of the Wood Despatch. Separate educational departments were established in all provinces. J. E. D. Bethune established the Bethune School to promote women education in India by receiving grants under the provisions of the Wood Despatch. It also paved the way for the establishment of an Agricultural Institute at Pusa (Bihar) and an Engineering Institute at Roorkee, United Province (now, Uttarakhand) European Headmasters and principals were also appointed in the schools and colleges of India in large numbers which led to rapid westernization of the education system in British India. The introduction of Private Indian Educators also started under the provisions of the Wood Despatch.

The Woods Despatch was called as Magna Carta of Indian education system by Richter. Actually, Magna Carta is a Great Charter of English liberties granted by King John on June 15, 1215, under threat of civil war and reissued, with alterations, in 1216, 1217 and 1225. By declaring the sovereign to be subject of the liberties held by "free men" the Magna Carta provided the foundation for individual rights in Anglo American jurisprudence. Charles Wood's Despatch is popularly known as the Magna Carta of Indian Education mainly for two reasons. The first reason is that the report

was passed in the British parliament because it was the first time in Indian history a report on education passed in the parliament just as Magna

Carta in which the requests of the barons were agreed and passed in the parliament by king John. Also, Despatch report stressed a great emphasis on the spread of mass education, Vernacular language as the medium of instruction in the primary level of education, grant-in-aid, establishment of universities for encouraging the citizens of India towards higher education, spreading women education and etc. are the major recommendation of the report which was a really great attempt to develop Indian education system.

3.3.5. Criticism of Wood's Despatch

However, it was criticized for the centralized system of education it introduced in India. Also it was not implemented in letter and spirit due to which the backwardness and neglect of Indian languages and culture under British rule continued despite the introduction of Wood Despatch.

It is matter for regret that some of the most important recommendations of the Despatch were not carried out for a long time; some were given effect to in a mutilated form; while some more have yet to be acted upon. The encouragement of Indian languages which it promised remained a pious wish for a long time to come and the languages spoken and understood by the masses continued to languish. The desire of the Despatch to evolve a policy of Grant-in- aid which would enable government completely to withdraw from the field of educational activities was more observed in breach than in fulfilment.

3.3.6 Significance of Wood's Despatch

India acquired freedom a century later than the time of the Despatch. Yet, the effort of the Despatch was alive throughout the period and we are even today not free from its influences. The influence of University education firmly established by the Despatch still holds good. The pattern of examination-dominated intellectual, academic and bookish education introduced in those days swallowed the nation's intrinsic merit. The Universities have not yet won the battle to be centres of 'learning'. The domination of the Entrance examination prefixed the curricula and methods. Teacher's freedom of experimentation was destroyed. University-oriented secondary education blocked the path of professional, vocational or elementary education. The mother tongue was accorded recognition. But the monopoly of English in higher education ensured its monopoly in secondary education also. A duality of control (between Govt, and

University) was initiated. The bureaucratic system of inspection not only made external discipline rigid and stereotyped, but also caused the loss of internal freedom.

Yet the positive features of the Despatch cannot be denied. It was the first authoritative Parliamentary document of its nature. Even if Govt, ‘responsibility’ was not admitted, its “duty” was squarely recognised. In spite of a hundred weaknesses, it incorporated the objectives of education, however much we may condemn them. It enunciated a secular principle, abandoned the filtration policy and adopted a positive attitude towards mass education. Scope of higher education was created for the meritorious poor student in spite of all its limitations. An educational ladder was created in an integrated system. A vast scope was created for private enterprise. Above all, the anarchic efforts of non-official and official agencies during the preceding 50 years were now consolidated in a system of education under centralised control. From this consideration we may accept Lord Dalhousie’s characterisation that the Despatch offered a scheme of education for all India, far wider and more comprehensive than the local or supreme Govt, could have even ventured to suggest.

3.4. Hunter Commission (1882-83): Background and Policy Issues

3.4.1. Genesis of Hunter Commission

The administration of India by East India Company came to an end in 1857 and the power of administration was transferred to the British Crown by The Queen’s proclamation in 1858. The Wood’s Despatch had not accorded monopoly agency to the missionaries, but they were the strongest entrepreneurs in the field; so they opposed the policy of secular education. But, they had now to face a growing intransigence of Indians. Controversies about contents of text books, school inspection, grant-in-aid principle featured as conflicting issues.

It was felt that the grant -in-aid system as suggested by the Wood’s Despatch was not properly carried out. Because of all these reasons, the missionaries started an agitation and an organisation known as the “General Council of Education in India” was constituted in London by the British Government. As against this, Indian opinion now found a shape. These problems together with others discussed earlier created the need for a thorough survey of the Indian field of Primary and Secondary education.

When Lord Ripon was appointed the viceroy of India, a deputation of the General Council of Education requested him to institute an enquiry into Indian Education. On their request, he constituted Indian Education Commission. Thus in 1882, Lord Ripon,

appointed this Commission under the chairmanship of W.W. Hunter, officially known as the Indian Education Commission and popularly known as Hunter Commission. It was the first

Education Commission in the history of modern India. It consisted of 20 members including representation by the Indian like Syed Ahmed Khan, Anand Mohan Bose, Justice K T Telang, Babu Bhudev Mukherjee, Haj Ghulam from Amritsar, P. Ranganand Mudliyar and the missionaries being represented by W. Miller. Mr B. L. Rice, the DPI of Mysore was appointed secretary of the commission.

3.4.2 Objectives of Hunter Commission

The Hunter Commission was entrusted with the charge to review the state of education, especially the implementation aspects of Wood's Despatch's recommendations. Its main aims were :

1. To study the problem of primary education and to suggest measures for its reforms. However the Commission made valuable observations in regards to secondary and certain areas of higher education too.
2. To enquire if recommendations of Wood's Despatch in India were being properly followed and test the propaganda carried on by the English missionaries that it was not.
3. To assess the importance and position of Govt., Missionary and Indian enterprise in education
4. To consider the problems of religious instruction, text book, language and teacher preparation
5. To formulate a policy on woman's education, Muslims' education and the fate of indigenous schools and recommend necessary measures for further progress in such a way that the different branches of public education could move forward together and with equal importance.
6. To formulate principles in regard to financing and administration of education and assess how Grant-in system and private Indian enterprises could be allowed to function with encouragement from government.

The commission toured throughout the country for eight months and appointed provincial committees which gave reports from which the final report was compiled.

3.4.3 Recommendations of Hunter Commission

Overall the Hunter Commission criticized the government Educational policy which it found going against the directives of the Despatch. It said that the policy of 1854

had not been implemented in letter and spirit in all the provinces. It offered fresh advice that Govt. should gradually withdraw from the field of secondary education in favour of non-official enterprise, and primary education should immediately be transferred to the care of non-official agencies. The Grant-in-aid Code should be amended on a more liberal basis.

3.4.3.1 For Primary Education

The Hunter Commission made 36 elaborate recommendations in the field of Primary education on the lines of Council Act of England with regard to its policy, objectives, curriculum, methods of teaching, teachers training, finance and administration etc.

1. It was declared by the Commission that the primary education was essentially aimed for the masses and hence should be provided in the vernacular language.
2. The subjects of education should fit them for their position in life. For the qualitative improvement of primary education the commission recommended a reorganised curriculum including Mathematics, Accountancy, Mensuration, Natural Science, Agriculture, Handicraft, Physical Exercise etc. so that primary education might be life-oriented education through vernacular medium. Practical lessons should be imparted in agriculture and the sciences. There should be flexibility in the selection of text books, the school time-table and standards. The schools should be adjusted with local life. More Normal Schools should be provided.
3. While the private enterprise was to be hailed at all stages of education, primary education was to be provided without reference to the local co-operation.
4. The commission redefined indigenous schools as those established by Indians and conducted by them in Indian style. The popularity of these schools made them worthy of state benefaction. In return for state-aid, these schools should open their doors to all, irrespective of caste or creed.
5. More aid and an Indian Inspectorate were prominent recommendations. Aid should be reciprocal to 'result'. As a method of financing these indigenous schools, thus the system of payment by result was advocated by the commission.
6. Planning, management, maintenance and administration of primary schools should vest in Local Self Govt Bodies and Municipal boards. Local funds from cess should be earmarked for primary education alone and one-third of total expenditure should come as subsidy from state exchequer. To guard against preferential treatment of urban areas, the Commission suggested separate funds

for urban and rural areas. The entire cost of inspection and teacher-training should be borne by the state.

3.4.3.2. For the secondary and collegiate education

1. Very positive suggestions were made in regard to the nature and curricular organisation of secondary schools. It proposed two equivalent and parallel courses — ‘A’ course for academic studies and ‘B’ course for practically oriented studies. This would include ‘commerce’ courses also. Thus, there should be two divisions - literary education leading to the Entrance examination of the university and the other is the practical kind of vocational training leading the students to build up their career in the commercial field.
2. Then there came forth a suggestion for termination of the 100 year long tradition of the monopoly of Academic studies Practical effects, however, were negligible. Yet, this was the dawn of ‘diversification in secondary education. The Commission could not take stock of higher education. Yet, its suggestion about diversified secondary education it suggest is the introduction of diverse studies in Universities
3. The commission made that an effort should be made to encourage the private enterprise in the field of education. The Commission to achieve this objective recommended the extension and liberalization of the grants in aid system, recognition of the aided school as equal to Government institutions in matters of status and the privileges.
4. It was also declared by the Commission that the Government should as early as possible withdraw from the direct management of the secondary and the collegiate education.
5. Nothing explicit was stated about the medium of instruction in secondary schools. Managers of Middle Schools might elect either English or mother tongue. Obviously English continued to be the medium. And predominance of English at collegiate and secondary levels made the option allowed for the middle-school stage practically infructuous. Hence, the domination of English remained as before.

3.4.3.3 Other Significant Recommendations

In matters of women education, it recommended that curriculum for girls should be different from that of boys, because of the different nature of their life duties. Subjects useful in their life should be included in their curriculum which is to be decided by the local bodies and lady teachers to be appointed for the purpose.

Moreover the education Commission drew attention to the inadequate facilities for the female education outside the Presidency towns and also made recommendations for its spread in rural and suburban areas.

In matters of educational administration, the practice of appointing Indian as school inspectors in education departments was adopted.

With regards to religious education in schools the Commission recommended that the Government should detach itself from looking after religious education in schools and it should be left to the Managers of the non-government schools. Education should be secular in Govt schools. No aids should be given to non-official schools for religious instruction. Attendance of students would not be compulsory if any school provided religious instruction. As an alternative to religious instruction there should be provisions for moral instruction about the duties of man and citizen. The 'School Book Society' should be responsible for text books. Thus the missionary claims were defeated. Moreover, the Commission opined that non-official enterprise should mean, non official Indian enterprise which should have the greatest claim to Govt. finances. The Commission recommended that in Government schools special facilities should be provided for the Muslims and Backward classes.

In the domain of Teacher education, it wanted to make professional training a precondition to permanent appointment to teaching posts.

3.4.4. Impacts of Hunter Commission

Short Term Effects

The Government of India accepted almost all the recommendations and also accept the recommendation regarding complete religious neutrality in the educational institutes.

The recommendations of the Hunter commission (1882) gave a great set back to the efforts of Christian missionaries. The individual efforts and local cooperation got due impetus and encouragement.

Hunter Commission's recommendations included both positive and negative features. Recognition of the priority of Indian enterprise meant an attempt to narrow down state responsibility. Patronage to indigenous schools remained a pious wish. The Local Bodies with responsibilities, but without sufficient resources, were destined to fail. The scope of vernacular education remained still limited. The principle of payment by result operated against the cause of mass education.

But positive features were many. Diversified studies at university stage and parallel courses in secondary education were new concepts. Positive recommendations for the education of women, Muslims etc. were worthy. The principle of secular education

was unequivocally restated. Improvements in primary education were concretely suggested. Local Control crested the scope of mass education. And recognition of the priority of Indian enterprise created the scope of rapid expansion of education.

Hunter Commission removed the last obstacles to the expansion of Western education. Its recommendations, combined with political consciousness of Indians, led to rapid expansion of education so that by 1901-02, the number of colleges conducted by Indians became 42, as against 37 conducted by missionaries. The urge for higher education expanded. The universities swelled. But the absence of practical education made higher education simply one-sided education in the Humanities. There was a rapid expansion of women's education too.

The numbers of girls' colleges, schools, primary schools and training institutions became 12, 422, 5305 and 45 respectively in 1901-02. The Aligarh Movement facilitated the expansion of Muslim education.

At the secondary stage, the 'B' course was introduced in various provinces, but it attained only limited success. While 'A' course candidates in 1901-02 were 23000, 'B' course candidates were only 2000. This failure had some objective causes. 'Indian' investments in industry and commerce had still been negligible. Moreover the 'B' course was not a genuine course for industrial vocations. Even Indian opinion in those days had not been free from the illusion of academic studies and black-coated professions. 'B' course education was scarcely considered as 'real' education. That is why general education at, secondary stage recorded rapid progress. In 1901-02, there were 5214 schools against 3916 in 1891. Indian enterprise led the field. In face, the Missionaries had to admit defeat. They continued to nurse the previously established institutions. But their attention was now turned more to the tribal areas. The 'Missionary problem' was thus solved.

Sufficient change ensued in the field of primary education. The Self-Govt bodies formed in pursuance of Lord Ripon's Local Self-Govt. Act of 1882 were given responsibility of primary education. Their resources were earmarked and grant-in-aid rules were changed. Improvements were effected in school buildings, curriculum and methods. Girls were admitted as also were some Harijans. Better teachers were recruited. But the indigenous schools were not patronised in practice. Moreover, the principle of payment by results affected the expansion of primary education. The teachers began to pay more attention to examinations and strict promotions. Wastage and stagnation increased.

Moreover, the Self-Government bodies had their inherent weakness. Lord Ripon himself had declared that local self-Government did not mean decentralisation of

power. The powers and resources of these bodies were limited. The public representatives were inexperienced.

These institutions, born through ‘concessions’ could not attain genuine popularity. In many provinces, the powers delegated were very limited in span and depth and the State Grants were insufficient. Sometimes, the budget for primary education was diverted to other purposes.

Despite these limitations, it must be admitted that although the Indian Education Commission could not initiate any new education policy, it removed the obstacles, untied many knots and created conditions for very rapid expansion of education by supplementing the Despatch of 1854. Some new light was thrown on some issues of public interest. And it will be no exaggeration to say that modern primary education owes a great debt to the commission led by W. W. Hunter. It must at the same time be admitted that the growth of national spirit generated a new consciousness which influenced the deliberations and suggestions of the Commission.

One of the principal impacts of this expansion was the massive participation of the Indian philanthropists in the system of education. A number of denominational institutions, developed according to the principles of a particular religion were set up in all parts of the country.

Long Term Effect

The policy called for gradual withdrawal of the government from the educational field. It recommended that responsibility of Mass education should be entrusted to the Indian people and the lead to development of a number of Indian Institutions of learning. This led to Indianisation of education. The result was an increased number of schools and colleges.

As traditional schools died out from lack of funding and enrolment, the government school system became more and more overburdened, resulting in systemic problems in primary education that affect the society even today.

Apart from the study of the western literatures Indian and the oriental literatures were also given special emphasis. Also diversification of secondary curriculum according to needs of the learner was a major development.

Another important development of the period was the development of the teaching cum examining universities. The Punjab University and the Allahabad University of superior rank developed during this time.

3.4.5. Limitations and Shortcomings of the Report

- It was not a wise policy on the part of the government to withdraw gradually from the secondary education sector.
- Primary education was entrusted to organisations and institutions which were not reasonably financially sound.
- Recommendations on religious education were not realistic.
- There were very high expectations from the Education Departments.
- Grant-in-aid rules on the 'basis of results' was not a healthy practice.

3.5. Curzon's Policy: Perspectives, Policies on Primary, Secondary and Higher Education (1904)

3.5.1. Arrival of Lord Curzon in India

Lord Curzon came to India as Viceroy in 1899. In the beginning of 20th century there was severe famine and social lives of the people were in a terrible state. Also, the establishment of the Indian National Congress had infused an awakening spirit among the masses. The recommendations of the Indian Education Commission (Hunter Commission) had outlived their utility. During his vice-royalty, various steps were taken to improve different levels of education. He was, no doubt, one of the ablest Viceroys endowed with many qualities. Yet he was an arrogant Imperialist without any soft corners for Indian sentiments that had been proceeding towards an explosion. A clash between imperialist arrogance and revivalist extremism of Indians was inevitable. The field of education was not spared, more so because it was most sensitive.

The recommendations of the Indian Education Commission (Hunter Commission) had outlived their utility. The recommendation of the Commission that Government should withdraw from direct educational enterprise and introduction of laissez faire to private enterprise, which was adopted by the Education Departments in later years, had brought in various evils; for instance, most of the institutions conducted by private agencies were inefficient, poorly staffed, and poorly equipped. The only remedy for these evils was to replace the policy of laissez faire and expansion by one of control and improvement.

3.5.2 Nationalist Sentiments and Lord Curzon

On the other hand, nationalists like Gokhale and others believed that the most crying need of India was quantitative advance. They felt Indians challenged the wisdom of the policy which put quality first and quantity next. They pointed out that this

policy might suit England where expansion of education was already complete, but that it had no place in India where expansion had not even begun in right earnest. The official desire to control and improve secondary and collegiate education was ascribed to political motives and it was said that the real motive was not the improvement of educational standards, but the sabotaging of the development of national feeling in the minds of educated Indians.

The official attempt to expand primary education was generally appreciated, but it was felt that the rate of expansion visualised by the Education Departments ' was quite out of proportion to the needs of the situation. It was held that there must be a still greater expansion of secondary and collegiate education; and that in primary education, the principle of compulsion must be accepted. Complete and speedy Indianisation of the Education Department was demanded. Education, to be worthy of its name, must develop love for the mother-country and not loyalty to British Rule. Nationalist sentiment also revolted against the exaggerated importance attached to English and claimed that the modern Indian languages should be adopted as media of instruction.

It is obvious that the differences of opinion were fundamental and a conflict was inevitable. Had Lord Curzon and his advisers made an attempt to appreciate the Indian point of view and to meet it half-way, the history of education in India would have taken an entirely different turn. Lord Curzon, however, pushed forward his favourite plan of reform and thereby greatly alienated Indian public opinion. His policy was kept up by his successors as well, so that a conflict between the official and non-official points of view dominated the history of education during the period as a whole. The continuous and mostly fruitless struggles over several issues ultimately led Indians to think that real improvement in education was impossible unless they obtained the right to control educational policies. This feeling gathered strength as time passed, until it resulted ultimately in the transfer of the Education Department to Indian Ministers under the Government of India Act, 1919.

3.5.3. Simla Conference

The first step in the educational reform that Lord Curzon initiated was the holding of a national conference at Simla in September 1901, attended by the Provincial Directors of Public Instruction, representatives of the Christian Missionaries and a few selected educationists, but the representatives of the Indian people were conspicuously absent.

All total 150 resolutions were passed, which were mostly unanimous and which

covered all the stages of Indian education from primary to university level. These resolutions formed the basis of the Government Resolution of 1904 on Education Policy. The Government identified the shortcomings of Indian education decided to spend more money to fully control all stages of education, establish Government schools so that it could serve as models to private schools.

The conference opined that there had been an unbalanced development of education in a top-heavy pattern. 80% villages were without school. Three-fourth of boys had no provisions made for them, and only two and half percent of girls had been provided for, while secondary and higher education had advanced far. Salaried employment had been the aim of education. This had caused an overemphasis upon examination, which again was intrinsically defective. University Senates composed of varied elements, and ad-hoc nature of Syndicates made university administration only farcical. The colleges had turned into coaching institutions preparing candidates for examinations. Teaching and Research at the highest levels had been lacking. The discontent and indiscipline of the younger generation turned the schools and colleges into a good breeding ground for political extremism.

● **Indian University Commission 1902**

On the basis of these preliminary findings, Curzon appointed the first “Universities Commission” in 1902 (with the inclusion of some Indian members). The Commission spoke against the establishment of new universities and suggested a re-delimitation of the territorial jurisdictions of the universities. The Commission was appointed under the Chairmanship of Sir Thomas Raleigh to enquire into the conditions of the Universities established in British India and to consider and report upon the proposals for improving their constitution and working.

● **Indian University Act 1904**

In pursuance of these recommendations, the Indian Universities Act was passed in 1904. The territorial jurisdictions were redelimited, and University administration was reformed. Financial assistance to Universities was squarely promised. This Act, formulated on the basis of the recommendations of the Indian University Commission of 1902 which accordingly, enlarged the scope of University education in India.

3.5.4. Curzon Policy on Primary Education

Primary education had not expanded to the desired degree after 1882. Curzon declared that expansion of primary education was a major responsibility of the State and primary education had a major claim to Provincial and District Board budgets for

education. Together with this announcement he adopted a policy to improve the curriculum, introducing physical education and nature study, linking primary education with village life and two-year teacher-training (including agricultural training) etc.

Govt aids to primary schools were increased, school buildings and equipment bettered. Instead of one-third of the educational expenses of local bodies, the Govt. began to bear as much as 50%. The policy of 'payment by result' was abandoned. Thus, in the field of primary education; Lord Curzon combined quantitative expansion with qualitative improvement. The freedom of local bodies was to some extent compromised (on the plea of inefficiency) and administration of primary education was bureaucratised. Yet, the increase in Govt attention was reflected in the increase in the number of primary schools which rose from 93604 in 1901 to 118262 in 1911-12.

Lord Curzon took the following steps in regards to Primary Education

■ Liberal grant-in-aid :

Because of limited funds allocated earlier, he directed the provincial Governments to spend larger amounts on primary education by giving necessary recurring grants to the local boards and the Municipalities. He raised the Government grant to local authorities from one third to one half of the total expenditure. He also sanctioned special grants for the diseased and famine stricken people.

■ Abolition of the system of payment by results :

Curzon stopped the system of aiding primary schools on the basis of examination results, introduced by the Hunter Commission 1882 and introduced more scientific and liberal methods of paying grant in aid.

■ Training of Teachers :

To enhance quality of education, steps were taken to establish training centres for primary teachers. Training should not be less than two years and involved agricultural education for rural centres.

■ Improvement of Teacher's Salary :

Lord Curzon observed that there were differences in pay scales of the teachers in different states and so recommended to restructure their pay scale but could not fully equalise it.

■ Reform in curriculum :

Besides teaching three R's, Curzon directed to include Agriculture and Physical education as subjects in the primary school curriculum as it should cater to the needs of the local children.

■ Method of Teaching :

Curzon also advocated for introduction of scientific methods of teaching like the kindergarten system based on availability of suitable teachers.

3.5.5 Curzon Policy on Secondary Education

The inevitable corollary of the policy in higher education was Curzon's intervention in Secondary education, because the secondary schools were feeders of the Universities. It cannot but he admitted that the rapid expansion of secondary education after 1882 had considerably undermined the nature and standard of secondary education. Curzon adopted some positive measures enunciated in the form of a Govt. Resolution in 1904.

Curzon's Secondary Education Policy can be divided into two parts— Policy of control and Policy of improvement.

3.5.5.1. Policy of control

In the interest of the community, Curzon decided to uptake the responsibility of education provided in schools, whether government, aided or private as Hunter Commission of 1882 had decided to withdraw from expansion of secondary education and left it to the private bodies as he found most schools to be inefficiently and poorly staffed equipped. For controlling private schools, government envisaged that managing committee of the school should be properly constituted and all schools should receive recognition from the Director of Public Instruction, Education Department and University (for purpose of Matriculation Examination) of the concerned state, and all grants scholarships and student transfers are to be based on these recognitions.

3.5.5.2. Policy of Improvement

Curzon encouraged provincial governments to provide grants to private school for qualitative improvement of the overall secondary school system and government secondary schools were set up to serve as a model for private ones. He also tried to enhance quality by increasing teacher training centres and encouraged all teachers to receive training, and to ensure rigorous implementation of the policy he increased number of inspectors. In curricular aspects, he advocated mother tongue as the medium of instruction without compromising the study of English. He also included practical and vocational subjects and physical education in the curriculum.

Study of the vernacular throughout the secondary course, application of the Direct Method in the teaching of English, Science courses, improved teacher preparation at University level, diversified curriculum with more emphasis upon the 'B' course at

school leaving stage were some of the positive aspects of Curzon policy. But here too, a policy to weed out the substandard schools by stricter rules of administration and recognition was adopted. A strict control of the University upon secondary education was proposed. And above all, the practice of Govt. recognition of schools in addition to university affiliation was insisted upon. Right to send up candidates was given only to affiliated schools, and right to enjoy Govt. grants was reserved for the recognised schools only. Recognition was subjected to strict inspection and severe rules. Thus the policy of qualitative improvement by quantitative control of Secondary education was the essence Curzonian policy.

3.5.6. Curzon Policy on Higher Education

Lord Curzon, as said earlier set up the Indian University Commission. In its report it stressed the need for reorganisation of the Universities with fixed jurisdiction of each University and no new Universities to be established. He also introduced teaching in the Universities by changing their constitution and formed undergraduate and postgraduate curriculums also raising the standards of Matric examination. Syndicate of Universities should have about 9-15 members and conditions for recognising colleges should be stern. He also gave importance to the study of classical languages also ensuring best possible arrangements for teaching of English.

3.5.6.1. Indian Universities Act, 1904

Indian Universities Act, 1904 which was the result of the commission's finding, conferred upon universities the right of teaching along with the right of conducting examination. Also, Universities had the right to appoint teachers to conduct teaching, undertake research, establish libraries and laboratories.

Upto the moment the number of the seats in the Senate of the Universities were not fixed and the Govt. used to make life-long nominations. According to this Act, the number was fixed. The minimum number was fifty and the maximum number was hundred. Their term was determined for five years. The Act introduced the principle of election in the constitution of the Senate. According to this Act, 20 fellows are to be elected in the Universities of Madras, Calcutta and Bombay and 15 in other Universities. The Act gave statutory recognition to Syndicates which would act as the executive organ of the University and made provision for the adequate representation of university teachers in the university Senate. The Government reserved the right to make amendments and reforms and give approval to the rules framed by the Senates of the University and also it can frame regulations itself if the Senate fails to frame these regulations in time. For academic affairs the Commission suggested Boards of

Studies with teacher's representation and acceptance of teaching duty by the University itself, especially at the post-graduate level.

In regard to Undergraduate Colleges, the Commission recommended an improvement of standards by rigidity of affiliation and recognition. Rules in regard to granting recognition were made more strict. The colleges were required to abide by stringent terms in respect of buildings and equipment, library, laboratory and teaching staff as well as hostels and students' welfare service. In order to raise the standards of education, the Syndicate could call for the inspection of colleges imparting higher education. The number of degree colleges reduced from 192 in 1902 to 170, within a span of 10 years.

Prior to this Act, the territorial jurisdiction of universities was not fixed. As a result some colleges were affiliated to two universities while others were situated in the jurisdiction of one university but affiliated to another. This Act, made it clear that the Governor General will by his ordinary or extraordinary orders fix the territorial jurisdiction of the Universities and according to this provision the relations between colleges shall be established and maintained.

Curricula and standards of teaching (particularly English) were to be improved and examinations reformed. A stiff Entrance Examination would make it impossible for anyone other than the meritorious to get admitted to higher studies. In short, the Commission's recommendations amounted to a suggestion that second grade colleges should wither away. No candidate should be allowed to appear at a university examination without being sent up by a recognised college. This would mitigate against the unhealthy race to establish sub-standard private colleges. The affiliated and good colleges should provide also for the meritorious poor and they be amply rewarded with grants. A high standard, thus attained, would help the university become a centre of learning and research conducted by efficient teachers.

3.5.7 Other Educational Reforms of Lord Curzon

Lord Curzon carried out several important reforms some of which have been noticed below

- **Schools of Art**

The name of Lord Curzon is connected with the reforms of the Schools of Art, the great impetus given by him to the growth of agricultural education and with the institution of scholarships for technological studies abroad. Ever since 1893, controversies were going on regarding the future of Art schools in India. There was a section of opinion which believed that these schools had failed in their primary

object of promoting Indian arts and industries and should, therefore, be closed. There was another section which recommended that they should be continued with certain modifications. This controversy was closed by Lord Curzon who directed that the schools should be continued with certain modifications in their objects, methods and organisation.

- **Agricultural education**

Agricultural education had hardly developed in India before the days of Lord Curzon. There were a few Agricultural Colleges but they had not proved much of a success, either in theory or in practice, because they had neither produced scientific experts nor succeeded in producing practical agriculturists. Lord Curzon enunciated a new and bold policy in this respect. It was under him that the Agricultural Departments came to be organised. He also created a Central Research Institute at Pusa with the object of giving the highest training in agriculture in India itself ; secondly, he laid down the principle that every important province in India must have its own Agricultural College which should be properly staffed and equipped ; thirdly he directed that an attempt should be made to broadcast agricultural education among the people by introducing agriculture as a subject at the Middle and High School stage and by conducting special classes for the training of agriculturists.

- **Foreign Scholarships**

The third achievement of Lord Curzon was to institute scholarships for sending Indian students for technological studies abroad. The necessity of technological education had long been felt; but the number of students, likely to be attracted to technological institutions, was so small that it was not considered economic to organise them in India. Lord Curzon, therefore, instituted scholarships to be given to selected students to enable them to pursue technological studies abroad. The courses selected for the purpose were generally such as would be of material use in developing Indian Industries.

- **Moral Education**

The question of religious education was discussed again at the Simla Conference. That the State schools should remain secular was so established a tradition now that it was not challenged at all. On the other hand, the suggestion made by the Indian Education commission, 1882-83 to the effect that a moral primer or text-book should be prescribed in colleges was also brushed aside as inadequate. 'If pupils can cram Euclid', said Curzon, 'there is nothing to prevent them from cramming ethics The Conference, therefore, took up the consideration of a very practical issue, viz., how

moral and spiritual values can be realised in an educational system that is bound to be secular. On the other hand, Curzon believed that aided schools should preferably give religious education.

- **Creation of the Department of Archaeology**

A really great contribution of Curzon to India was the creation of the Department of Archaeology. He found that the ancient monuments in India were not properly being cared for and, therefore, created a special department for the purpose. He was also responsible for passing the Ancient Monuments Preservation Act of 1904. This was a very valuable piece of work and the Department has done yeoman service to Indian culture by its archaeological studies and by the efficient preservation of all important ancient monuments.

- **Appointment of a Director-General of Education in India**

One of the greatest contributions of Curzon was to create the post of a Director-General of Education in India. The first official to hold it was H. W. Orange. The Despatch of 1854, it will be recalled, created Departments of Education in the Provinces; the credit of creating the first nucleus of such a Department in the Government of India goes to Curzon.

3.5.8. Critical Observations on Curzon's Policy

Lord Curzon had not basically changed the nature or objectives of education, nor did he overhaul the structure or system of education. His efforts were limited to qualitative improvement through administrative control. But, his attempt at improvement of curricula, recognition of the vernaculars, introduction of the sciences etc. sowed the seeds of subsequent developments. Improvement of university administration, and attention to agricultural, technological, medical and commercial courses was pregnant with future possibilities. The acceptance of teaching responsibility directly by the university laid the real foundation of higher education. In fact, Govt, attention to all aspects and stages of education was a productive contribution of Lord Curzon. A rational and judicious analysis of Curzon's policy justifies praise. Had the Curzonian policy been thoroughly implemented since then, many of our present educational problems might not have been born with their present intensity and extensity. Today we propose many things which Curzon had proposed more than hundred years ago.

But, the present standards cannot be applied to an assessment of the past. The past must be assessed in the historical perspective. That perspective leads us to conclude that Curzon's policy out across the nation's aspirations. Curzon had bypassed not only

the Indian sentiments, but also the opinion of the educated leadership which was considered a 'microscopic minority'. Curzon wanted to centralise educational administration and to combine Govt, aids with Govt, control. Improvement of university administration was mixed up with Governmentalisation. Sadler Commission itself had to remark a decade later that Calcutta University was the most Governmentalised one. Total Govt responsibility in education was not admitted. The policy of control simply obstructed non-official enterprise to spread education. This amounted to squeezing and limiting higher education. This could not be admitted by nationalist India. Curzon's logic was that the "expansionist policy" of 1881 had outlived itself. Haphazard expansion not only undermined the standards, but made education politically motivated. Hence Govt must not withdraw from the field of education. (This was a reversal of the previous policy of gradual withdrawal). Bather, a more extensive Govt effort and intensive control should be combined.

Such a policy could not be admissible to India which was seething with discontent and enthused with revivalism. Indian attention had been drawn to Indology, study of the vernaculars, nationalistic history and geography, mass education and Indianisation of educational administration. Expansion of education was more desired. In short, discontent against British rule became correlated with discontent against the British-given system of education. Curzon's arrogant, egotist and unsympathetic methods had injured the nation's feeling. He had not given any recognition to enlightened Indian opinion in the Simla Conference of 1901. He had slighted the educated gentry in his Calcutta University Convocation Address in 1905. He adopted a bureaucratic method of reform. Such things at a time when political extremism was a growing feature in the national movement were sure to lead to a clash. Partition of Bengal during Curzon-administration crowned everything. The partition question supplied the fuse to the explosive situation. Anti-Partition Movement produced its corollary in the National Education Movement.

3.6 Summary

During the renewal of The Charter Act 1853, a Select Committee of the House of Commons in England held a very thorough enquiry into the educational developments in India. It was sent as a Despatch to India in 1854 and came to be known as Wood's Despatch after Charles Wood who was the President of the Board of Control of the British East India Company.

The Despatch of made numbers of recommendations for the development of Indian education system.

Among the various recommendations of Despatch expansion of European knowledge throughout all classes of people, establishment of universities in the model of London University, establishment of department of education, recruitment of DPI and inspector for the progress of primary education, for medium of instruction they proposed to introduced English language and also suggested Vernacular language at primary level of education.

It introduced new schemes in the field of education like Grant-in-aid, training of teachers, awards and scholarships for the student, normal schools for teacher training, provisions of text books in vernacular schools, religious secularity, vocational training, education for women, employment for educated persons and expansion of education among the masses of India.

It is known as the ‘Magna Carta’ of Indian education because it was for the first time, a report on Indian educational system was passed in the parliament and addressed important issues like mass education, medium of instruction, educational administration and financing etc.

This report formed the basis of University education as examination dominated system and gave recognition to mother tongue as medium of instruction and thus played a significant role in the history of development of Indian education.

To review the status of recommendations of the Wood’s Despatch, Lord Ripon appointed the Hunter Commission which made important provisions on Primary and Secondary education.

It recognized Primary education as the education of the masses and advocated use of mother tongue as the medium of instruction, provision of primary education in backward areas.

- It also recommended Transfer of control of primary education to local bodies, introduction of the system of payment by result, freedom in selecting text books, adjusting school hours and holidays according to local needs,
- Other main recommendations for primary education were establishment of normal schools in each division, maintenance of separate fund for primary education, assisting local body by grant-in-aid system, inclusion of more practical subjects and various co-curricular activities, opening of night schools etc.
- It recommended leaving the expansion of secondary education to efficient private bodies, gradual withdrawal of the Government from direct enterprise, maintenance of some secondary schools by the Govt. as model to aided schools.
- In matters of Secondary education, it also advocated charging lower rate of fees

in the aided school, introduction to commercial and non-literary courses in the curriculum, sanctioning grant-in-aid to improve secondary education etc.

- However, some of these recommendations had adverse effects on the progress of Primary education in subsequent period.
- Lord Curzon came to India in a very crucial period of Indian history. This was the beginning of 20th century and severe famine and epidemic of Plague had crippled the social life of the people. Primary education was in a very bad shape.
- But with the establishment of the Indian National Congress in 1885 there was a revival of a national spirit in the field of education. The people of the country started realising the need for a system of education that would represent our national character.
- The first step in the educational reform that Lord Curzon initiated was the holding of a conference at Simla in September 1901. Lord Curzon realised the poor condition of primary education in India in terms of quality and quantity.
- Curzon's Secondary Education Policy can be divided into two parts— Policy of control and Policy of improvement.
- Lord Curzon was the first person to appoint a commission on University education. On January 27, 1902, the Indian University Commission was appointed under the Chairmanship of Sir Thomas Raleigh to enquire into the conditions of the Universities established in British India, and to consider and report upon the proposals for improving their constitution and working.
- The commission submitted its report in June of the same year (1902) stressing the need for reorganisation of the Universities.
- The Indian Universities Act of 1904, passed on March, 21 was formulated on the basis of the recommendations of the Indian University Commission of 1902.
- Lord Curzon who started the movement for educational reconstruction in India. He laid the foundation of the reforms of Indian universities and tried to raise the standard of Indian higher education.
- He recognised the responsibility of education by the central Govt. Standards of secondary education was also raised through rigid and regular inspection and stricter condition of recognition.
- Due to his patronage expansion of primary education was striking. Technical and vocational education received impetus in his hands. Reforms were also introduced in agriculture education, department of Agriculture was established

and arrangement was made for agricultural research. His attempt to preserve the ancient monuments of India and creation of a department of Archaeology was praiseworthy.

3.7 Self-Assessment Questions

- Describe the genesis of Wood's Despatch
- What were the major guidelines given by Charles Wood regarding objectives of education, Grant-in-Aid system and higher education
- What were the impacts of Wood's Despatch on Teacher Training system in India
- What were the conditions of Grant-in-Aid according to the guidelines of Charles Wood (1954).
- Write Notes on :
 - (i) Teachers' training according to Charles Wood's guidelines
 - (ii) Long term effect of Wood's Despatch
- Why were the guidelines given by Charles Wood's called a 'Despatch'
- Who was Charles Wood?
- What were the reasons for the appointment of Hunter commission?
- Write a short note on 'Payment by result'.
- Discuss the recommendations of the Hunter Commission of 1882 to improve Primary education in India.
- Discuss the contributions of Hunter Commission of 1882 for the development of secondary education in India.
- What were the significance of the Hunter Commission of 1882 in the context value of the Indian education system?
- Write briefly on the Simla Education Conference.
- Do you think Lord Curzon was successful in improving the condition of secondary education in India?
- Why was the University Education Commission of 1902 instituted?
- List briefly the main provisions of the Indian Universities Act of 1904.
- List the other reforms that Lord Curzon introduced in India.

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Module-II

National Education Movement & Modern Indian Education

Unit-4 □ National Education Movement

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4.6 Summary

4.7 Self-Assessment Questions

4.8 References

4.1 Objectives

After going through this Unit, the students will be able to-

- Develop the knowledge about national education movement and its various causes and effects
- Acquire the skill to understand the background of national education movement
- Learn about the historical significance of national education movement
- Develop the skills of national values and national integrity
- Discuss Gokhale's Resolution of 1910.
- Elaborate the main clauses of Gokhale's Bill of 1911.
- Find out the reasons for rejecting the Bill.
- Describe the impact of Gokhale's Bill on the development of Primary Education in India and
- Elucidate the educational policy of the Government of India, 1913.
- Understand the main recommendations of Sadler Commission.
- Realise Contribution of Sadler Commission in University Education.
- Know about Sadler Commission recommendations on Secondary Education.
- Know about Sadler Commission recommendations about University Administration

4.2 Introduction

The arrival of Vasco da Gama in Calicut in 1498 opened the sea route from Europe to East Asia. After that India became the centre of attraction for Europe's trade. At

first the British entered the Indian subcontinent as traders. Gradually the British eclipsed the other European trading companies and over the years they saw a massive expansion of their trading operation in India. Finally they established colonial rule in India.

The Western educational system was introduced through the recommendations of Wood's Dispatch (1854). After the Sepoy mutiny the Government of India introduced various committees and commissions on education. But the main aims of these were only to make clerks who helped Britishers to gain control over the country. The idea of nationalism, patriotism emerged at the end of the 19th Century. These ideas give birth to the concept of national education movement. This movement was a tribute to India's diverse culture. The national education movement thus set the background for future education policies which we shall study later on. Like Gokhale's Bill on Primary education which was passed in 1910 played a great role in shaping the structure of primary education in India. Later on Sadler Commission was appointed to reform the University education sector and it made a plan which formed the basis for organization of Calcutta University and other universities of India. We shall study these one by one.

4.3 National Education Movement: Cause and Effect

4.3.1 Concept of National Education

Education means not only to gain bookish knowledge and pass examinations. In its true sense education should be that training, both mental and physical, of children which will enable them to reveal their internal capabilities as well as introduce them with the knowledge of all things belonging to this vast world.

India is a multicultural country. Different nations have invaded India since ancient times. Some have stayed in India or some have left. Thus an assimilated culture is developed in India.

Indian education had always been, since the Vedic age, of a classical and spiritual rather than a practical nature. After the Battle of Buxar (1764) the rule of the company was established in the Bengal Presidency. They paid little attention about the education system. Warren Hastings encouraged the revival of Indian learning. Macaulay's minute and later the Woods Despatch introduced the western education system in India. The purpose of this education system was to control the country with the help of some people of India.

Through this education the idea of nationalism, universalism, fraternity, patriotism developed gradually. National education means not an uniform structure of the education system. National education was that education where various philosophies of India like Buddhism, Jainism, Islam, Hinduism etc were reflected; heterogeneous cultures got their equal value. The main aim of this education was to revive the past glory of India, to recreate a sense of pride among Indians by learning the traditions, culture, and religion of India and to rediscover the value of using Indian languages as a medium of education. It was not a concept of a single structure of education. It has multi cultural aspects.

Late 19th century the educated Indians began to feel the pinch that the wrong lay in the British system of education and pattern of education planted by a foreign ruler and unrelated to the real life of the nation and its aspirations. The importance of national education is relevant nowadays also which we can see in the recommendations of the new education policy 2020.

4.3.2 Background of National Education Movement

The concept of national education emerged from the last decade of 1880s. The political scenario changed rapidly in 1885 when the Indian National Congress was established. Everywhere it evoked great enthusiasm among the local public and attracted gradually increasing number of delegates from different parts of India. Throughout the 19th Century the Congress chiefly concerned itself with criticism of government policy and demand for reforms.

As with all great national movements e.g. the French Revolution where was an intellectual background to this political regeneration. By the study of English literature and European history, educated Indians imbibed the spirit of democracy and national patriotism which England unequivocally declared to be her political ideals. The pronouncement of Queen Victoria acquired a special significance for Indians in view of the democratic constitution. At the very beginning the government looked upon the Congress movement with favour at least without any dislike. But the official world soon changed its view. Gradually the government officers kept aloof from the Congress movement.

As regards the other proposals of the Congress, little was done by the government. Year after year the Congress passed nearly the same resolutions but without much effect on the government. This brought about a feeling of dependency and gradually a spirit of opposition against the government gained ground. A new concept of nationalism emerged. Tilak tried to create a strong national feeling among the Indians by an appeal to their historic past. He organised annual festivals in commemoration

of Shivaji. Through his paper Kesari, he preached his new political ideals of self help and national revival among the masses. His speeches and articles are greatly held to have been responsible for the growth of a radical section which soon became a powerful wing of the Congress. The Congress had since its foundation been led by the moderates pursuing prayer-petition-please policy. Before long it was realised that prayer politics must end and the policy of mass agitation and movement be adopted. The concept of political extremism became popular. It was natural for a country with rich traditions, smarting under a foreign rule and with a bleak future, to look back and draw inspiration from past achievements for its endeavours to break through. This new thought in politics represented mostly by younger leaders from Bengal, Maharashtra and Punjab came to be known as extremism. The challenge of extremism prepared the ground for a movement of educational reforms.

The Despatch of 1854 continued to be the basis of Educational policy for India even after it was transferred to the Crown and was confirmed by the Secretary of State in 1859. The introduction of Western education changed the scenario of society. The second half of the 19th century was marked by a strong wave of reforming activities in religion and society, the path of which has been paved by Raja Ram Mohan Roy. There was a general recognition of the existing evils and abuses in society and religion. But as usual the reforming zeal followed diverse channels. The consciousness had a gradual growth since the days of Hindu Mela or national Mela.

Cultural Revivalism helped to awake the concept of nationalism. The Arya Samaj (1875) established by Dayananda Saraswati propagated the ideal of life and culture as had been rooted in Vedic civilization. The Theosophical Society (1878) propagated Indian ideals of life. Rajendra Lal Mitra's Saraswat Samaj, Keshav Chandra Sen's Vidyalaya, Dayananda Saraswati's Anglo-Vedic College, Shradhdhanand Gurukul at Haridwar propagated the ideal of ancient Indian education. From its inception in 1885 the National Congress demanded educational reforms. Sir Syed Ahmed Khan devoted himself to the promotion of English education among the Muslims and in 1875 founded a school which soon developed into the Mohammedan Anglo Oriental College of Aligarh. His efforts were crowned with success. This institution played an important role in spreading the idea of national education. On the other hand in response to the call of Vivekananda, the Ramakrishna Mission (1897) took up the cause of man making education. And Rabindranath's 'Shiskhar Herfer' condemned the lifeless system of Western education. The Dawn Society of Satish Mukherjee propagated the cause of education according to India's legacy. It was widely felt that a foreign system of education, unrelated with Indian traditions and life was inimical to India's system of values. Renowned personalities like Raja Rammohan Roy, Vidyasagar, H. L. V. Derozio

and others put a question mark on the British education system. It created a new Class contradiction in society and the idea of nationalism became popular.

National education movement was the fruit of cultural revivalism associated with political extremism. This new trend of education was associated with the related issues of various social aspects.

4.3.3 Causes of National Education Movement

Due to so many difficulties, Indians started a movement known as Indian national education movement which took place side by side with the Indian freedom movement.

National education movement is not the creation of a particular cause, it was a cumulative result of a large number of factors which are summarised below.

● Structural change of society

Education system of the British was a privilege in the hands of a particularly upper strata of the society. The masses or common people were not benefited by the then system of education; it was only made for the so called 'Bhadraloks'. The existing system of education was not national in character and failed to fulfill the needs and aspirations of the nations as a whole. Educational administration was entirely in the hands of the European bureaucrats which affected it so much. The increasing demand of white coloured jobs in government service influenced the structural change of Indian society.

● Change in Indigenous Education system

The system of education introduced by the foreign ruler had no connection with Indian tradition and culture. Education system was purely theoretical, narrow, bookish and impractical. The main aim of the education system was to make associate clerks of British so that they could have control over the country. The medium of education was English and as such, mother tongue was utterly neglected.

● Political influence

Towards the end of the 19th Century and in the beginning of this century the character of the Indian National Congress was changed. It was marked by the rise of extremist politics. The Moderates lost their hold in the Congress organisation as well as in the public mind. Congress was no longer a Congress of 'prayer and petition'.

The Indian Nationalist opinion became very strong and national consciousness was at its peak.

● Influence of international events

Some International events like the Boer war, the Young Turk Movement, the French Revolution, the Burmese war, the Russo-Japanese war, the First World War (1914 to 18) and the Morley-Minto reforms also influenced the national education movement.

● Immediate causes

Lord Curzon's partition policies supplied the spark. Curzon was an imperialist. He failed to enlist cooperation and sympathy of the Indian people in carrying out his educational reforms. Indian Nationalist opinion scented some imperialist design behind his educational reforms. It came to a headlong collision with the Curzonian bureaucracy. Indian nationalists opposed the policy of Curzon. This partition could not admit the administrative measure; it was characterised as a device to cripple the National Movement by territorial dismemberment and communal disharmony. The nation's reply was 'Boycott' and 'Swadeshi' which triggered the road of national education movement.

4.3.4 Phases of National Education Movement

4.3.4.1 First Phase (1905-1910)

A very important change with far-reaching consequences took place in civil administration in 1905. Until then Bengal, Bihar and Orissa had formed one province ruled by a Lieutenant Governor. Lord Curzon thought this territory comprising 1,89,000 sq. miles was too large a unit for efficient administration and decided to rearrange the provincial boundaries. It was ultimately decided to separate the divisions of Dacca, Chittagong and Rajshahi from the province. These were joined to Assam, which was then under a Chief Commissioner and the new province was constituted called East Bengal and Assam with Dacca as its capital. The proposal was carried into effect in 1905 in spite of strong protest from the public and this partition of Bengal caused a tremendous political agitation which stirred national feeling in India to its very depths.

The partition of Bengal was an insult to the sense of unity and pride developed among the Bengalees ever since the beginning of 19th century Bengal renaissance, when the partition of Bengal was effected on 16th October 1905. The people observed the day by fasting and Rakhi ceremony. In the presidential address at the Annual Congress session of that year, Gopal Krishna Gokhale expressed support for the anti-partition movement. The movement was transformed into a militant mass movement not by the official Congress, but the young leaders of extremism like Bipin Chandra

Pal, Aurobindo Ghosh, Aswini Dutta and many other leaders. The first phase was mainly dominated by emotion and sentiment.

The movement was associated with two important terms 'Swadeshi' and 'Boycott'. Swadeshi would mean 'of one's own country'. A sentiment had been growing in favour of Swadeshi things, nationally or locally made commodities in preference to imported foreign commodities. Various associations were established with the object of propagating among and habitualising the people to use Swadeshi goods. 'Boycott' was a negative call not to use British goods, official schools and colleges law courses etc.

The first phase was associated with establishment of the National Council of Education at Jadavpur and similar other national educational institutions in the country. The birth of the National Council of Education was facilitated by the previous establishment of other educational Institutes in Bengal and outside. Bhagabat Chatuspathi was founded by Satish Chandra Mukherjee, an eminent advocate of national education at Bhawanipur in 1895.

The Dawn Society was set up by him in 1902. It had a tremendous influence on the youth of Bengal in those days. Benoy Sarkar was its chief organiser. The Dawn magazine was published in 1904 and became the mouthpiece of the Dawn Society. In 1901 the Bramhacharya school was set up at Bolpur.

Kangra Gurukul was set up in Haridwar by Swami Shraddhananda in 1903, Dayanand Saraswati founded Arya Samaj and laid emphasis on Gurukul system of education. He established the Anglo Vedic college at Lahore in 1886. First National School was set up at Rangpur on 9th November 1995. On the same day Raja Subodh Chandra Mallick generously contributed 1 lakh of rupees for the establishment of national school. For the same cause Brojendra Kishore Raychaudhuri, noted Zamindar of Gouripur, now in Bangladesh and Maharaja Suryakanta Acharya of Muktagacha contributed rupees 5 lakhs and rupees 2.5 lakhs respectively

The national school started functioning in a rental house on Bowbazar Street from 15th August 1906 with Aurobindo Ghosh as principal. Rashbehari Ghosh was the first president of the Council. Ashutosh Chaudhary and Hirendra Nath Dutta, the Joint Secretaries and Satish Chandra Mukherjee the first Treasurer. The National Council of Education was organised in March 1906. It was registered in June 1906. On 16 March 1906, the Dawn Society was converted into the National Council of education. It was claimed that national education would produce such men as would be equivalent to men of parts in other countries. Through national education the nation would develop.

4.3.4.2 Second Phase (1911-22)

The Martial Law atrocities in Punjab and the inadequacies of Mont-Ford reforms 1919 kindled the flame. The Indian National Congress which had denounced the Montague-Chelmsford reform proposals when published in 1918 as unsatisfactory, was persuaded by Gandhi who emerged as the unquestioned leader of the National Movement in December 1999 at Amritsar to give the Act of 1919 a fair trial. Jallianwala Bagh massacre, the publication of harsh terms of Treaty of Sevres with Turkey on 14th May 1920 changed Gandhi's stand. In the first week of June 1920 the Central Khilafat Committee meeting at Allahabad decided to begin Non-Cooperation movement against the British Raj.

The second phase of the movement was more extensive and white spread. The whole of India including Bengal, Maharashtra, Punjab, Gujarat, Andhra and Bihar was practically involved in this phase of the movement.

The second phase of the national education movement originated in Aligarh. Both the teachers and students jointly protested against the non-national curriculum and anti-national attitude of the British government towards the Aligarh College. They set up Jamia Millia Islamia which was national in character in 1920.

The second phase was characterized by the origin of different theories of national education. Mrs Annie Besant, a great theorist of the time said that national education must create love for the motherland and live in an atmosphere of proud and glorious patriotism. It must meet the national temperament at every point and develop national character. mother tongue should be the medium of instruction.

Shri Gopal Krishna Gokhale opined that the first necessary condition for the national system of education was the indianisation of the official system of education which imposed foreign culture, language, habits, customs, manners, dress and religion. The liberal leaders wanted to establish a balance between tradition and progress. They asserted that neither wholesome condemnation nor eulogization of the national past was healthy for the nation. Apart from this Gokhale also made significant contributions for unoversalization of primary education in India, which we shall study in the sections later on.

The 1906 congress session at Calcutta approved of the efforts. Some schools and colleges were founded outside Bengal under the inspiration of Tilak and Lajpat. The Samarth Vidyalaya, Maharashtra Vidyalaya, Andhra National University, Rajahmundry School, Marulipatnam school were the echoes of the Bengal Movement.

But differences cropped up in the leadership. One school represented by Sri Gurudas, Satish Chandra, Subodh Mallick etc. wanted cessation of links with Calcutta University

and building a rival institution. Another School Taraknath Palit, Nilratan Sarkar desired that national education be supplied with what was wanting in the state system of education. Hence they stood only for technical and vocational education.

The technical education group formed the society for the promotion of technical education and established the Bengal Technical Institute at a place where the Raja Bazar science college of Calcutta University is located at present. The teaching staff included Europeans together with Indians who were experts in their respective subjects. By 1908 however, the momentum of the national education movement waned and both the groups had to fight for existence.

After 1908 the Indian National Congress was again dominated by the Moderates who were less militant than the Extremists. In 1910 Bengal partition was revoked and the capital of the

British Empire in India was shifted from Calcutta to Delhi. The heat and emotion generated by the Bengal partition was over. Thus after 1910 the national political movement waned and with it the national education movement also waned. That two institutions merged in 1910. The National College conducted the Arts and general Science department. Although the N.C. A. was apparently considered victorious the said Arts and Sciences departments did not survive. The Bengal Engineering and Technical College founded by the society for the promotion of technical education survived as the embryo of the present Jadavpur University.

Within a short period a large number of national schools and colleges were established throughout the country at Ahmedabad, Benaras, Lahore, Patna, Pune. The Gujarat Vidyapeeth, Kashi Vidyapeeth, Quami Vidyapeeth, the Andhra Vidyapeeth etc were established. In 1921 Tagore founded the Visva-Bharati without any financial support from the government with the object of understanding diverse cultures of the east and the west and building up a platform for World-fellowship, peace and harmony. The Gurukul University which grew out of the Arya Pratinidhi Sabha in Punjab in 1902 was shifted in 1924 to Kangen.

The National School movement came to a sudden end when Gandhi stopped the Non-Cooperation movement following the Chauri Chaura incident on 5th February 1922. This movement was significant in preparing alternative courses suited to national needs, aspirations and in adopting modern Indian languages as medium of instructions.

4.3.4.3 Third Phase (1930-38)

The third phase of the national education movement coincided with the Civil Disobedience movement launched by Gandhiji 1930. The national education movement

during the Non Cooperation movement terminated in 1922 with the realisation that a national system of education must await the birth of a national government. Yet the freedom of educational thoughts achieved by the movement gave a rich crop in the subsequent years. No educational movement typically coincided with the Civil Disobedience agitation excepting students absenting from classes. The third phase, if it is called a phase of the National educational movement was more academic than practical came in 1937 when Gandhiji propounded his basic education scheme. The third phase was characterized by educational schemes and plans. In the face of the expected freedom of the country, the national consciousness in education was employed constructively in determining the nature and pattern of future national education. Gandhi's scheme and deliberations of the National Planning Committee 1938-39 (Unofficial committee under the auspices of the National Congress) may be called the third phase of the national education movement.

The third phase was characterized by consciousness in respect of technical and vocational education. This is evident in the Wood-Abott report of 1937. Again during this phase the national planning committee chalked out a national plan for education in 1938. It was initiated by the National Congress as it came to power in 9 provinces under the new constitutional arrangement of 1935.

The committee was presided over by Jawaharlal Nehru. The plan was of course not implemented due to the outbreak of the Second World War in 1939, but it undoubtedly influenced the later educational developments in India.

This phase was important because the concept of a structural education system emerged from this time. First conference on national education was called at Wardha on 22 and 23 October 1937 with Gandhi in the chair. Even the Indian National Congress which met at Haripura in February 1938 under the presidentship of Subhash Chandra Bose accepted Gandhi's scheme and it was immediately implemented in 7 provinces with Congress Ministries. Not only that, 'Post-War Education Development in India' popularly known as Sargent Report was the fruit of this phase.

Although this national education movement could not reach the peak of success, many Institutions like Jamia Millia Islamia, Vishwa Bharti, Gujarat Vidyapeeth etc deserve special attention; these Institutions work well nowadays. Thus the movement left its legacy behind it.

4.3.5 Effect of National Education Movement

National education movement gave an impact on the education system of India. Absence of a uniform understanding regarding the nature of a national education

weakened the movement from within. But the effects of the movement were far-reaching.

1. It created an impact upon official education policy too. The quinquennial report for 1917-22 admitted that the movement had expressed the suppressed feelings of the nation. Hence the aim of education should be to help the citizen adjust with his environment. With this perspective the pattern of education should be reformed.
2. This movement forced the nation to think of mass education and mass literacy. It paved the way for making primary education free, universal and compulsory. Gokhale introduced two bills on primary education in 1910 and 1911 in the Imperial Legislative Council. His main intention was to make primary education free, universal and compulsory for the boys in the age group 6 to 10 in towns and cities. though the scope of the bills was very much limited yet they suffered defeat in the imperialist hands. Although Gokhale's bills were rejected but it left an impact. A large number of primary education Acts were in different provincial legislatures to make it free Universal and compulsory. Of these the Patel Act in Bombay 1918, Bengali Primary Education Act 1919, Madras Primary Education Act 1920, Bengal (Rural) Primary Education Act 1930 can be mentioned.
3. Attachment to the mother tongue, attention to classical languages and literature, consciousness of one all-India language were contributions of the movement. The national education movement lead stress on the development of a national language. The question of making Hindi the national language originated in this period.
4. Patriotic atmosphere invaded the schools and drove away the loyalist climate. The concept of social service and national reconstruction through education found strong roots. Vande Mataram prayer was introduced in different schools which became patriotic. Portraits of national leaders were found on the walls of school buildings. These initiatives were fruits of the movement.
5. The creation of an urge for women education and technical education together with the urge for indianisation of educational administration were some of the most prominent effects of the movement. The pathetic plight of women, particularly the young Hindu widows had led professor D K Karve to think of such education for women as would equip the women to earn a respectable living. Karve had established a girls' school at Pune in 1889. Under the impact of national consciousness this institution became growingly popular. Later this institution became the first women's university. Concepts of the society gradually changed.

6. A positive attitude towards industrialisation and industrial education to roots.
7. The scheme of basic education, the last precious gift of Gandhiji to the nation, is the product of the national education movement. It gave new and practical orientation to education.
8. Leaders of the national education movement urgently felt the need of spreading education among women as a precondition for National emancipation. It increased the percentage of literacy among women. Gandhi's Basic education was based on complete development. That was a scheme of universal compulsory education for all children in the age group of 6 to 13 through the medium of mother tongue which would be self supporting, leading to all round development of pupils.
9. National education movement opened the door of liberalism. The Nation's genius' was employed in researches. British Education Policy was also influenced by this movement. The report of Sargent Committee was influenced by the third phase of this movement. After Independence, the new education system was also influenced.
10. National education movement again led to the establishment of a large number of permanent National Educational Institutes like the central school at Benaras established by Annie Besant and Madan Mohan Malaviya, upgraded to a University in 1915 and it started functioning as such in 1917. The Gurukul of Haridwar experienced real growth during these days. Rabindranath's Shantiniketan Ashram outgrew into Visva-Bharati the Anglo-Oriental College at Aligarh became a university in 1920 and many others.

The first phase of this movement was emotionally toned, it was not based on reason and the nature of this movement at this phase was narrow. Comparatively the second phase was more successful. But this phase coincided with the broad national movement for freedom. In the third phase the execution of Ideas did not work properly.

Although this movement was not so successful, the effect was unforgettable. It led a track of ideas to pursue. The persistent movement for educational reforms that developed thereafter drew its inspiration from the national education movement.

4.4 Impact of Gokhale's Bill on Primary Education (1911)

4.4.1 Emergence of Gokhale in the field of Indian education

Thus as an impact of rising nationalist sentiments in the beginning of the twentieth century Indian people started realising that the country needs a nationalistic system

of education based on the cultural heritage and tradition of the nation. At the Calcutta conference of the Congress in 1906, Annie Besant declared that throughout the country a national education should be organised. Gopal Krishna Gokhale was a nationalist leader and the active member of the Indian National Congress. He was also elected as the President of the Indian National Congress in 1905. Gokhale became a non-official member of the British Imperial Legislative Council in 1902. Till that time, he was a professor and Principal of Ferguson College, Poona. As a nationalist leader Gokhale visualised the importance of primary education for the socio-political awakening of India. He made heroic efforts to make the Government accept the principle of compulsory primary education. The demand for compulsory primary education was strengthened by the fact that the Maharaja Sayaji Rao Gaikwad of Baroda had made primary education free and compulsory within the territories of his state. This attempt inspired Gokhale. This unit deals with Gokhale's attempt to introduce compulsory primary education in India, its impact and the Government of India Resolution of 1913.

Gopal Krishna Gokhale (1866-1915) best known as “the Political Guru of Gandhi”, was born in May 9, 1866 in a middle class Chitpavan Brahmin family at Kolhapur in Maharashtra. He graduated from Elphinstone College, Mumbai in 1884. At the young age of 20, he became Professor of History and Economics at the Fergusson College, Poona. For four years he edited the ‘Sudharak’, a quarterly journal of the Poona Sarvajanic Sabha. In 1904 he was awarded the title of CIE (Companion of the Indian Empire). During his visit to England in 1905, he tried to persuade the British statesmen not to give effect to the Partition of Bengal. He, however, failed in his efforts.

4.4.2 Provisions in Gokhale's Bill

4.4.2.1 Gokhale's Resolution (1910)

As a member of the Legislative Council Gokhale put forward a proposal for compulsory primary education in 1910. The proposal was as follows— “A beginning should be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non-officials be appointed at an early date to frame definite proposal.” Following were the important points of the resolution:

- Primary education should be made free and compulsory in the area where 33% of boys were receiving education.
- This provision should apply to the age group of 6-10 years.

- The cost of compulsory primary education should be shared by the provincial Government and the Local Bodies in the ratio of 2:1.
- A separate Department of education shall be opened under the Central Government to draw up a scheme for the expansion of primary education.
- A secretary should be appointed to organise, supervise and look after the primary education.
- A statement describing the progress of education should be included in the budget statement.

As a reaction to Gokhale's resolution, the Government assured him that the subject would receive careful consideration. Consequently, Gokhale withdrew his resolution. Later on, the Government accepted only the last three resolutions of Gokhale. A department of Education was established under the Central Government and the secretary was also appointed. The record of the progress of primary education also started to be published by the Government. But the main issue of making primary education free and compulsory remained neglected and unattended by the Government.

4.4.2.2 Gokhale's Bill (1911)

Already you are familiar with the resolution of 1910 put forward by Gokhale for making primary education compulsory in our country and also with the reaction of the Government shown towards these resolutions. Now we will discuss the major clauses of Gokhale's Bill of 1911. Gokhale was aware of the intention of the Government. He made further attempt to draw the attention of the people of India as well as in England towards the condition of education. On 16th March of 1911, Gokhale presented a Bill in the Legislative Council to make a stronger fight against the Government. The Bill, however, was more liberal and humble than the resolutions placed before and the main objective of the bill was to make primary education free and compulsory in a phased manner. The Bill was basically based on the compulsory Education Acts of England of 1870 and 1876. Important clauses of the Bill may be placed below—

- Compulsory primary education should be introduced in those areas where a certain percentage of boys and girls of school-age (6-10) was already receiving instructions.
- The percentage of attendance should be fixed by the Governor General in Council.
- It should be left to the discretion of local bodies whether to apply the Act to certain areas under their jurisdiction or not.

- Local bodies should be given the right to levy educational cess to meet the cost of compulsory primary education.
- Expenditure on education was to be shared by the local bodies and Provincial Government in the ratio of 1:2.
- For the introduction of compulsion, the previous sanction of the Viceroy and the Governor respectively were necessary.
- Compulsory primary education is intended to apply in the first instance only to boys, though later on a local body may extend it to girls also.
- Guardians whose income is less than Rs. 10/- per month should not be asked to pay any fee for their wards.

4.4.2.3 Reasons for Rejection of the Bill

Now we know the main clauses of the Bill and how the first move for introducing compulsory primary education in our country was defeated. But we have observed that the defeat was a heroic defeat and with this we must also understand the reasons put forward by the Government for the rejection of the Bill. The Government put forth several arguments and they are the following—

- There was no popular demand for introducing compulsory primary education in the country.
- As such, the people of the country were not prepared to accept compulsion.
- The local Governments were not in favour of it.
- The local bodies were not willing to levy educational cess.
- A section of the educated Indians were not supporting the Bill.

There was still scope for extension of primary education on voluntary lines based on the system of grants-in-aid.

4.4.3 Impact of Gokhale's Bill

4.4.3.1 Impact of Gokhale's Bill on Primary Education

It was during the days of Swadeshi movement that an intensive agitation was launched for spreading education among masses. The new political consciousness strongly attracted the attention of people for education. The shocking fact was even after 150 years of British rule, only 6% of Indian people became literate. This create a ground of criticism against the existing system of education which found expression in a constructive manner with the attempts of Gopal Krishna Gokhale to force government to implement the concept of free and compulsory primary education.

In this section of the unit, we will discuss the impact of Gokhale's Bill on the development of primary education of India. Gokhale's Bill, the first ever attempt to introduce free and compulsory primary education in our country, is a landmark in the history of education in India. Although the Bill was rejected, it focused the attention of the entire country on education. The Government could not entirely ignore the growing popular demand for the spread of mass education. Fortunately, King George V came to India in 1912 and declared a donation of 50 lakh rupees for the development of education in India. When he came to know about Gokhale's Bill, he expressed his dissatisfaction for rejecting the Bill. As a result the Government had to modify the previous policy and declared a new policy with several reforms. Gokhale's Bill created a flutter in the British Parliament also. In the course of the discussion on the Indian budget, the Under Secretary of State for India admitted the need for paying more attention to Indian education. The Government of India passed the resolution on educational policy on February 21, 1913. Between 1910 and 1917 there was an unprecedented expansion of primary education on a voluntary basis (Mukerji, S.N., 1976).

The outbreak of the First World War, however, delayed the development planned in the resolution. It brought in its train many disasters, but also a promise of political reform culminating in the Government of India Act of 1919 which incidentally stimulated interest in education. Before that some administrative changes in the policy of the Government had been accepted. In 1917 the policy of autonomous administration was declared by the secretary of states for India, Edwin Montague. The Provincial Government formed in different states had felt the necessity of primary education. In 1918 Bethal Bhai Patel had for the first time raised a Bill for making primary education compulsory in the province of Bombay and the bill passed to an Act. Similar Acts were passed in Bengal, Punjab, Uttar Pradesh, Bihar and Orissa. Madras and Central Province passed their Acts in 1920. In Assam compulsory Primary Education Act was passed in 1926. Thus, all these were the outcome of Gokhale's attempt to make primary education compulsory in India. His struggle for compulsion formed an important part of the country's struggle of independence during the British Rule.

4.4.3.2 Government of India Resolution of 1913 on Education

Now we shall discuss the Government of India Resolution of 1913, which was an attempt of the British Government to compensate the demand raised for compulsory primary education by Gokhale. While rejecting Gokhale's bill of 1911, the Government promised to extend recurring and non-recurring grants to primary education as it could not ignore the growing popular demand for the spread of primary education.

The education department had declared the new policy in the form of Government of India Resolution on February 21, 1913 covering primary, secondary, higher and women education. The major provisions of the Resolution may be summarised below—

● **Primary Education :**

- There should be sufficient expansion of lower primary schools, where along with instruction in the three R's children should be taught drawing, knowledge of the village map, nature study and physical exercises.
- Simultaneously, upper primary schools should be opened at the proper places and if necessary, lower primary schools should be raised to the status of upper primary schools.
- Local Boards schools should be established in place of private aided schools.
- Moktabs and Pathsalas should be adequately subsidised.
- The inspection and management of private schools should be made more efficient.
- In most parts of India, it may not be practicable to prescribe a separate curricula for rural and urban, but in the urban schools there is sufficient scope for teaching geography and organising school excursions etc.
- The teacher should have passed vernacular middle examination and received one years' training.
- Provision be made for refresher courses for the teachers of primary education during vacations.
- A trained teacher should get a salary not less than Rs. 12 per month.
- The number of students under one teacher should generally range between 30 and 40.
- Improvement should be made in the condition of middle and secondary vernacular schools and their number should be increased.
- Schools should be housed in sanitary, spacious but in inexpensive buildings.

● **Secondary Education**

- The state should not completely withdraw from the sphere of secondary education.
- Further establishment of state institutions was proposed to be stopped.
- Existing institutions should continue to serve as models and proper grants-in-aid should be sanctioned to private institutions.
- Improvement in the mode of examination and curriculum was also recommended.

● University Education:

- The Resolution provided for the expansion of university education. The existence of 5 universities and 185 Colleges was considered to be insufficient in view of the vast needs and demands of the country.
- The Resolution suggested that universities and high schools should be assigned distinct spheres of activities.
- The universities should be relieved of the responsibility of granting recognition to high schools and they should be kept under provincial Governments.
- The establishment of teaching universities was suggested by emphasizing the separation of the two functions of the universities— teaching and examining.
- Recommendations were made concerning the inclusion of subjects of industrial importance in the curriculum and provision of facilities to the students desirous of prosecuting research work.
- The Resolution put forth certain valuable suggestions pertaining to the character formation of students and hostel life.

● Women Education

- Emphasis was laid on the education of woman too. Suggestion were put forth concerning special curriculum of practical utility for girls and it was also suggested that too much importance should not be attached to examination in the examination of girls.
- Number of women teachers and inspectors also should be increased. Thus, through the resolution, the Government of India desired the widest possible extension of primary education on a voluntary basis. The resolution also took a liberal attitude towards secondary and university education. But the outbreak of the First World War in 1914 delayed the implementation of the resolution of 1913.

4.5 Calcutta University Commission (1917-19): Perspective and Policy Issues

4.5.1 State of University Education at the beginning of Twentieth century

The Indian Universities Act 1904 could not achieve much and it was felt necessary to broaden Government Policy in the matter of University education conserving the work done by the 1904 Act. During the period 1903-13 many British Universities

were reconstituted and London University was also reorganised and reformed as per recommendation of the Royal Commission under the Chairmanship of Lord Halden. In 1914 a similar proposal was taken to reform the Indian Universities under the leadership of Lord Halden.

On 21st February 1913, a Government Resolution on Educational Policy was passed which declared that a University would be established for each province, that teaching activities of universities would be encouraged and that the colleges located in mofussils, towns would be developed into teaching universities in due course. But that proposal was not carried into effect partly because it was felt that expert enquiry into the matter should be conducted before taking any steps and also due to the outbreak of the 1st World War. Towards the fag end of the war, Govt. of India took the matter again.

4.5.2 Background of the Calcutta University Commission (1917-19)

In 1917, Government appointed the Calcutta University Commission to study and report on the problem of university education. It was mainly entrusted with the duty “to enquire into the condition and prospects of the University of Calcutta and to consider the question of a constructive policy in relation to the question it presents” and to make recommendations on the question of the proposed University of Dhaka. Presided over by M E Sadler, Vice-Chancellor of the University of Leeds, the Commission had other distinguished members like J W Gregory, P J Hartog, Professor Ramsay Muir, Sir Asutosh Mukherjee, W W Hornwell (the then DPI of Bengal) and Ziauddin Ahmad (a teacher of Aligarh College). G Anderson (Assistant Education Secretary of India) was to act as the Secretary of the Commission. The Sadler Commission (as it was called) assembled during the first week of November 1917. On the advice of the President, the members toured India extensively, visiting most of the educational centres, colleges and schools and presented a monumental report to the government of India on 18 March 1919. Many think that the commission was greatly influenced by the opinions of up Sir Ashutosh.

After a labour of 17 months, the commission submitted its report in 1919. It is a very long and significant report. The commission was precluded from reporting on primary education as the University had no relation with it. The Report consists of 13 parts and presents a comprehensive scheme of Secondary, Collegiate and University education in India. “The report of the Commission is a document of inter-provincial importance. Although it deals with the Calcutta University only, the problems that it has studied are more or less common to the other Indian Universities. Hence, the report of the commission had far-reaching consequences upon the development of University education in India as a whole”.

4.5.3 Recommendations of the Calcutta University Commission:

4.5.3.1 Recommendations regarding Secondary Education:

The question of Secondary education was discussed in detail in the report of the Commission. The Commission of 1882 and 1902 could not do full justice to the subject of higher education and Secondary education respectively because the first was precluded from reporting on the universities and the second was precluded from studying the problems of secondary education. The Calcutta University Commission, on the other hand, studied the problems of secondary education as well as those of university teaching because it held the view that improvement of secondary education was an essential foundation for the improvement of university teaching itself. The Commission therefore, made radical recommendations regarding the reorganisation of secondary schools. “No satisfactory reorganisation of University system of Bengal will be possible unless and until a radical reorganisation of the system of Secondary education upon which University work depends, is carried into effect”. After reviewing the existing defects in the Field of Secondary Education the Commission made the following recommendations : -

- The Commission highly praised the sincerity and love for learning of the students of Bengal.
- It also mentioned that a large number of students are unable to receive education due to financial difficulties.
- The fundamental defect of secondary education is the want of suitable teachers.
- The teachers are paid very poorly and it is difficult to procure efficient teachers at the cost of indecent salary.
- Most of the teachers are untrained.
- The secondary education was almost at the breaking point under double control – the University and the Department of Education.
- The first essential thing for the improvement of Secondary education is the supply of necessary money. The commission recommended sanctioning of 40 lacs of rupees annually for the purpose.
- The education in the first two years of the Degree Colleges is almost similar to the Secondary education. Hence these two years may conveniently be dropped from the University and attached to the Secondary system. The dividing line between the University and Secondary Courses should properly be drawn at the Intermediate examination than at the Matriculation. Government, therefore, should

create new type of institutions called the Intermediate colleges. These colleges may either be run as independent institutions or may be attached to selected schools.

- The admission test for universities should be the passing of the Intermediate examination and not of the Matriculation.
- A Board of Secondary and Intermediate Education consisting of the representatives of Government, the University, the Secondary Schools and the Intermediate colleges should be established and entrusted with the administration and control of secondary education and Inter education. It should not be an appendix of the Education Department of the Government. The majority of its members should be non-official. It should represent both the Hindus and the Muslims. This is nothing but commural award.
- The curriculum of the Intermediate colleges should constitute Arts, Sciences, Education, Agriculture, Commerce, Medical science, Engineering, Industrial education etc.
- The Commission recommended that the medium of instruction in the secondary schools and Intermediate colleges should be the mother-tongue except English and Mathematics. English as the medium of education in degree colleges and University should continue.
- A Board of Secondary and Intermediate Education consisting of the representative of Government, University, High Schools, and Intermediate Colleges should be established and entrusted with the administration and control of secondary education.

4.5.3.2 Recommendations regarding administration of University Education:

The Commission expressed their general views upon the internal administration and organization of the universities as follows:

- The teachers of the universities should be given more power with a view of removing unnecessary State control over them.
- Regulations governing the working of universities should be made less rigid.
- Provision should be made for the institution of Honours courses, as distinct from Pass course for the sake of abler student.
- The duration of degree course should be three years after the intermediate stage.

- For the internal administration of university, a representative court in place of Senate and small Executive Council in place of the syndicate should be setup.
- A special committee should be constituted for making appointments to Professorships and Readerships. The committee should include external experts also.
- An Academic Council and Board of Studies be set up to settle academic question pertaining to courses of study, examination, degrees and research work etc.
- Different faculties should be created.
- A full-time and salaried vice-chancellor should be appointed.
- A Director of physical training should also be appointed to pay attention to the health and physical welfare of the students.
- The Department of Education in the universities should be established and education included as a subject for B.A. (Pass) and intermediate courses.
- It also recommended the establishment of an inter-university board coordinating the activities of the various Indian universities.
- **Court, Executive Council and Academic Council** : In places of the Senate and Syndicate of the older universities, whose constitution and functions were describe in the last Quinquennial Review, there are three main university bodies:

I. A large body called the Court, on which are represented the chief interests of the community, either by election or by nomination. The functions of the Court are to make statutes and to pass recommendations on the financial accounts and the annual report, submitted by the Executive Council. They also have power to cancel ordinances made by the Executive Council. Thus, every important change made in the University is brought to the notice of the Court and can be discussed by them, while in matters of university legislation they have important powers not only of discussion but of check.

II. The Executive Council, in whom the executive authority in regard to finance and university appointments and also all residual powers are vested.

III. The Academic Council, who are responsible for the control, general regulation and maintenance of standards of instruction, education and examination within the University, and for the initiation of all changes in academic matters and without whose consent no changes in such matters can be made. The Academic Council consists almost entirely of university teachers and is designed so as to secure the representation of the various departments of study undertaken by the university.

- Provision for diversified curricula for imparting instructions in Engineering, Medicine, Law, Education, Agriculture and Technological courses etc. should be made.
- Keeping in view the requirements of India, the commission recommended for closer co-operation and relationship between colleges and university, the commission recommended the establishment of two types of colleges :
 - a. Such affiliated colleges that are situated outside the area of university.
 - b. Such colleges that are situated within the specified radius of the university and in a way shall be treated as a part and parcel of society.
- Oriental studies should be cultivated in the university.
- **Less rigid control:** Government control over the universities should be flexible and less rigid. In academic matters, universities to be freed from excessive official control. It was suggested that the regulations governing the work of the universities should be made less rigid. The teachers should be allowed to have greater participation in it. The vice-chancellor instead of being honorary ones, should be salaried persons.
- **Selection of teachers:** University teachers should be appointed by selection committees including external experts.

4.5.3.3 Other recommendations:

- **Recommendations Relating to Muslim Education:**
 - The Muslims should be provided all education facilities in view of their backward state in this field.
 - Having regard to the comparatively backward condition of the Muslim community in regard to education, every reasonable means should be taken to encourage Muslim students and to safeguard their interests.
 - **Purdah Schools** should be organised for Hindu and Muslim girls whose parents are willing to extend their education to 15 or 16.
- **Recommendations about Education of women:**

The commission made two recommendations for the expansion of women's education.

- A special Board of women's education should be created in the Calcutta University. It should organise special courses for women and should offer them special facilities for teacher training, medical education and a special curriculum should be provided according to the educational needs of women. Women should be given training in medicine and teachers' training.

● Recommendations about Training of Teachers:

In this regard, the commission made the following recommendations :

- Education should be a subject of study for the intermediate and B.A. examinations. Education departments would be opened in Universities to fulfil the need for training of teachers.
- At the universities of Calcutta and Dacca, Department of Education should be created.
- The output of trained teachers should be increased without delay.

● Recommendations about Technological Education:

The commission felt that education should not only prepare boys for government posts, it should also encourage them to have technological and vocational education. This was recommended with a view to bring about technological and industrial development in India.

The commission realised the importance of technical education and felt that it was necessary for the boys to have education of this type. In this regard the commission made the following recommendations:

- a. Applied science and technology should be included in the university courses.
- b. Successful candidates should be awarded degrees and diplomas.

● Recommendations about professional and vocational education:

The commission made the following recommendations concerning professional and vocational Education.

- a. The commission stressed that the scheme of education must be amended and professional and vocational courses should be introduced in universities.
- b. Courses of Intermediate colleges should be revised and given a vocational bias.

● Inter-University Board :

In order to establish co-ordination in the working of various Indian Universities, Sadler recommended the establishment of Inter-University Board. The Inter-University Board was formed on the recommendation of the Sadler Commission.

Inter-University Board is an organisation and association of major universities in India. It is based in Delhi. It evaluates the courses, syllabi, standards, and credits of foreign Universities pursued abroad and equates them in relation to various courses offered by Indian Universities.

● **Recommendations Relating to Modern Indian Leagues:**

● The Calcutta University Commission (1917) stated: “We are empathically of opinion that there is something unsound in the system of education which leaves a young man, at the conclusion of his course, unable to speak or write his own mother tongue fluently and correctly. It is thus beyond controversy that a systematic effort must be henceforth be made to promote the serious study of the vernaculars in secondary school, intermediate colleges and the university. The elaborate scheme recently adopted by the university for the critical, historical and comparative study of the Indian vernaculars for the M.A. examination is but the capping stone of an edifice of which the base has yet to be placed on a sound foundation, and it is only when such a structure has been completed that Bengal will have a literature worthy of greatness and civilization of its people.”

4.5.4 Features of Sadler Commission in India

- Establishment of the board of secondary Education in every province.
- All the subjects except English and mathematics to be taught in mother-tongue at the secondary level.
- To liberate the schools from excessive Government management and supply autonomy to them.
- Establishment of the Court and the Executive Council in the universities with proper representation of teachers in them.
- Establishment of the Board of Studies and the Academic Councils in the universities.
- Establishment of the departments in the universities.
- Organisation of vocational courses, agriculture, law, medical, engineering and teacher training, etc. in the universities.
- Establishment of the Department of Physical Education and the appointment of the Director of Physical Education in the universities.

4.5.5 Impact of the Calcutta University Commission (1917-19)

4.5.5.1. Results/Effects

The Government of Bengal accepted all the recommendations of the commission and commended to the provincial Government for their consideration and implementation. The commission’s main recommendation regarding the opening of Intermediate colleges was accepted by Punjab, U.P., C.P., Dacca, Central India and

Rajputana. Some of the universities even remodelled their constitution on Calcutta University pattern.

Some fifty universities sprang up in the country after 1917. With the good network of the universities, it was felt that there should be some organisation which could coordinate the work of the universities. The newer ones should gain from the modern method of the former. In 1925, a Board of inter-universities was set up. Since then, it was carrying on its activities. Besides participation in the academic field, the Board has been organising healthy contacts between the universities by having Inter-University Sports Tournaments.

4.5.5.2. Effect of Sadler's Report on University Education in India:

Proposal was made for the appointment of commission in 1914, but it could not be done due to the First World War. The Government of India's decision to appoint a commission in order to enquire into the affairs of Calcutta University was first announced by the Governor-General in his annual convocation address in 1917 as the Chancellor of the said university. This resulted in the appointment of Sadler Commission.

4.6 Summary

- The British wanted to educate only a few number of people required to run the affairs of the Government. On the other hand, a section of conservative Indians were against women education as well as British system of education as they involved in controversy with various renowned persons like Raja Rammohan Roy, Vidyasagar, H.L.V. Derozio and others. Swadeshi movement also influenced Indians to avoid the British system of education as it made them realize the anti-Indian character of the British system .
- A movement known as Indian National Education Movement thus started the causes of which, is not particular, rather the cumulative result of a large number of factors.
- The Indian nationalist opinion became very strong at this time. National consciousness was at its peak. It was not at all in a mood to tolerate any imperialist design in the arena of education. The immediate cause of the National Education Movement was the anti-national educational policy followed by Lord Curzon.
- Some international events such as the Boer War, the Young Turk Movement, the French Revolution, the Burmese War, the RussoJapanese War, the 1st World

War (1914-18) and the Morley-Minto Reforms also influenced the National Education Movement.

- First Phase (1905 -1910): It coincided with the Swadeshi Movement or Boycott Movement or Bengal Partition Movement. It was limited within the boundary of Bengal. Of course it had its echoes outside Bengal particularly in Maharashtra and Punjab which were sympathetic to the cause of Bengal. It was related with the extremist movement in politics.
- Until the end of the 19th century it was liberal in character. Educational upsurge was the result of political upsurge. It was the age of extremism and extremist leaders like Lala Lajpat Roy, Balgangadhar Tilak and Bipin Chandra Pal dominated the political arena.
- In the first phase of the National Education Movement there was no clear-cut objectives, no clarity of thought. Absence of rationality was one of its peculiar characteristics. The first phase was dominated by emotion and sentiment.
- It was related with the Boycott Movement – boycott of British goods, official schools and colleges, law courts etc. This led to the suppression of the National Education Movement. It was negative by the anti-Indian policy of Lord Curzon.
- Second Phase (1911 -1922): The second phase of the movement was more extensive and widespread than the first phase as it was not limited to the Bengal Presidency only. It coincided with the Hind Swaraj-Khilafat and Non-violent Non-cooperation Movement launched by Gandhiji.
- The whole of India including Bengal, Maharashtra, Punjab, Gujrat, Andhra and Bihar was practically involved in this phase of the movement. The 2nd phase was more rational than the first one. It was more productive and fruitful than the 1st phase. During the 2nd phase a large number of schools, colleges and universities came into being.
- The 2nd phase came to an end with the withdrawal of the Non- cooperation Movement by Gandhiji in 1922 after the violent Chauri Chaura incident in the district of Gorakhpur in Uttar Pradesh.
- Third Phase (1930-1938): The Third phase of the National Education Movement coincided with the Civil Disobedience Movement launched by Gandhiji in 1930. During this phase Gandhiji enunciated his famous scheme of Basic education.
- The Third phase was characterised by consciousness in respect of technical and vocational education.

- Again, during this phase the National Planning Committee chalked out a National Plan for education in 1938. It was initiated by the National Congress as it came to power in nine provinces under the new constitutional arrangement of 1935.
- The movement was not totally successful. The causes are numerous. The movement was emotionally toned. It was not based on reason, particularly in its first phase. It was directly related with political ups and downs of the country. Finance was a great hurdle before the movement. Difference of opinion among national leaders with regard to the concept and pattern of national education gave a rude shock to the survival of the movement.
- Leaders of national education movement urgently felt the need of spreading education among women which increased the percentage of literacy among women. National education movement again led to the establishment of a large number of permanent national educational institutions.
- Gopal Krishna Gokhale was one of the great nationalist leaders of our country, who first attempted to introduce free and compulsory primary education. Gokhale raised a Resolution in 1910 as a member in the Imperial Legislative Council. Important provision of this Resolution were-
 - (i) primary education should be made compulsory in those areas where at least 35% of the boys, 6 to 10 years were receiving instruction,
 - (ii) cost of education should become by state Governments and the local authorities together,
 - (iii) a separate department of education should be established under central Government for taking necessary steps to introduce compulsory education and a secretary be appointed for education to monitor the progress and prepare budget report.
- Gokhale withdrew it when the Government assured that the subject would receive careful consideration.
- The Government had established the education department under the central Government and the secretary was also appointed but the main demand for free and compulsory primary education remained unattended.
- As such Gokhale raised the issue again in the form of a Bill in 17 March, 1911, to make primary education free and compulsory in phased manner. The Bill was referred to a select committee for discussion in 1912 and it was put into vote and rejected by 38 to 13 votes.
- The arguments put forward by the Government said that as the people of India

were not prepared to accept compulsion, that there was no popular demand to make primary education compulsory and the state Government and the educated class of the Indian people were not supporting the bill.

- We have also discussed the impact of Gokhale's Bill on the development of primary education in India and observed that the bill focused the attention of the entire country on education. The Government was bound to modify the previous policy and declare a new policy with several reforms. This policy is known as the Government of India Resolution of 1913 on Education. It covers primary, secondary, higher and women education.
- In 1917, Government appointed the Calcutta University Commission to study and report on the problem of university education. This is also known as the Sadler Commission from its President, Dr. M. E. Sadler.
- The report it deals with the Calcutta University only, but the problems that it has studied are more or less common to the other Indian universities. Hence, the report of the Commission had far-reaching consequences upon the development of university education in India as a whole.
- The main recommendations of the Commission have been noted below:
 - (a) The Commission held the view that improvement of secondary education was an essential foundation for the improvement of university teaching itself. It therefore, made radical recommendations regarding the reorganisation of secondary schools. It recommended to establish Intermediate Colleges as dividing line between the university and secondary courses which would provide for instruction in Arts, Science, Medicine, Engineering, Teaching along with a Board of Secondary and Intermediate Education
 - (b) To reduce the load on Calcutta University, the Commission recommended that a unitary teaching university should be established immediately at Dacca, the teaching resources of the Calcutta City should be pooled together and the colleges in the mofussil should be developed. The Commission recommended that the medium of instruction in the secondary schools and Intermediate colleges should be the mother-tongue but English at University level.
 - (c) Regarding University education, it recommended that the teachers of the universities should be given more power. Provision should be made for the institution of Honours courses, as distinct from Pass course for the sake of abler student. The duration of degree course should be three years after the intermediate stage.

- (d) Regarding University administration a representative court in place of Senate and small Executive Council in place of the syndicate should be setup. A special committee should be constituted for making appointments to Professorships and Readerships. The committee should include external experts also.
- (e) In Universities, an Academic Council and Board of Studies be set up to settle academic question pertaining to courses of study, examination, degrees and research work etc. The Department of Education in the universities should be established and education included as a subject for B.A. (Pass) and intermediate courses. It also recommended the establishment of an inter-university board coordinating the activities of the various Indian universities.

4.7 Self-Assessment Questions

- Sketch the timeline of the National Education Movement
- State some major developments in the Second phase of the National Education Movement
- Name some educational institutes of modern India whose origin can be traced to the National Education Movement
- What were the causes of National Education Movement
- Evaluate the effect of National Education Movement in Indian Education
- Discuss about Gokhale's Resolution on 1910.
- Briefly explain the main clauses of Gokhale's Bill of 1911.
- Write a short note the reasons behind rejecting the Gokhale's Bill.
- Discuss the impact of Gokhale's Bill on the development of Primary Education in India.
- Briefly elucidate the Government of India Resolution of 1913 on Education.
- What was the structure of Secondary Education as recommended by Sadler Commission?
- Give Chief account of the recommendations of the Sadler Commission.
- Evaluate the contribution of Sadler Commission.
- 'Calcutta University Commission influenced University Education of India.' Discuss this Statement.
- Discuss why the Sadler Commission could not be fully implemented in India.

- Objective Type Question :

Sadler Commission was started in

- a. 1911, b. 1914, c. 1917, d. 1920

Who was the chairman of the Calcutta University Commission?

- a. Halden, b. Sadler, c. Sir Ashutosh, d. Zia-Uddin Ahmed

Arrange the following commissions in a chronological order:

- a. Hunter Commission
- b. Indian Universities Commission
- c. Sargent Report
- d. Sadler Commission
- e. Hartog Committee Report

Select your answer from the code given below:

- (I) a, b, c, d, e
- (II) a, b, d, e, c
- (III) a, d, e, b, c
- (IV) b, a, d, e, c

Which commission or committee promoted Intermediate Course?

- a. Sargent Committee Report
- b. Hartog Committee Report
- c. Hunter Commission
- d. Sadler Commission

Which committee or commission was appointed to suggest improvement in the University Education system?

- a. Sadler Commission
- b. Hartog Committee
- c. Hunter Commission
- d. Sargent Committee

4.8 References

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Unit-5 □ Bengal Renaissance

Structure

5.1 Objectives

5.2 Introduction

5.3 Bengal Renaissance : Perspective and National Education Movement

5.3.1 What is Renaissance

5.3.2 Bengal Renaissance

5.3.2.1 Background

5.3.2.2 Origins

5.3.2.3 Education

5.3.2.4 Science

5.3.2.5 Arts

5.3.2.6 Literature

5.3.2.7 Religion

5.3.3 Emergence of Calcutta as the center of Renaissance

5.3.4 Bengal Renaissance and genesis of National Education Movement

5.4 Hartog Committee Report (1929)

5.4.1 Background of Hartog Committee

5.4.2 Challenges faced by The Hartog Committee before recommendation

5.4.3 Recommendations of Hartog Committee

5.4.3.1 Higher Education Reforms

5.4.3.2 Primary Education Reforms

5.4.3.3 Secondary Education Reforms

5.4.4 Impact of Hartog Committee

5.5 Sargent Report (1944)

5.5.1 Background of Sargent Report

5.5.2 Proposal of Sir John Sargent on School Education**5.5.2.1 Pre-Primary Education****5.5.2.2 Primary Education****5.5.2.3 Secondary Education****5.5.2.4 Health Education****5.5.2.5 Special Education****5.5.3 Proposal of Sir John Sargent on Higher Education****5.5.3.1 Defects of existing system****5.5.3.2 Recommendations on University Education****5.5.3.3 Technical and Vocational Education****5.5.3.4. Adult Education****5.5.4. The Recruitment and Training of Teachers****5.5.5 Criticism of the Sargent Report****5.5.6 Defects of the Sargent Report****5.6 Summary****5.7 Self-Assessment Questions****5.8 References**

5.1 Objectives

After going through this unit, the students will be able to-

- Understand the concept of Renaissance.
- Elucidate the Bengal Renaissance.
- Elaborate the importance of Bengal Renaissance.
- Cite the name of the leading people associated with the Renaissance movement.
- Explain the different phases of National Education Movement.
- Enumerate the achievements of National Education Movement.
- Know about formation of Hartog Committee
- Understand Challenges faced by The Hartog Committee
- Know about the recommendations of the Committee

- Realise the impact of Hartog Committee
- Know about the goals of the Sargent Report
- Know about Sargent Report Recommendations on Pre-primary Education
- Know about Sargent Report Recommendations on Primary Education
- Know about Sargent Report Recommendations on Secondary Education
- Know about Sargent Report Recommendations on Higher Education
- Know about Sargent Report Recommendations on Vocational, Adult, Health Education

5.2 Introduction

The educational system of India, as a whole, underwent drastic changes throughout the 19th century which we have studied in the earlier units. Simultaneously the socio-political conditions of the country was also continuously changing under the forces of freedom struggle, international events and various British policies which inevitably impacted the education sector in many ways. From the earlier units, we know that the government refused to adhere to the demand by leaders of the national movement to introduce compulsory primary education in British India; they did not want the responsibility of mass education, but announced a future policy for the removal of illiteracy. Provincial governments were asked to take responsibility to provide free elementary education to poorer and backward classes, quality of secondary education and private efforts to be improved and one university is to be established in each province so that status of higher education improves. During 1917-19, Sadler Commission studied and reported the causes behind the poor performance of Calcutta University and overall higher education, in general.

In 1919, the Government announced further constitutional reforms in July 1918, known as Montagu-Chelmsford Reforms which formed the basis of the Government of India Act 1919. It introduced the system of Dyarchy or Provincial governments and administrative subjects were divided into two lists: “reserved” which included subjects such as law and order, finance, land revenue, irrigation, etc., and “transferred” subjects such as education, health, local government, industry, agriculture, excise, etc which meant that the responsibility of education now relied on provincial governments instead of the Britishers due to which it suffered from lack of funds. Also in 1919 happened the massacre at Jalianwala Bagh which proved to be a turning point in Indian national movement because since then, it was a slow but sure downward slide for British rule in India. Subsequently in 1920 the nation witnessed the first national movement under

Gandhiji's leadership, the Non-Cooperation Movement of which Boycott of government affiliated schools and colleges was an important part. The educational boycott was particularly successful in Bengal, where the students in Calcutta triggered off a province-wide strike to force the managements of their institutions to disaffiliate themselves from the Government. The next country-wide movement under Gandhiji, the Civil disobedience called for active, professed refusal of a citizen to obey certain laws, demands, orders or commands of a government. It also stressed on the need for the inclusion of more Indians in the administration of their own country. All these formed the basis of the passing of the Government of India Act, 1935 which gave the main structure in all administrative matters including education.

The educational reforms in the late 18th century and the early 19th century that we studied in earlier chapters saw the establishment of institutions like the Asiatic Society (1784), Fort William College (1800), Serampore College (1817), Hindu College (1817), Sanskrit College (1824) in and around Calcutta and others which were exclusively meant for the elite Bengalis in order to educate them according to the European idea of education, learning and value judgement. This socio-political change in the educational scenario of Bengal quite naturally gave birth to a new intellectual class of Bengalees who perceived the idea of European education as the ideal form of learning and who would later give birth to the Bengal Renaissance and in turn change the scenario of the literary and cultural traditions of the 19th century Bengal. This period also saw the important educational reforms brought in by Hartog Committee which made significant recommendations for school education sector. Also the first comprehensive policy of education for India was presented during this period as documented by Sargent Plan. Thus this period forms an important chapter in the history of Indian education which we shall deal with in details in the following pages.

5.3 Bengal Renaissance : Perspective and National Education Movement

5.3.1 What is Renaissance

The term 'Renaissance,' sometimes 'Renascence,' is derived from a French / Latin word meaning 'rebirth'. It refers to an experience of the European world that began from the 14th century and was characterised by a rebirth of learning, arts and culture. The people of this period felt that there was a sharp break between their own age and the 'Dark Ages' that had preceded them, and moreover, that there were similarities between their own civilisation and that of the Greeks and Romans who had flourished

between 400 B.C.E and 300 C.E. Later historians have sometimes agreed and sometimes disagreed with this point of view. Jules Michelet in his book 'La Renaissance' held that the two most significant features of this epoch were 'the discovery of the world, and the discovery of man'.

The Bengal Renaissance is a movement by the Bengalees which is characterized by a social awakening in the field of art, culture, science, intellect and society (as a whole). The movement was carried out from the nineteenth century to the early twentieth century, which is during the period of British rule in India. Bengal and its neighbouring areas are where the movement was largely carried out.

The movement questioned the existing state of affairs in the society that is the orthodox rituals and customs prevailing in the society, which were mainly framed by the upper-class Brahmins. It focussed mainly upon regaining the respect of women in the society. Among other things, the movement questioned the dowry system, the caste system, the practice of sati, Brahmin supremacy and a few other vague religious practices. The contact between certain sympathetic British officials and missionaries on one hand and the Hindu intelligentsia on the other made the movement possible.

As a result of this movement and also due to the British invasion, the educational system of Bengal, as a whole, underwent a drastic change during the 19th century. The educational reforms saw the establishment of educational institutions like the Asiatic Society (1784), Fort William College (1800), Serampore College (1818), Hindu College (1817), Sanskrit College (1824) and others which were mainly meant for the elite class Bengalis to educate them according to the European idea of education, learning and value judgement.

● **Concept of Renaissance**

The **Renaissance** is a period in European history marking the transition from the Middle Ages to modernity and covering the 15th and 16th centuries, characterized by an effort to revive and surpass ideas and achievements of classical antiquity. It occurred after the Crisis of the Late Middle Ages and was associated with great social change. In addition to the standard periodization, proponents of a "long Renaissance" may put its beginning in the 14th century and its end in the 17th century.

The traditional view focuses more on the early modern aspects of the Renaissance and argues that it was a break from the past, but many historians today focus more on its medieval aspects and argue that it was an extension of the Middle Ages. However, the beginnings of the period – the early Renaissance of the 15th century and the Italian Proto-Renaissance from around 1250 or 1300 – overlap considerably with

the Late Middle Ages, conventionally dated to c. 1250–1500, and the Middle Ages themselves were a long period filled with gradual changes, like the modern age; and as a transitional period between both, the Renaissance has close similarities to both, especially the late and early sub-periods of either.

The intellectual basis of the Renaissance was its version of humanism, derived from the concept of Roman *humanitas* and the rediscovery of classical Greek philosophy, such as that of Protagoras, who said that “man is the measure of all things”. This new thinking became manifest in art, architecture, politics, science and literature. Early examples were the development of perspective in oil painting and the revived knowledge of how to make concrete. Although the invention of metal movable type sped the dissemination of ideas from the later 15th century, the changes of the Renaissance were not uniform across Europe: the first traces appear in Italy as early as the late 13th century, in particular with the writings of Dante and the paintings of Giotto.

As a cultural movement, the Renaissance encompassed innovative flowering of Latin and vernacular literatures, beginning with the 14th-century resurgence of learning based on classical sources, which contemporaries credited to Petrarch; the development of linear perspective and other techniques of rendering a more natural reality in painting; and gradual but widespread educational reform. In politics, the Renaissance contributed to the development of the customs and conventions of diplomacy, and in science to an increased reliance on observation and inductive reasoning. Although the Renaissance saw revolutions in many intellectual and social scientific pursuits, as well as the introduction of modern banking and the field of accounting, it is perhaps best known for its artistic developments and the contributions of such polymaths as Leonardo da Vinci and Michelangelo, who inspired the term “Renaissance man”.

The Renaissance began in the Republic of Florence, one of the many states of Italy. Various theories have been proposed to account for its origins and characteristics, focusing on a variety of factors including the social and civic peculiarities of Florence at the time: its political structure, the patronage of its dominant family, the Medici, and the migration of Greek scholars and their texts to Italy following the Fall of Constantinople to the Ottoman Turks. Other major centers were northern Italian city-states such as Venice, Genoa, Milan, Bologna, and Rome during the Renaissance Papacy. From Italy, the Renaissance spread throughout Europe in Flanders, France, the British isles, Spain, Portugal, Germany and elsewhere.

The Renaissance has a long and complex historiography, and, in line with general scepticism of discrete periodizations, there has been much debate among historians reacting to the 19th-century glorification of the “Renaissance” and individual cultural

heroes as “Renaissance men”, questioning the usefulness of *Renaissance* as a term and as a historical delineation. Some observers have called into question whether the Renaissance was a cultural “advance” from the Middle Ages, instead seeing it as a period of pessimism and nostalgia for classical antiquity, while social and economic historians, especially of the *longue durée*, have instead focused on the continuity between the two eras, which are linked, as Panofsky observed, “by a thousand ties”.

The term *rinascita* (‘rebirth’) first appeared in Giorgio Vasari’s *Lives of the Artists* (c. 1550), anglicized as the *Renaissance* in the 1830s. The word has also been extended to other historical and cultural movements, such as the Carolingian Renaissance (8th and 9th centuries), Ottonian Renaissance (10th and 11th century), and the Renaissance of the 12th century.

5.3.2. Bengal Renaissance

The **Bengal Renaissance** also known as the **Bengali Renaissance**, was a cultural, social, intellectual, and artistic movement that took place in the Bengal region of the British Raj, from the late 18th century to the early 20th century. Historians have traced the beginnings of the movement to the victory of the British East India Company at the 1757 Battle of Plassey, as well as the works of reformer Raja Rammohan Roy, considered the “Father of the Bengal Renaissance,” born in 1772. NitishSengupta stated that the movement “can be said to have ... ended with Rabindranath Tagore,” Asia’s first Nobel laureate.

For almost two centuries, the Bengal renaissance saw the radical transformation of Indian society, and its ideas have been attributed to the rise of Indian anticolonialist and nationalist thought and activity during this period. The philosophical basis of the movement was its unique version of liberalism and modernity. According to Sumit Sarkar, the pioneers and works of this period were revered and regarded with nostalgia throughout the 19th and 20th centuries, however, due to a new focus on its colonialist origins, a more critical view emerged in the 1970s.

The Bengali renaissance was predominantly led by Bengali Hindus. Well-known figures include the social reformer Raja Rammohan Roy, writer Rabindranath Tagore, and the physicist Satyendra Nath Bose. The main Muslim figures in the movement include poet and musician Kazi Nazrul Islam and writer Rokeya Sakhawat Hussain.

5.3.2.1 Background

The Bengal Renaissance was a movement characterised by a socio-political awakening in the arts, literature, music, philosophy, religion, science, and other fields of intellectual inquiry. The movement questioned the existing customs and rituals in

Indian society – most notably, the caste system, the dowry system, and the practice of sati – as well as the role of religion and colonial governance. In turn, the Bengal Renaissance advocated for societal reform – the kind that adhered to secularist, humanist and modernist ideals. From Rabindranath Tagore to Satyendra Nath Bose, the movement saw the emergence of important figures, whose contributions still influence cultural and intellectual works today.

Although the Bengal Renaissance was led and dominated by upper caste Hindus, Bengali Muslims played a transformative role in the movement, as well as the shaping of colonial and postcolonial Indian society. Examples of Bengali Muslim renaissance men and women include Kazi Nazrul Islam, Rokeya Sakhawat Hussain and Sake Dean Mahomed. Some Muslim figures significantly influenced the development of the various national identities across the Indian subcontinent, and in particular, post-partition and post-independence, Bangladesh. When it came to cultural and religious reform, the Freedom of Intellect Movement was established in 1926 to challenge the social customs and dogmas in Bengali Muslim society.

From the mid-eighteenth century, the Bengal Province, and more specifically, its capital city of Calcutta, was the centre of British power in India. The region was the base for British imperial rule until the capital was moved to Delhi in 1911. Prior to Crown control, British power was in the hands of the East India Company (EIC), which in course of time, became increasingly profitable and influential, politically, establishing diplomatic relations with local rulers as well as building armies to protect its own interests.

During this time, partly through the 1757 Battle of Plassey against the Nawab of Bengal and his French allies, and in part through the fall of the Mughal Empire, the Company was able to acquire extensive territory in the Bengal and Ganges basin. The expense of these wars, however, threatened the Company's financial situation, and in 1773, the Regulating Act was passed to stabilise the EIC as well as subject it to some parliamentary control. Further legislation over the next several decades progressively brought about tighter controls over the Company, but the Indian Rebellion of 1857 forced the British parliament to pass the Government of India Act 1858, which saw the liquidation of the EIC and the transfer of power to the British Crown.

5.3.2.2 Origins

The Bengal Renaissance originated in the Bengal Presidency of the British Indian Empire, but more specifically, its capital city of Kolkata, then known as Calcutta. This colonial metropolis was the first non-Western city to use British methods of teaching in their school system. In 1817, the urban elite led by Raja Ram Mohan Roy cofounded

the Hindu or Presidency College in Kolkata, now known as the Presidency University, the only European-style institution of higher learning in Asia at the time. The city was also home to a public library, the Imperial Library, now the National Library of India, and newspapers and books were being published regularly in both Bengali and English. “Print language and literature played a vital role in shaping ideas and identities in colonial Bengal from the 18th century onwards,” writes Anindita Ghosh, continuing that “... commercial print cultures that emanated from numerous cheap presses in Calcutta and its suburbs disseminated wide-ranging literary preferences that afforded a space to different sections of the Bengali middle classes to voice their own distinctive concerns.”

The Bengal Province was the base for British East India Company rule until the overthrow of the Nawab of Bengal at the Battle of Plassey in 1757, which marked the Crown’s consolidation of power in India. Many postcolonial historians source the origins of the Bengal Renaissance to these events, arguing that the movement was both a reaction to the violence and exploitation by the British Raj, as well as a product of the Empire’s promotion of English education in the region as part of its “civilising missions”. For instance, Sivanath Sastri notes that Charles Grant, a British politician influential in Indian affairs who also served as Chairman of the East India Company, “moved “that a thorough education be given to the different races inhabiting the country, [and] that the Gospel be preached to them... .” Moreover, Arabinda Poddar contends that the English education of Bengalees was intended to create “mere political slaves,” arguing that, “the civilising role of English education, stressed the need of creating a class of Anglophiles who would have a somewhat in-between existence between the rulers and the ruled.”

Other historians cite the works of “Father of the Bengal Renaissance,” Raja Rammohun Roy, as the start of the Bengal Renaissance. Roy was the cofounder of the Brahma Sabha movement in 1828, which produced the Brahma Samaj, an influential socio-religious reform movement that made significant contributions to the renaissance, as well as the makings of modern Indian society. The Brahma Samaj was also founded and developed by Debendranath Tagore and Dwarkanath Tagore, the father and grandfather of Rabindranath Tagore, respectively.

5.3.2.3 Education

Among the many changes brought about by the Bengal Renaissance in India was the development of education, both in the Bengali language and in English. Colonial provisions at the time consisted mainly of village schools teaching literacy and numeracy, Arabic and Islamic studies being taught to Muslims in madrasas, and tols, where

pundits instructed Sanskrit texts to Brahmins, which were supported by endowments. These institutions were exclusively male, and in the rare cases where girls could get an education, it was in the home. The work of Christian missions also had more of an influence on Indian students than the initiatives of the government. While the East India Company Act of 1813 allotted 100,000 rupees from the government's surplus to be "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 sciences," it did not lead to any coherent provision of public education.

According to Dermot Killingley, the surplus mentioned in this Charter Act was "an aspiration, not a budget item," and even if the money had been provided for, there was uncertainty about how it should be spent. Recurring questions arose over whether to invest on a few advanced institutions or to promote widespread elementary education, what language to use, and particularly whether to support traditional methods of learning in India, which had declined due to the loss of patronage, or to introduce a new system based on Western education. Rammohan Roy contributed to this last debate by writing to the Governor-General in 1823 expressing his opposition to the establishment of a Sanskrit College that would foster traditional learning and advocating for Western scientific education; this effort failed without effect. Missionaries began teaching young women in 1816, but a systematic education policy was not established until 1854. However, Sengupta and Purkayastha point out that even during the 1860s and 1870s, "the project of female education was wholly tied to the purpose of enabling women to better discharge their domestic duties." Despite the East India Company's initial hostility to missionaries, the colonial government later saw the advantages of their contribution for educating and training the local population.

This was especially because, as Killingley noted, "in the innovations of the early nineteenth century, government initiative had less impact than the work of Christian missions, and of individuals ... who responded to the demand for literacy, numeracy and related skills created by growing commercial and administrative activity." In 1800, the Baptist Missionary Society established a centre in Srirampur, West Bengal, from which it ran a network of schools that taught literacy, mathematics, physics, geography and other so-called "useful knowledge." Other missionary societies followed soon after, working along similar lines. These missionaries, which were largely dependent on local, indigenous teachers and families, and the colonial government, which sometimes supported them with grants, were also cautious about introducing Christian teachings or the Bible.

Education was also believed to be necessary in reversing the apparent moral decline many colonial administrators saw in Bengal society. To give an example, a British judge in Bengal recommended the London Missionary Society's schools, "for the dissemination of morality and general improvement of society among natives of all persuasion without interfering with their religious prejudices." Missionaries, however, were not the only channels through which education was promoted. For instance, individuals in Calcutta such as Rammohan Roy, the conservative Hindu scholar, Radhakanta Deb to the atheist philanthropist, David Hare, and other British officials often collaborated in the Calcutta School Book Society and the Calcutta School Society. Some of the other institutions of learning established during this period include the Chittagong College; Indian Statistical Institute; the Hindu School, the oldest modern educational institution in Asia; Jadavpur University; Presidency University, Kolkata; the University of Calcutta, the University of Dhaka, the oldest university in Bangladesh; and Visva-Bharati University.

5.3.2.4 Science

During the Bengal Renaissance science was also advanced by several Bengalee scientists such as Satyendra Nath Bose, Anil Kumar Gain, Prasanta Chandra Mahalanobis, Prafulla Chandra Ray, Debendra Mohan Bose, Jagadish Chandra Bose, Jnan Chandra Ghosh, Gopal Chandra Bhattacharya, Kishori Mohan Bandyopadhyay, Jnanendra Nath Mukherjee, Sisir Kumar Mitra, Upendranath Brahmachari and Meghnad Saha, Surendranath Dasgupta.

Jagadish Chandra Bose (1858–1937) was a polymath : a physicist, biologist, botanist, archaeologist, and writer of science fiction. He pioneered the investigation of radio and microwave optics, made very significant contributions to botany, and laid the foundations of experimental science in the Indian subcontinent. He is considered one of the fathers of radio science, and is also considered the father of Bengali science fiction. He also invented the crescograph.

5.3.2.5 Arts

The Bengal School of Art was an art movement and a style of Indian painting that originated in Bengal and flourished throughout British India in the early 20th century. Also known as 'Indian style of painting' in its early days, it was associated with Indian Nationalism (Swadeshi) and led by Abanindranath Tagore.

Following the influence of Indian spiritual ideas in the West, the British art teacher Ernest Binfield Havell attempted to reform the teaching methods at the Calcutta School of Art by encouraging students to imitate Mughal miniatures. This caused

controversy, leading to a strike by students and complaints from the local press, including from nationalists who considered it to be a retrogressive move. Havell was supported by the artist Abanindranath Tagore.

5.3.2.6 Literature

According to historian Romesh Chunder Dutt : The conquest of Bengal by the English was not only a political revolution, but ushered in a greater revolution in thoughts and ideas, in religion and society ... From the stories of gods and goddesses, kings and queens, princes and princesses, we have learnt to descend to the humble walks of life, to sympathise with the common citizen or even common peasant ... Every revolution is attended with vigour, and the present one is no exception to the rule.

Nowhere in the annals of Bengali literature are so many or so bright names found crowded together in the limited space of one century as those of Ram Mohan Roy, Akshay Kumar Dutt, Isvar Chandra Vidyasagar, Isvar Chandra Gupta, Michael Madhusudan Dutt, Hem Chandra Banerjee, Bankim Chandra Chatterjee and Dina Bandhu Mitra. Within the three quarters of the present century, prose, blank verse, historical fiction and drama have been introduced for the first time in the Bengali literature.

5.3.2.7 Religion

The Renaissance also embraced the religious sphere, bringing forward spiritual figures such as Ram Mohan Roy, Debendranath Tagore, Bijoy Krishna Goswami, Ramakrishna, Sarada Devi, Swami Vivekananda, Aurobindo, Paramahansa Yogananda, Anandamayi Ma as well as following related to them new reformist movements and organizations.

- Brahmoism (BrahmoSamaj)
- Adi Brahmo Samaj
- Sadharan Brahmo Samaj
- Gaudiya Math
- Mahanam Sampraday
- Ramakrishna Mission
- Ramakrishna Math
- Sri Aurobindo Ashram

- Yogoda Satsanga Society of India
- Self-Realization Fellowship

5.3.3 Emergence of Calcutta as the center of Renaissance

Before 1830, earlier than any other Asian city, Calcutta already had a school system using European methods of instruction and textbooks. On their own initiative, the urban elite had founded Hindu College, the only European-style institution of higher learning in Asia. Newspapers, periodicals, and books were being published regularly in English and Bengali. The city had a public library in European style. Calcutta also boasted a native intelligentsia conversant with events in Europe, aware of its own historical heritage, and progressively alert about its own future in the modern world. The representatives of the British in India who were mainly responsible for these positive aspects of modernization were a group of "acculturated" civil, military, and judicial officials (and some missionaries) historiographically identified as Orientalists. They were neither nationalists nor imperialists in the late nineteenth-century Victorian sense. On the contrary, they were products of the eighteenth-century world of rationalism, classicism, and Enlightenment. Unlike later Europeans serving in British India, they mastered at least one Indian language and used it as a vehicle for scholarly research. Many Orientalists-notably William Jones, HT Colebrooke, William Carey, HH Wilson, and James Prinsep- made significant contributions to the fields of Indian philology, archeology, and history. Moreover, these Orientalists did not ensconce themselves in clubs or build a Chinese wall of racial privilege to keep the "inferior races" they ruled at a distance. On the contrary, the Orientalists formed enduring relations with members of the Bengali intelligentsia to whom they served as sources for knowledge of the West and with whom they worked to promote social and cultural change.

It was the Orientalist training centre for British civil servants in India known as the College of Fort William, established in Calcutta by Governor General Wellesley in 1800, which seemed to offer the most perfect institutional setting for studying the results of British Indian contact and accommodation. The College was the first European-created institution of higher learning in India to welcome Indians as faculty members and to encourage cultural exchange between Europeans and South Asians. By enlisting the support of qualified Orientalist scholars to improve its education program, this College also transformed the famed Asiatic Society, Calcutta and William Carey's Serampore Mission into highly effective agencies for the revitalisation of Indian culture. Thus, between 1800 and 1830, in Calcutta, as a consequence of the Orientalist impact, a good rapport was established between Europeans and Indians.

5.3.4 Bengal Renaissance and genesis of National Education Movement

In the early 20th-century, Bengal emerged as the epicenter of the Bengali Renaissance, as well as a hotbed of the Indian independence movement. Bengal witnessed an intellectual awakening and people severely questioned the existing orthodox customs, especially with respect to women (sati for instance), marriage, the dowry system, the caste system and religion. One of the earliest social movements that emerged during this time was the Young Bengal movement, that adopted rationalism and atheism as the common attributes of civil conduct among upper caste cultivated Hindus. In the pre-independence political scenario, a huge number of debating societies and newspapers appeared. Personalities like Kashi Prasad Ghosh (1809-1873), Kristo Pal and Sisir Kumar Ghosh explicitly expressed their political opinions and would not hesitate to exercise their newspapers to achieve political ends, often in direct defiance to British rule. Pioneers like Vidyasagar, Tagore, Swami Vivekananda in their own ways tried to reawaken the ideals of sacrifice, love for motherland and service to the nation. Thus, many roots of Indian independence can be traced back to the Bengal Renaissance. Revolutionary nationalism emerged as a potent political force in Bengal in the wake of the Swadeshi Movement in the first decade of the 20th century. The Swadeshi Movement was the expression of the outrage triggered in Bengal by the partition of the province of Bengal in 1905. Thus Bengal made immense contributions to Indian Independence Movement.

5.4 Hartog Committee Report (1929)

5.4.1 Background of Hartog Committee

In 1919, the Indian people found the Government of India Act to be insufficient in satisfying their clamour for social reform and in order to appease the masses it was necessary to appoint a commission under the leadership of Simon. Likewise it was the aim to address pressing issues confronting the educational system in the Indian subcontinent. Armed with a strong determination to implement educational reforms, the Simon Commission asked the chairmanship of Sir Philip Hartog in the Auxiliary Committee.

Sir Philip Hartog served as a Sadler Commission member then in 1921 became the Vice Chancellor of Dacca University. Because he was at the forefront of this commission, the commission came to be known as the Hartog Committee. The task at hand is to inquire into all facets of the Indian educational system and present the results in September 1929.

This Committee was formed to examine the development of education in British India. It placed far more emphasis on mass education than on secondary and university education.

Increase in the number of schools and colleges led to deterioration of education standards across the country. The committee was formed to recommend changes to strengthen the education system in the country.

5.4.2 Challenges faced by The Hartog Committee before recommendation

The Committee identified numerous gaps and challenges in primary education and they are the following: majority of Indians are villagers, poverty, illiteracy, conservativeness, poor health of villagers, lack of teacher training, adoption of stereotype-laden and unscientific teaching methods, and lack of regulatory measures in schools. The Committee jointly recommended appointment of well-trained and highly qualified teachers and provision of security of teacher service (Jayapalan 2005).

In the area of higher education, the most glaring problems faced were: low educational standard, unhealthy competition among universities, wastage, defeat of purpose, low standards of English proficiency, overpopulation, lack of well-organised Honours degree programs, and ill-equipped libraries. As remediation efforts, the Committee has put forward the following measures: Department examinations to be implemented in the recruitment of administrative services graduates, spreading political and social science to the common Indian, provision of employment opportunities for tertiary level graduates, promotion of efforts in raising higher education standards, building of extensive libraries, and establishment of affiliated, unitary residential and teaching universities (Jayapalan 2005).

Due to the heavy demand on occupational, industrial, and technological development among the Indian populace, the Hartog Committee has been advancing the improvement in these fields (Jayapalan 2005).

5.4.3 Recommendations of Hartog Committee

5.4.3.1 Higher Education Reforms

- The Committee praised the growth in number of affiliated colleges and it also hinted at the fall of standard in university education due to the worsening of its environment because of growth of affiliated colleges.
- The Committee criticized the introduction of Honors courses in some universities and pointed out that they were outmoded.

- Higher education could not be possible through Honors courses, as only increasing the duration by one year for these was not enough.
- The Indian public opinion, too, felt that the universities had failed to meet the needs of the people. The country was undergoing political upheavals and it needed young men with a spirit of sacrifice and hard work.
- The universities in India were unable to contribute anything in this sphere. Hence a discontent against them spread in the people.
- Many universities were conducting only examinations, although the teaching and research work had already been started in some universities. There were no good libraries in any university.
- In the opinion of the Hartog Committee it was the duty of universities to produce such individuals who were tolerant, liberal and suitable to undertake great responsibilities.
- The universities in India were not equal to this task.
- Hence the Committee gave the following suggestions for their reforms-
- The Committee recommended the establishment of some affiliating universities keeping in view the great demand for higher education.
- The Committee admitted that the standard of education in the affiliated colleges of these universities would be poorer than in teaching universities, but under the circumstances affiliated colleges alone could meet the demand for higher education of the people.
- The teachers for affiliated colleges should be appointed by universities.
- The admission, in universities should be controlled on the basis of abilities and aptitudes of students.
- The Honors course should be of more advanced nature than the pass courses and these courses should be instituted only at the universities.
- Provision should be made for technical education by the universities. The universities have to control the problem of unemployment by opening employment opportunities.

5.4.3.2 Primary Education Reforms

It mentioned that the great waste of money and efforts which resulted because of the pupils leaving their schools before completing the particular stage of education. It suggested the following important measures for the improvement of primary education.

- Adoption of the policy of consolidation in place of multiplication of schools;
- Fixation of the duration of primary course to four years;
- Improvement in the quality, training, status, pay, service condition of teachers;
- Relating the curricula and methods of teaching to the conditions of villages in which children live and read;
- Adjustment of school hours and holidays to seasonal and local requirements;
- Increasing the number of Government inspection staff.

5.4.3.3 Secondary Education Reforms

- In the sphere of secondary education the Committee indicated a great waste of efforts due to the immense number of failures at the Matriculation Examination.
- It attributed that the laxity of promotion from one class to another in the earlier stages and persecution of higher education by incapable students in too large a number were the main factors of wastage.
- So it suggested for the introduction of diversified course in middle schools meeting the requirements of majority of students.
- Further it suggested the diversion of more boys to industrial and commercial careers at the end of the middle stage.
- Besides, the Committee suggested for the improvement of University Education, Women Education, Education of Minorities and Backward classes etc.
- The Committee gave a permanent shape to the educational policy of that period and attempted for consolidating and stabilising education.
- The report was hailed as the torch bearer of Government efforts.
- However, the suggestions of the Committee could not be implemented effectively and the educational progress could not be maintained due to worldwide economic depression of 1930-31.
- Most of the recommendations remained mere pious hopes.

The main findings of the committee are as follows :

The Committee was primarily concerned with primary education but it made far-reaching recommendations for teacher training as well.

It suggested that teachers for rural areas should be inducted from persons who were close to rural society. It also suggested that journals for teacher in the vernacular, refresher courses, conferences and meetings of teacher associations can do much to brighten the lives of the teachers and improve their work. For the secondary schoolteachers too, the committee had the same suggestions.

The committee recommended the introduction of diversified courses in the middle schools, which met the requirements of majority of the students. It also emphasised industrial and commercial careers for boys, at the end of the middle stages.

The committee suggested the improvement of university education, women education, education for minorities and backward classes.

5.4.4 Impact of Hartog Committee

- The Committee investigated various aspects of education and presented its report to the commission in 1929. It made comprehensive recommendations regarding various aspects of education in India.
- First, the Committee made some broad observations about India's educational situation. The committee observed that education had made significant progress by the time.
- People generally saw education as a matter of national importance. Increased primary school enrolment indicates that people's apathy toward education was fading, and that people's social and political consciousness was growing.
- Women, Muslims, and the lower classes had also awakened, and there had been rapid growth in numbers. Although there was widespread interest in education, the Committee was dissatisfied with the country's literacy rate.
- The Committee presented a comprehensive report with these ideas in mind. It was valuable in that it attempted to gauge the pulse of education in India.
- It made recommendations for primary, secondary, and higher education, as well as some other aspects of education.

5.5 Sargent Report (1944)

5.5.1 Background of Sargent Report

The work on educational planning in India had already started in 1938 when a National Planning Committee had been set up to take up educational restructure at the national level. However, the Second World War interrupted the work. The Central Advisory Board of Education took up the work in 1938 but the finalisation of the reports of various Committees could be done only in 1943-44. It was the first comprehensive educational plan formulated by the Central Advisory Board of Education. It is popularly known as the Sargent Report, after the name of John Sargent, Educational Advisor to the Government of India. The plan aimed at tackling the problems of education as a whole. A committee of 22 members was set up.

They submitted their report in 1944 to the Central Advisory Board of Education who accepted the report and agreed to its implementation. This report was the first attempt towards the development of the Indian national education system.

The Report envisaged that India would reach the educational standard of the England of 1939 in a period of not less than 40 years. The title of this memorandum was, "Post war Educational Development in India." This report is also known as Sargent's scheme or Sargent report and post-war educational development scheme.

5.5.2 Proposal of Sir John Sargent on School Education

5.5.2.1 Pre-Primary Education

The report recommended that nursery schools should be started for the children from 3-6 years of age. Free education should be given in these schools. In rural areas these schools should be attached with junior basic schools while as in urban areas these schools should have separate existence. Trained lady teachers should be appointed in these schools. The main aim of these schools is to give social experiences and training of behaviour.

5.5.2.2 Primary Education

Sir John Sargent recommended free and compulsory primary education for the children in the age group of 6-14 years. He further recommended that primary education should be based on some craft. Primary or basic schools were divided into two types, junior basic schools for children of 6-11 years and senior basic schools for children of 11-14 years age. The report did not give any place to English as medium of instruction at junior basic level. The scheme left the decision of medium of instruction in senior basic schools to respective provincial governments. The teacher pupil ratio should be 1:30 and 1:25 in junior basic and senior basic schools respectively. The aim of primary education should be training cooperative living.

Internal examination should be given importance than external examinations and certificates should be given after the completion of course.

5.5.2.3 Secondary Education

The scheme recommended that secondary education should be for the children in the age group of 11-17 years. Students have to study up to the age of 14 years and should not be allowed to leave school before 14 years of age. The report suggested that fee should be charged at this stage and only 50% of students should be given free education. Sir John Sargent recommended that mother tongue should be medium of

instruction at secondary level and English should be taught as second language. It was recommended that the purpose of secondary education should be to make students self reliant and self dependent.

● Types

The proposed High Schools should be of two main types the Academic and the Technical. The Academic High School will impart instruction in the Arts and pure sciences; while the Technical High School will provide training in the applied sciences and industrial and commercial subjects. In both types the course in the Junior stages will be very much the same and there will be a common core of the 'humanities' throughout.

Art and Music should form an integral part of the curriculum in both and all girls should take a course in domestic science. The curriculum should be flexible so that transfer from one type to the other should be made as easy as possible. In rural areas an agricultural bias should be given to the curriculum.

Subjects common to both the types :

- i. The mothertongue,
- ii. English,
- iii. Modern languages,
- iv. History (Indian and World),
- v. Geography (Indian and World),
- vi. Mathematics,
- vii. Science,
- viii. Economics,
- ix. Agriculture,
- x. Art,
- xi. Music,
- xii. Physical Training.

In the Academic High School classical Languages and civics are added to the common list. In the Technical High Schools the science subjects are to be studied more intensively.

Technological subjects such as wood and metal work, and commercial subjects like book-keeping, shorthand, typewriting and accountancy are also to be added to the common list.

5.5.2.4 Health Education

In order to look after the health of school children health-committees can be set-up in schools. Every student should be medically checked up and if any defect is found appropriate follow-up measures should be taken. Minor treatment can be provided in school clinics. Physical training should be compulsory.

5.5.2.5 Special Education

Provision for special education should be made for physically handicapped and mentally retarded children. The former group includes the blind, the deaf, the cripples and speech defectives, and the latter includes the feeble-minded, imbecile, dull and backward children.

5.5.3 Proposal of Sir John Sargent on Higher Education

5.5.3.1 Defects of existing system

The Sargent Report points out certain defects in the then affairs of Indian Universities

- The gravest of these is their failure to relate their activities sufficiently closely to the practical needs of the community as a whole. There is no systematic attempt on their part to adjust the output to the capacity of the employment market to absorb it.
- A great deal of (too much) importance is attached to examinations. The examinations put a premium on book learning and narrow cramming. They do not help original thinking and real scholarship.
- In the absence of suitable selection (for admission) machinery a large number of incapable students get entry into universities, On the other hand many poor but really meritorious students are prevented by poverty from seeking admissions to universities. The result is disastrous.
- Probably nowhere among the universities of the world are there so large a proportion of failures in examinations as in Indian Universities.
- Indian Universities do not fully satisfy the requirements of a national system of education.

5.5.3.2 Recommendations on University Education

- The standard of University education must be raised. The conditions of admission must be revised so that only capable students can take full advantage of the University Course. The proposed reorganisation of the High School system will

facilitate this. Only 10/15 percent of the successful candidates of entrance examinations will get the chance of admission in Universities.

- Adequate financial assistance must be provided for poor students.
- The present Intermediate Course should be abolished. The first year of the course should be transferred to High School and the second to Universities.
- The minimum length of a University Course should be three years.
- The tutorial system should be widely extended for closer personal contacts between teachers and students.
- Emphasis should be given of establishing a high standard in post-graduate studies and in pure and applied research.
- Steps should be taken to improve the conditions of service, including remuneration of University and College Teachers to attract men and women of high calibre.
- For co-ordination in the activities of the different Universities an All-India Organisation like the University Grants Committee of England should be set up.

5.5.3.3. Technical and Vocational Education

The Sargent Report divides the workers needed by Indian Arts and Industries, trade and commerce into four categories :

- i) **Chief Executives and Research Workers of the Future** : They will have their preliminary training in a Technical High School and will then pass to the Technological Department of a University or to a full-time course in a Technical Institution. The admissions to these higher courses should be the outcome of a very strict process of selection. They will not be many.
- ii) **Minor Executives, Foremen, Charge-Hands, etc.** : It is the main aim of the Technical High School to satisfy this need; but the Technical High School pupil will be required to continue his technical education on full-time or part-time basis in a Diploma or Certificate Course.
- iii) **Skilled Craftsmen** : These may be recruited from Technical High School pupils or Senior Basic Schools or Junior Technical Trade or Industrial Schools.
- iv) **Semi-skilled and Unskilled Labour** : They will be recruited mostly directly from Senior Basic Schools where they will have done some craft work. These persons should get facilities both for continuing their general education and for improving their skill, so that the best of them may ultimately be converted into skilled labour.

Part-time day classes (or the sandwich system) constitute an important factor in any modern scheme for technical education. The paid workers in factories, industrial or commercial concerns should be given due facilities for improving their knowledge and skill in these classes.

5.5.3.4. Adult Education

- The role of Adult Education, according to the Sargent Report, is to make every possible member of a state an effective and efficient citizen. The problem of adult education in India connotes adult literacy.
- The normal age range of adult education should be 10 plus to 40. Separate classes should be organised; preferably during the daytime, for boys between ten and sixteen years. It would also be preferable to have separate classes for young girls.
- In order to make adult education interesting and effective, it is necessary to make fullest possible use of visual and mechanical aids such as pictures, charts, the magic-lantern, the cinema, the gramophone, the radio, folk dancing and music etc.

5.5.4. The Recruitment and Training of Teachers

The Sargent Report assumes that one teacher will be required for every 30 pupils in Junior Basic Schools, for every 25 pupils in Senior Basic Schools and for every 20 pupils in High Schools. The minimum qualification for a teacher who has completed the High School Course should be two years' training in Junior Basic Schools and three years' training in Senior Basic Schools.

The non-graduate teachers in High Schools are expected to undergo a training course for two years and the graduates would receive one year's training. Refresher Courses should be provided at frequent intervals in order to keep trained teachers up-to-date.

In order to attract the proper type of persons to the teaching profession, the Sargent Report proposes to revise the scales of pay to be given to all grades of teachers – particularly to the teachers at the primary stage who are paid very low salaries at present.

5.5.5 Criticism of the Sargent Report

- “It is the first comprehensive and all embracing scheme of national education”. It is the most thorough and detailed educational document after the Despatch

of 1854. The Report is not narrowly conceived; it has rather been formulated with broad vision and outlook. It laid the foundation of a national system of education. “We get in it, in the words of Shri AnathnathBasu, for the first time a Comprehensive plan for national educational reconstruction”. In the words of Shri K. G. Saiyidain, the educational adviser to the Government of India, “It is the first comprehensive scheme of national education”.

- Secondly, it is inspired by the desire to provide equality of educational opportunity at different stages of education.
- Thirdly, it stresses in clear terms the importance of the teaching profession and makes proposals for increasing its miserable standard of salaries and poor conditions of service. It lays down a minimum national scale of salaries which has been accepted and given effect to in many provinces.

5.5.6 Defects of the Sargent Report

- The Sargent Report placed a very tame ideal before the country. The Report outlined an educational development in India which would require 40 years to be implemented. This time-limit did not satisfy any ardent educationist. An acceptable plan of educational development in India had been spread over a much shorter range of time, not exceeding 15 years.
- The Sargent Report fixed the period for implementing the plan at 40 years. The main reason for such fixation was the impossibility of obtaining the necessary number of qualified and trained teachers in a shorter time. The Report assumed that no one should be appointed as a teacher under the scheme until he had received the prescribed minimum of general and professional education. This was an idealistic conception. A programme of educational development in India should commence with the immediately available teaching personnel of the country and this was actually done. A war against ignorance and illiteracy should start immediately and teaching personnel required for the purpose should be conscripted.
- The programme of an eight-year universal education was too ambitious a target to aim at in the first instance; a shorter period of elementary education might be visualised and achieved over a shorter period.
- It was pointed out that the scheme merely described the ideal to be reached and does not give a detailed programme of development. Such a programme with different stages of development was absolutely needed. A mere statement of the ideal to be reached is a comparatively simple matter in educational planning.

- It has been pointed out that the only ideal held up by the Report is that of the educational system of England. But as a matter of fact England could not very well serve as a model to India, because the social, political and economic conditions in the two countries are vastly different. Eastern countries like China or Japan or Egypt or Turkey or Western countries like Germany or Denmark or Soviet Russia could really serve as a model to India.
- The proposal for selective admission in schools, colleges and Universities is undemocratic.
- The financial implications of the Report were highly criticised. The cost of working out the scheme would come to about Rs. 313 crores annually. This cost might rise to about Rs. 1,000 crores within the time-limit of 40 years per annum. It appeared doubtful if a poor country like India could afford this huge expenditure. It was, therefore, opined that, on financial grounds, the scheme is too Utopian to be practicable. Despite the shortcomings and limitations of the Report, it is a big epoch-making plan.

5.6 Summary

- The Bengal Renaissance is a movement by the Bengalis which is characterized by a social awakening in the field of art, culture, science, intellect and society (as a whole).
- The movement was carried out from the nineteenth century to the early twentieth century, which is during the period of British rule in India. Bengal and its neighbouring areas are where the movement was largely carried out.
- ‘Renaissance’ means ‘rebirth’. This period (from the 14th to the 16th centuries) saw the rebirth of classical patterns in art, architecture and literature in Europe. It is sometimes called the ‘Early Modern’ period.
- Historians have traced the beginnings of the movement to the victory of the British East India Company at the 1757 Battle of Plassey, as well as the works of reformers like Raja Rammohan Roy and the like.
- Bengal Renaissance was led and dominated by upper caste Hindus like Raja Rammohan Roy, writer Rabindranath Tagore, and the physicist Satyendra Nath Bose but Muslim many Muslim like Kazi Nazrul Islam, Rokeya Sakhawat Hussain and Sake Dean Mahomed.
- It saw major advancements in the cultural arena of Bengal which encompasses literature, science, arts, education and even foundation of new religions.

- The crucial achievements of the Bengal Renaissance were :
 - a) a secular grapple for rational freethinking
 - b) broadening of modern Bengali literature
 - c) expansion of Western education & ideas
 - d) vehement & diverse intellectual inquiry
 - e) hike of nationalistic ideas
 - f) jumping up of the nationalism challenged the foreign subjugation of country.
- Apart from the above, Indians started a movement known as Indian National Education Movement which happened in parallel way of Indian Freedom Movement. The pioneers of this movement were those people who initiated this movement during the end of eighteenth century. The National Education Movement play a major role in the Bengal Renaissance movement.
- In 1929, the Hartog Committee submitted its report. This Committee was appointed to survey the growth of education in British India. It “devoted far more attention to mass education than Secondary and University Education”.
- The committee was not satisfied with the scanty growth of literacy in the country and highlighted the problem of ‘Wastage’ and ‘Stagnation’ at the primary level. It mentioned that the great waste of money and efforts which resulted because of the pupils leaving their schools before completing the particular stage of education.
- Its conclusion was that “out of every 100 pupils (boys and girls) who were in class I in 1922-23, only 18 were reading in class IV in 1925-26. Thus resulted in a relapse into illiteracy.
- So, it suggested the following important measures for the improvement of primary education.
- Adoption of the policy of consolidation in place of multiplication of schools;
- Fixation of the duration of primary course to four years;
- Improvement in the quality, training, status, pay, service condition of teachers;
- Relating the curricula and methods of teaching to the conditions of villages in which children live and read;
- Adjustment of school hours and holidays to seasonal and local requirements;
- Increasing the number of Government inspection staff.

- In the sphere of secondary education the Committee indicated a great waste of efforts due to the immense number of failures at the Matriculation Examination. It attributed that the laxity of promotion from one class to another in the earlier stages and persecution of higher education by incapable students in too large a number were the main factors of wastage.
- So it suggested for the introduction of diversified course in middle schools meeting the requirements of majority of students. Further it suggested “the diversion of more boys to industrial and commercial careers at the end of the middle stage”.
- Besides, the Committee suggested for the improvement of University Education, Women Education, Education of Minorities and Backward classes etc.
- The Committee gave a permanent shape to the educational policy of that period and attempted for consolidating and stabilizing education. The report was hailed as the torch bearer of Government efforts.
- It attempted to prove that a policy of expansion had proved ineffective and wasteful and that a policy of consolidation alone was suited to Indian conditions. However, the suggestions of the Committee could not be implemented effectively and the educational progress could not be maintained due to worldwide economic depression of 1930-31. Most of the recommendations remained mere pious hopes.
- Central Advisory Board of Education prepared a comprehensive report on educational development after the world war-II, known as the Sargent Report in 1944.
- It visualized a system of education with pre-primary education for children between 3 to 6 years of age; universal, compulsory and free primary basic education for all children between the ages 6—11 (junior basic) and 11—14 (senior basic) as suggested in Wardha Scheme; the Senior Basic or the Middle School to be the final stage in the school career of majority of the students.
- The report also recommended that at the Middle School stage, provision should be made for a variety of courses. These courses should be designed to prepare the pupils for entry into industrial and commercial occupations, as well as, into the universities.
- It was recommended that the High School course should cover 6 years. The normal age of admission should be 11 years. The high schools should be of two

main types (a) academic, and (b) technical. Degree course should be for three years for selected students. Only deserving meritorious students will get the opportunity of higher education.

- The mother tongue is to be used as the medium of instruction in all high schools. Liquidation of adult illiteracy in about 20 years, full provision for the proper training of teachers, provision for the physically and mentally handicapped children, the organization of compulsory physical education, provision for social and recreational activities and creation of department of education in the centre and in the states were also the recommendations of Sargent Report.
- The Sargent Report – 1944 was the first comprehensive scheme covering all stages and aspects of education – pre-primary, primary, high school and university education, as well as, technical, vocational and professional education.

5.7 Self-Assessment Questions

- What do you understand the concept of Renaissance?
- Briefly discuss about the backdrop of Bengal Renaissance.
- Enumerate the name of the leading people associated with the Bengal Renaissance movement.
- Write a short note on the major achievements of Bengal Renaissance movement.
- Write a brief account on the different phases of National Education Movement.
- Elaborate in detail about the importance of National Education Movement.
- Why was the Hartog Committee setup?
- What are the recommendations of Hartog Committee of Primary Education?
- What were the recommendations of the Committee for higher Education?
- What was the opinion of Sargent Report regarding medium of High School Education?
- Mention any two recommendations of Sargent Report regarding Primary Education.
- Mention any four recommendations of Sargent Report regarding Higher Education.
- What was the structure of Primary Education as recommended by Sargent Report?
- What are the important subjects which are discussed in Sargent Report?

OBJECTIVE TYPE QUESTION:

- Sargent Report was started in
a. 1940, b. 1942, c. 1944, d. 1944
- The title of the Sargent Report is
a. Learning Without Burden
b. Post war Educational Development in India
c. Education and National Development
d. Universalisation of Elementary Education
- Match the following List- I with List – II in correct order:
List – I List – II
(I) Sargent Report (a)1902
(II) Hartog Committee (b)1917
(III) Indian University Commission (c)1929
(IV) Calcutta University Commission (d)1944
1. (I) -a, (II) -c, (III) -b, (IV) -d
2. (I) -c, (II) -d, (III) -a, (IV) -b
3. (I) -d, (II) -c, (III) -a, (IV) -b
4. (I) -d, (II) -c, (III) -b, (IV) -a
- Which education plan in 1944 called for universal, free and compulsory education for children between 6 to 14 year age?
a. Wood's Despatch b. Macaulay Plan
c. Hartog Plan d. Sargent Plan
- Which of the following gave the suggestion to divide the secondary level curriculum into Academic and Technical?
a. Wood's Despatch b. Hunter Commission
c. Sargent Report d. Hartog Committee

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Unit-6 □ Modern Indian Education

Structure

- 6.1 Objectives**
- 6.2 Introduction**
- 6.3 Contributions of Rammohan Roy, Vidyasagar and Derozio**
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 - 6.3.1.1 As a Social Reformer**
 - 6.3.1.2 Contributions to education**
 - 6.3.2 Contributions of Vidyasagar**
 - 6.3.2.1 As a Social Reformer**
 - 6.3.2.2 Contributions to education**
 - 6.3.3 Contributions of Derozio**
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 - 6.4.4 Curriculum and Teaching Methodology**
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6.5 Tagore's Thoughts on Humanistic Education and Experiments with Santiniketan-Sriniketan

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6.5.2 Idea of Education according to Tagore

6.5.2.1 Aims/Objective of Education according to Tagore

6.5.2.2 Curriculum according to Tagore

6.5.2.3 Method of Teaching

6.5.3 Experiments at Santiniketan

6.5.4 Experiments at Sriniketan

6.6 Summary

6.7 Self-Assessment Questions

6.8 References

6.1 Objectives

After going through this unit, the students will be able to :

- Discuss about the contribution of Raja Rammohan Roy as social reformist.
- Describe about the contribution of Pt. Iswar Chandra Vidyasagar as social reformist.
- Elaborate about the contribution of Raja Rammohan Roy in the field of education.
- Elucidate the educational contribution of Pt. Iswar Chandra Vidyasagar.
- Enumerate the role of Henry Derozio in the field of education.
- Understand Gandhi's concept of basic education
- Understand strategy of Nai Talim
- Learn about Gandhi's philosophy and educational goals
- Know features of Gandhiji's basic education
- Know Gandhi's efforts towards imparting basic education
- Understand the Philosophy of Tagore.
- Enumerate the Concept of Education as per Tagore.
- Discuss the Aims/Objectives of Education as stated by Tagore.
- Elucidate the experiments with Santiniketan & Sriniketan.

6.2 Introduction

This unit discusses about the fresh review of the phenomenon known as The Bengal Renaissance. During the early 19th century the Bengali intellect learned to upraise questions about issues & beliefs under the influence of British rule in the Indian subcontinent. Bengal had evidenced an intellectual arousing that deserves to be called a Renaissance in European style. The new intellectual avalanche of European knowledge, especially philosophy, history, science & literature through the medium of education in English may be said to have affected contemporary mind & life very radically. Renaissance minds included Raja Rammohan Roy (1774-1833), Henry Louis Vivian Derozio (1809-1831) & his radical disciples Debendranath Tagore (1817-1905) & his followers, Akshay Kumar Datta (1820-1826), Iswar Chandra Vidyasagar (1820-91), Michael Madhusudan Dutt (1824-73), Bankim Chandra Chattopadhyay (1838-94), & Swami Vivekananda (1863-1902). Here will focus on the contributions of Raja Rammohan Roy (1774-1833), Henry Louis Vivian Derozio (1809-1831) & Iswar Chandra Vidyasagar (1820-91) only. Specifically we shall focus on the roles palyed by Raja Rammohan Roy, Derozio and Vidyasagar in reform of education. Also we shall study what Gandhiji thought about education and what was the scheme of Basic education given by him. Tagore was also another educational visionary who had a different take on education and founded institutions like Sriniketan and Santiniketan. The contributors of these great educators will be studied here in details.

6.3 Contributions of Rammohan Roy, Vidyasagar and Derozio

6.3.1 Contributions of Rammohan Roy

6.3.1.1 As a Social Reformer

Ram Mohan Roy FRAS (22 May 1772 – 27 September 1833) was an Indian reformer who was one of the founders of the Brahma Sabha in 1828, the precursor of the Brahma Samaj, a social-religious reform movement in the Indian subcontinent. He was given the title of **Raja** by Akbar II, the Mughal emperor. His influence was apparent in the fields of politics, public administration, education and religion. He was known for his efforts to abolish the practices of sati and child marriage. Roy is considered to be the “*Father of the Bengal Renaissance*” by many historians.

In 2004, Roy was ranked number 10 in BBC’s poll of the Greatest Bengalee of All Time.

The Bengal society was weighed down with an array of evil customs and regulations. There was a huge prevalence of intricate rituals and scrupulous moral codes which were largely modified and badly elucidated ancient traditions. He was against traditional Hindu practices and echoed his voice against Sati system, polygamy, caste rigidity and child marriage. His biggest achievement was the prohibition of the “sati pratha”, a practice in which a widow was made to immolate herself at the funeral pyre of her deceased husband. He struggled for years to get this evil legally eradicated.

He established the Brahmo Samaj along with the other enlightened Bengalis. The samaj was a highly influential socio-religious reform movement which raised its voice against evils like caste system, dowry, ill-treatment of women, etc.

During the late 18th century (known as the Dark Age), Bengali society was burdened with several wicked rituals and regulations. Extensive rituals and rigid moral codes were imposed, which were mostly adapted and translated wrongly from ancient cultures. Child marriage, polygamy, and Sati were common practices that harmed women in society.

The Sati Pratha was the vilest of these traditions. The ritual involved widows self-immolating at their husband’s funeral pyre. While the tradition in its original form gave women the option to participate, it eventually developed into a necessary custom, especially for Brahmin and higher caste families.

Young girls were married to much older men in exchange for a dowry so that these men could gain the karmic rewards of their wives’ Sati sacrifice. Much of the time, the women did not volunteer to be exposed to such crimes and had to be forced or even drugged into submission.

Raja Ram Mohan Roy opposed this barbaric practice and spoke out against it. He spoke frankly and presented his ideas to the East India Company’s higher-ups.

“The Superstitious Practices which deform the Hindu religion have nothing to do with the pure spirit of its dictates”.

Lord Bentinck, the Governor-General, sympathized with Roy’s feelings and intentions, and the Bengal Sati Regulation, or Regulation XVII, A. D. 1829 of the Bengal Code, was passed despite much outrage from the orthodox religious community. The act prohibited the art of Sati Dahan in Bengal Province, and anybody caught doing so would face punishment.

Raja Ram Mohan Roy’s name will be remembered as a great benefactor of women, not only for helping to end the tradition of Sati but also for speaking out against child

marriage and polygamy, as well as for urging equal inheritance rights for women. He was also a fierce opponent of his generation's rigid caste distinctions.

Social Contributions by Raja Ram Mohan Roy at a Glance

He conceived reformist religious associations as instruments of social and political transformation.

In 1814 he formed Atmiya Sabha, the Calcutta Unitarian Association in 1821, and in 1828 the Brahma Sabha or Brahma Samaj in 1828.

He campaigned for rights for women, including the right for widows to remarry, and the right for women to hold property.

His efforts led to the abolition of Sati in 1829 by Lord William Bentinck, the then Governor-General of India and opposed the practice of polygamy.

Raja Ram Mohan Roy campaigned against the caste system, untouchability, superstitions and use of intoxicants.

He attacked child marriage, polygamy, illiteracy of women and the degraded state of widows.

He stressed on rationalism and modern scientific approach

He fought against the perceived ills of Hindu society at that time.

He started the Sambad Kaumudi, a Bengali weekly newspaper that regularly denounced Sati as barbaric and against the tenets of Hinduism.

6.3.1.2 Contributions to education

Roy did much to disseminate the benefits of modern education to his countrymen. He supported **David Hare's** efforts to found the **Hindu College** in **1817**, while Roy's English school taught mechanics and **Voltaire's philosophy**.

In **1825**, he established **Vedanta College** where courses in both Indian learning and Western social and physical sciences were offered.

Women Education:

Equally able was the Raja's advocacy of the education of Women. Although the concept had already been put forward by missionaries, it was the Raja who helped to popularize it among the Hindus. He said that the women of India were highly educated and that the education of women was in keeping with ancient religious traditions and beliefs. The Brahma Samaj did great service in removing the popular prejudices

against the education of women that were the prevalent in the Hindu society and the credit for this goes mostly to Ram Mohan (Naik, J. P and Nurullah, S., 1974, pp.131-132).

● English Education

In field of education, Ram Mohan was one of the first thinkers in India to realize the value of Western Science, and thought. He created major opinion in favour of the English education that could generate a sense of unity among the Indian educated youths. His ideas of western education helped the Government of Lord William Bentinck to introduce European learning in India. (www.historydiscussion.net).

● Literature and Language

Ram Mohan's contributions to other aspects of social and literary life were highly valuable. True it is that, Mrityunjoy Vidyalankar, Ram Mohan Bose, Rajiblochan, Carey etc. had preceded him in the field of Bengali prose literature, yet it must be admitted that Ram Mohan contributed a style and standard which facilitated the development of Bengali prose as a vehicle of stories, novels as well as polemical literature (Banerjee, J. P., 2004).

The great contribution of Ram Mohan Roy to the system of modern education was his emphasis on the study of modern Indian languages. He himself gave a great lead in the matter by writing books in Bengali on Grammar, Geography, Astronomy and Geometry and he is considered as the father of modern literary Bengali prose. His advocacy of the study and development of modern Indian languages.

● Literary Works of Raja Ram Mohan Roy

Tuhfat-ul-Muwahhidin (1804)

Vedanta Gantha (1815)

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Kenopanishads(1816)

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Kathopanishad (1817)

A Conference between the Advocate for, and an Opponent of Practice of Burning Widows Alive (Bengali and English) (1818)

Mundaka Upanishad (1819)

A Defence of Hindu Theism (1820)

The Precepts of Jesus- The Guide to Peace and Happiness (1820)

Bengali Grammar (1826)
The Universal Religion (1829)
History of Indian Philosophy (1829)
Gaudiya Vyakaran(1833)

● Educational Contribution by Raja Ram Mohan Roy at a Glance

1. He started many schools to educate Indians in Western scientific education in English.
2. He believed that English-language education was superior to the traditional Indian education system.
3. He supported David Hare's efforts to found the Hindu College in 1817, while Roy's English school taught mechanics and Voltaire's philosophy.
4. In 1822, he founded a school based on English education.
5. In 1825, he established Vedanta College where courses in both Indian learning and Western social and physical sciences were offered.

6.3.2 Contributions of Vidyasagar

6.3.2.1 As a Social Reformer

Ishwar Chandra Vidyasagar CIE (26 September 1820 – 29 July 1891), born **Ishwar Chandra Bandyopadhyay**, was an Indian educator and social reformer of the 19th century. His efforts to simplify and modernise Bengali prose were significant. He also rationalised and simplified the Bengali alphabet and type, which had remained unchanged since Charles Wilkins and Panchanan Karmakar had cut the first (wooden) Bengali type in 1780. He is considered the "*Father of Bengali prose*".

He was the most prominent campaigner for Hindu widow remarriage, petitioning the Legislative council despite severe opposition, including a counter petition (by Radhakanta Deb and the Dharma Sabha) which had nearly four times as many signatures. Even though widow remarriage was considered a flagrant breach of Hindu customs and was staunchly opposed, Lord Dalhousie personally finalised the bill and the *Hindu Widows' Remarriage Act, 1856* was passed.

Somprakash a weekly newspaper started on 15 November 1858, (1 Agrahayan 1265 BS) by Dwarakanath Vidyabhusan. Dwarakanath (1819-1886) was a professor of Sanskrit college in Calcutta. The original plan was mooted by Iswar Chandra Vidyasagar (1820-1891), who continued to advise Dwarakanath in editorial matters.

He so excelled in his undergraduate studies of Sanskrit and philosophy that Sanskrit College in Calcutta, where he studied, gave him the honourable title “*Vidyasagar*” (“Ocean of Knowledge”; from Sanskrit, *Vidya* “knowledge” and *Sagar* “ocean”).

● **Upliftment of status of women :**

Vidyasagar championed the upliftment of the status of women in India, particularly in his native Bengal. Unlike some other reformers who sought to set up alternative societies or systems, he sought to transform society from within.

Unable to tolerate the ill-treatment, many of these girls would run away and turn to prostitution to support themselves. Ironically, the economic prosperity and lavish lifestyles of the city made it possible for many of them to have successful careers once they stepped out of the sanction of society and into the demi-monde. In 1853 it was estimated that Calcutta had a population of 12,700 prostitutes and public women. Many widows had to shave their heads and don white saris, supposedly to discourage attention from men. They led a deplorable life, something Vidyasagar thought was unfair and sought to change.

● **Campaign against polygamy**

Alongside the campaign for widow remarriage, Vidyasagar campaigned against polygamy. In 1857, a petition for the prohibition of polygamy among Kulin Brahmins was presented to the government with 25,000 signatures, led by the Maharaja of Burdwan. The mutiny of the sepoy resulted in the postponement of action on this petition, but in 1866, Vidyasagar inspired another petition, this time with 21,000 signatures. In the 1870s, Vidyasagar, the great rationalist, wrote two brilliant critiques of polygamy, arguing to the government that since polygamy was not sanctioned by the sacred texts, there could be no objection to suppressing it by legislation.

● **Ambush on child marriage**

Vidyasagar followed in the great reformist tradition of Raja Ram Mohun Roy (1772-1833), and argued, on the basis of scriptures and old commentaries, in favour of the remarriage of widows in the same way as Roy did for the abolition of Sati. His earliest effort at social reform, however, came in the second half of 1850 when, in a paper on the evils of child marriage, he launched a powerful attack on the practice of marrying off girls aged 10 or even younger, pointing to social, ethical, and hygiene issues, and rejecting the validity of the Dharma Shastras that advocated it.

● Widow Remarriage Act

In January and October 1855, Vidyasagar wrote his two famous tracts on the Marriage of Hindu Widows, basing his argument entirely on reason and logic, and showing that there was no prohibition on widows remarrying in the entire body of 'Smriti' literature (the Sutras and the Shastras). In the second tract, he gave a crushing reply to his critics who had sought to counter him after the first tract. Underlining the rationalism of his thought and the difficulties of his reformist project, Vidyasagar wrote :

“But how is this to be done? By reasoning alone? No. For it will not be admitted by our countrymen that mere reasoning is applicable to such subjects. The custom must have the sanction of the Sastras; for in matters like this, the Sastras are the paramount authority among Hindus, and such acts only as are conformable to them are deemed proper.”

While stating that he did feel compassion for “our miserable widows”, Vidyasagar stressed “that I did not take up my pen before I was fully convinced that the Sastras explicitly sanction their remarriage. This conviction I have come to after a diligent, dispassionate and careful examination of the subject and I can now safely affirm that in the whole range of our original Smritis there is not one single text which can establish anything to the contrary.”

From a high moral pedestal, he implored the people of India to end this cruel and illogical custom: “Countrymen! How long will you suffer yourselves to be led away by illusions?”

Open your eyes for once and see that India, once the land of virtue, is being overflowed with the stream of adultery and foeticide... Dip into the spirit of your Sastras, follow its dictates, and you shall be able to remove the foul blot from the face of your country...Habit has so darkened your intellect and blunted your feelings, that it is impossible for you to have compassion for your helpless widows.”

6.3.2.2 Contributions to education

Ishwar Chandra Bandhopadhyay, popularly known as Ishwar Chandra **Vidyasagar**, is considered as one of Bengal renaissance. He continued the reforms movement that was started by Raja Ram Mohan Roy. Vidyasagar was well known writer, intellectual and above all a staunch follower of humanity. He brought a revolution in the education system of Bengal. Born on 26th September 1820 in a village called Veerasingha of

the then Hooghly (now part of Midnapore) district of West Bengal. Vidyasagar spent his childhood in extreme poverty. He commenced primary education at the village *pathsahaala*– an indigenous Indian school where language, grammar, arithmetic and other *shastras* were taught to youngsters. Later he accompanied his father to Calcutta. Within a short while, Ishwar was admitted to the Sanskrit College.

As a student of the Sanskrit College, he witnessed the religious controversy between the reformists like Ram Mohan; radicals like Derozio (who denounced Hinduism as obsolete) and the conservatives who wanted to preserve and protect the basic character of Hinduism. Vidyasagar maintained religious neutrality. To him there was one religion that was welfare to humanity.

Young Ishwar applied himself to learning with full discipline, diligence and perseverance and passed successive annual examinations with exemplary brilliance. It is here he came in close contact with half a dozen Sanskrit scholars, who would have left an indelible mark on his young impressionable mind. In 1839 he graduated in law examination conducted by the Hindu Law Committee. His well-rounded education at Sanskrit College saw him amassing considerable knowledge and mastery in a number of *shastras*, and in 1839 at a tender age the title Vidyasagar was endowed to him. On 29th December Vidyasagar joined Fort William College (FWC) as a Principal Lecturer (or *Pundit*). G.T. Marshall who was the Secretary of the College at the time acted as the catalyst for gaining this prestigious position for him at the age of 21. Vidyasagar started learning English and Hindi here. Marshall had been thoroughly impressed by Ishwar's scholastic achievements.

● Saviour of Sanskrit College

After a five year stint with the FWC Vidyasagar joined the Sanskrit College as Assistant Secretary in 1846. He wanted to improve the teaching system in the college. In the first year of service with Sanskrit College, he brought out a report to the authorities outlining and recommending a number of changes to the curricula and the education system. This report attracted criticisms from the College Secretary Rashamoy Dutta but it generated keen interest of authorities and a tremendous amount of favourable comments and praises from the Education department, particularly from G.T. Marshall. Because of irreconcilable differences with Dutta on this subject Vidyasagar resigned.

Ishwar Chandra's principles, determination and courage were unparalleled in every detail. He never deviated from his goals in the face of all adversities. He knew not how to compromise on any matter of substance neither in fear nor for favour. He

resigned from the college, after the skirmish with Dutta. In 1850 Vidyasagar came back to Sanskrit College as a Professor at Sanskrit College with one condition that he should be allowed to do the redesign of the education system. In 1851 he became the Principal of this college.

His well-documented protestations against Education department officials of the day testify to the degree of intensity with which he pursued the course of education reform. He favoured English and Bengali as a medium of learning alongside Sanskrit and wanted to offer to students a wider range of subjects and thus broaden their horizons in examining European and Indian concepts and practices side by side so they could apply their own judgement in discovering the truth for themselves. He was not afraid of discarding erroneous beliefs of Indian *shastras* and in preferring European science in its place where appropriate. Similarly he did not accept everything that Europe had to offer. His mind was open only to discovering the truth and reality. In these matters his determination was unmistakable and his resolve unshakable. In his famous “Notes on the Sanskrit College”. Vidyasagar put forward a comprehensive scheme through which he aimed at creating an elegant Bengali style based on a combination of sound knowledge of both Sanskrit and English languages. He wrote books on Sanskrit grammar in Bengali in simple ways- *Upakramonika* and *ByakaranKoumudi*. He laid equal stress on learning the three branches in English- History, Mathematics and Natural Philosophy. Vidyasagar also achieved another success when the gates of the Sanskrit College were made open to castes other than the Brahmins. He also introduced admission fee and tuition fee. He prevailed upon the government to select as deputy magistrates some of the graduates of this college and established the Normal School for training Bengali teachers at the College thereby broadening the prospect of career opportunities as well as the range of academic interests that could be pursued on its campus. Vidyasagar took several such measures to expand enrolment and strengthen student commitment in Sanskrit College. In this way, he rescued classical education from medieval scholasticism.

● Collegiate Education

In 1853, Vidyasagar established an Anglo Sanskrit free school in Virsingha village. Vidyasagar was an ardent advocate of non-official secular and popular institutions for higher education with a purely Indian teaching staff. This is evident from his zeal to establish the Metropolitan Institution (which was originally founded in 1859 under the name of the Calcutta Training School under the management of the natives). In 1864 the management devolved entirely on Vidyasagar and he maintained this college out of its own resources. Its object was to find means of higher collegiate education for

the youths of Bengal. This college was administered by the Indians with no financial aid from the government. The teaching staff too consisted of Indians. It became a first grade college in 1879. From 1884 it introduced courses in Law, B.A. Honours and M.A. course.

He was appointed to the board of Examination for the selection of ICS candidates in 1854 and in 1855 he was made a member of the University Committee. In 1857 he became a fellow of the Calcutta University.

● Women's Education

Education of girls was one of the prime objectives of Vidyasagar's plans. He realized that unless women of the land could be educated it was impossible to emancipate and liberate them from the terrible burden of inequalities and injustice imposed on them by the cruel society of the day. However, the conservatives in the society were against education of the girls. Vidyasagar had to fight these conservatives with quotations from the Sanskrit scriptures that clearly prescribed care and education of the daughters. The credit for explaining the true meaning of the Hindu *shastras* upholding the women's right to education and the propagation of this truth among his countrymen entirely goes to Vidyasagar who utilized his literary talent for writing books, pamphlets and articles in support of female education.

From submitting reports about the curriculum taught to girls in schools which included reading, writing, arithmetic, biography, history of Bengal, reading of passages on different subjects, needlework and sewing, to opening of 35 schools for girls in Bengal with an enrolment of 1300 girls; making door-to-door calls, requesting parents to send their daughters to school; giving financial support to some schools; appealing the government to extend grant-in-aid benefits towards the maintenance of girls' schools; initiating a fund "NARI SHIKSHA BHANDAR" for rendering financial help to the girls' education, Vidyasagar did it all.

● Mass Education

Another significant contribution of Vidyasagar was the spread of mass education. On witnessing the pervading darkness and superstitions in which people of Bengal lived in the absence of education, Vidyasagar explored local popular support and participation in the spread of mass education. He appealed to the people who responded positively and it was decided that schools would be set up at chosen localities where the financial burden of erecting school buildings were to come from the locality. Vidyasagar got quite a number of schools constructed in this way in areas under his official jurisdiction.

● Journalism

Vidyasagar had his contribution in journalism as well. He published his article on widow marriage in the *Sarbashubhankari Patrika*. Akshay Kumar Dutta often got his articles examined by Vidyasagar, who was on the Paper Committee of the *Tattwabodhini Patrika*. He was directly associated with the *Somprakash*, a distinguished journal of the time (1855). The responsibility of properly learning the *Hindu Patriot* also fell on him when it fell on difficult ways days after the death of Haris Chandra Mukherjee.

6.3.3 Contributions of Derozio on Education

6.3.3.1 As a Social Reformer

● The Young Bengal

Henry Louis Vivian Derozio was born on 18 April 1809 in Kolkata. He was a fiery Indian teacher and poet and as a lecturer at the Hindu College of Calcutta, he invigorated a large group of students to think independently. His students came to be known as Derozians. He encouraged students to read Thomas Paine's Rights of Man and other free-thinking texts and infused rationalism and patriotism and, he encouraged questioning the orthodox Hindu customs. He was there from 1827 until he was expelled from the college by the Hindu dominated management in 1831. His contributions were:

- He gave a profound intellectual backbone to the youth in the college.
- His ideas had a profound influence on the social movement that came to be known as the Bengal Renaissance in early 19th century Bengal.
- He also educated on the key social issues such as women upliftment, abolition of sati and widow remarriage.
- He also established the 'Young Bengal' movement which instilled spirit of free thought and rationalism. It included members such as Krishna Mohan Banerjee, Peary Chand Mitra, Ramgopal Ghosh etc.
- These and many other Derozians later managed forerunners of later organisations such as the Landholders' Society, British India Society, and British Indian Association. Also many of them were involved in Brahma Samaj.

6.3.3.2 Contributions to education

In May 1826, at age 17, he was appointed teacher in English literature and history at the new Hindu College. Derozio's intense zeal for teaching and his interactions

with students created a sensation at Hindu College. He organized debates where ideas and social norms were freely debated. In 1828, he motivated students to form a literary and debating club called the Academic Association.

This was a time when Hindu society in Bengal was undergoing considerable turmoil. In 1828, Raja Ram Mohan Roy established the Brahm Samaj, which kept Hindu ideals but denied idolatry. This resulted in a backlash within orthodox Hindu society. Derozio helped discuss the ideas for social change already in the air. Despite his youth, he was considered a great scholar and a thinker. Within a short period, he drew around him a group of intelligent boys in college. He constantly encouraged them to think freely, to question, and not to accept anything blindly. His teachings inspired the development of the spirit of liberty, equality, and freedom. They also tried to remove social evils, improve the condition of women and peasants, and promote liberty through freedom of the press, trial by jury, and so on. His activities brought about the intellectual revolution in Bengal. It was called the Young Bengal Movement and his students, also known as Derozians, were fiery patriots.

Due to backlash from conservative parents who disliked his wide-ranging and open discussion of religious issues, Derozio was dismissed from his post in April 1831, shortly before his death.

In 1838, after his death, members of the Young Bengal movement established a second society called the Society for the Acquisition of General Knowledge. Its main objective was to acquire and disseminate knowledge about the condition of the country.

● Writing

Derozio was generally considered as an Anglo-Indian, being of mixed Portuguese, Indian, and English descent, but he considered himself Indian. He was known during his lifetime as the first 'national' poet of modern India, and the history of Anglo-Indian poetry typically begins with him. His poems are regarded as an important landmark in the history of patriotic poetry in India, especially "To India - My Native Land" and The Fakeer of Jungheera. His poems were influenced by Romantic poetry, especially those poets like Lord Byron and Robert Southey.

● Publications

- Poems (1827)
- "The Harp of India"
- "Song of the Hindoostani Minstrel"
- The Fakeer of Jungheera: A Metrical Tale and Other Poems (1828)

- The Fakeer of Jungheera
- "To India - My Native Land"
- The Poetical Works of Henry Louis Vivian Derozio, ed. B.B. Shah (1907)
- "To the Pupils of the Hindu College"

- **Influence**

Derozio's ideas had a profound influence on the social movement that came to be known as the Bengal Renaissance in early 19th century Bengal, despite being viewed as something of an iconoclast by Alexander Duff and other (largely evangelical) Christian Missionaries. In Duff's Assembly's Institution, Derozio's ideas on the acceptance of the rational spirit were accepted, as long as they were not in conflict with basic tenets of Christianity, and as long as they critiqued orthodox Hinduism.

Derozio is generally believed to be partly responsible for the conversion of upper-caste Hindus like Krishna Mohan Banerjee and Lal Behari Dey to Christianity. Samaren Roy, however, states that only three Hindu pupils among his first group of students became Christians, and asserts that Derozio had no role to play in their change of faith. He points out that Derozio's dismissal was sought not only by Hindus such as Ramkamal Sen, but also by Christians such as H. H. Wilson. Many other students like Tarachand Chakraborti became leaders in the Brahma Samaj.

Derozio's political activities have also been seen as crucially important to the development of a public sphere in Calcutta during British rule.

A commemorative postage stamp of Derozio was issued on December 15, 2009. Literary Legacy of Derozio Nothing proves Derozio's influence over his students at Hindu College, Calcutta, soconvincingly than the fact that he had to be dismissed from the service of Hindu College barely three years after he joined its service, allegedly because he motivated his students to be "hostile to Hinduism and to the established customs of the country." Some conservative Bengali gentlefolk brought the charges against Derozio, but his prosecution under these charges must equally have gladdened the conscientious British officialdom. For Derozio preached a secular nationalism and preached it so passionately that he won innumerable converts to his cause. His converts included upcoming young men such as Krishna Mohun Bannerjee, Mahesh Chandra Ghose, Ram Gopal Ghose, Gobin Chunder Bysack, Amrita Lal Mitra and Duckinarunjun Mukherjee. Many of them took to intellectual pursuits and produced literary writings inspired by their mentor. But unfortunately, not many of these writings have survived, although most of the young men in question had tremendous influence in their own chosen sphere of activities.

Derozio's inspiration came from the English Romantic poets who castigated the orthodox, restrictive nature of the neo classicists. Derozio applied the radical English thoughts to the existing views in India. In the individual case of Derozio, the secular notions of behaviour posed a threat to what was considered the native Indian ethos.

6.4 Nai Talim and Wardha Scheme on Mahatma Gandhiji's Concept of Basic Education

6.4.1 Background of Gandhiji's Basic Education

The most significant contribution of Gandhiji to education was the basic education scheme.

His long experience and experiment in the field of education help him to devise a new scheme of education suitable for his native country India. When Gandhiji was in South Africa, he used to teach his children with other students and illiterate in the Tolstoy farm of the transversal. Manual work was given top priority by him while educating the children. It was a novel attempt and he was successful in his experiment. After returning to India in 1919 he set up Sabarmati Ashram. In the Ashram, there was a school for children and illiterates.

Emphasis on manual work with Charakha and Khadi. In 1935, Gandhiji shifted to Sevagram Ashram, 11 kilo meters away from Wardha. There he published a journal called 'The Harijan', by name where he Expresses his educational ideas and practices.

In June 31, 1937 in "Harijan", Gandhiji expresses his view of his basic education. He says the present scenario of education is not only wasteful but positively harmful. So, Gandhiji decided a new type of education which enhance the mind and soul of society. For this an all Indian Education Conference was held in Wardha on 22nd and 23rd October 1937. They discussed on different aspects of the proposed new scheme of education. The eminent of educationists, congress leaders and workers along with the education minister of the seven states had attached the conference. Gandhiji himself presided over it. The conference appointed a committee under the chairmanship of Dr. Zakir Hussain to prepare a detailed education plan and syllabus. The other members of this committee are Prof. K.G. Saigidain, Arya Nayakem, Vinoba Bhave, Kaka Kalekar, J.C. Kumarappa, Kishori Lal, Prof. K.T. Shah, etc. They submitted their report on December 1937 and revised on April 1938. It presents a new way of education. Since than Basic Education is known as "Nai Talim". Nai Talim is a radical and important revolution in social and economic structure in Indian education. The name of this education is basic education as it forms the basis of social and economic

development. This education system is also known as “Nai Talim” as it provides new training system to the students.

6.4.2 Concept of Basic Education

“Basic Education” is the contribution of Mohan Das Karamchand Gandhi (Mahatma Gandhi). According to Mahatma Gandhi, basic education is education for life and through life, basic education is also called Nai Talim or Buniyadi Shiksha. Some name Basic Education as Wardha scheme of Education in Wardha Ashram. The term 'Basic' is significant in Basic Education. Basic comes from the term "Base" which means bottom or foundation. So in the literary sense, Basic education (Wardha scheme of Education), is the foundation of education or education at the primary level on which the edifice of the Superstructure of Higher Education can be built.

6.4.3 Philosophy and aims

Gandhiji had two major aims of education –

Immediate aim of education :

- Vocational aim – Learning of a productive craft for self – reliance and earning one’s livelihood.
- Cultural aim – All types of human activities should bare the imprint of culture and refinement and considered it as the main foundation more important than academic aspect.
- Perfect development aim - Education to develop body, mind and soul of a child in perfect harmony.
- Moral development – He gave top position to culture of heart and character development.
- Liberation – from economic, social, political and mental slavery and from worldly pursuits.
- Sociological aim – i.e. citizenship training.

Ultimate aim of education – Realize God through self- realization and develop virtues of truth and ahimsa.

6.4.4 Curriculum and Teaching Methodology

- The curriculum should be activity – centred.
- The medium of teaching should be the mother – tongue.

- Some craft or vocational training should be there.
- He encouraged subjects like Sociology, Medicine, Hindi, General Science, History, Geography, Mathematics, he also promoted physical activities.
- The curriculum for student's 1 to 5 for both boys and girls was to be the same and after that, boys were encouraged to take up some craft or vocation and girls were taught home science.
- He believed in a pragmatic approach where children should learn by doing and correlation method.
- Reading should precede writing, and they should draw before learning alphabets.
- Craft learning should be included along with training of senses and parts of body.
- Teaching Methods should be activity based.
- Value education should be included.

6.4.5 Principles and Structure of Basic Education

- Medium of instruction should be mother tongue.
- Education of each child from 7 to 14 years should be free, compulsory and universal.
- Education should achieve harmonious development of mind, body and soul.
- Education should develop human values in the child.
- Education of all subjects should be imparted through some local craft or productive work.
- Education should create useful, responsible and dynamic citizens.
- Structure of Basic Education :
Stages of Education Student Age
Pre-basic education Less than 7 years
Lower basic education Less than 7-10 years
Upper basic education Less than 10-14 years

6.4.6 Wardha Scheme

The Basic Education Scheme is largely credited to be the brainchild of Gandhi, whose Nai Talim philosophy, emphasized in the newspaper, 'Harijan', developed over experiments at Sevagram and Sabarmati, serves as the basis for the revolutionary

change in Indian Education. Gandhi was inspired by his political mentor, Gokhale, who in a moving resolution on March 18, 1910, in the Imperial Legislative Council, recommended that a beginning be made in the direction of making elementary education free and compulsory throughout the country, and that a mixed commission of officials and non-officials be appointed to frame definite proposals. In October 1937, an all-India National Educational Conference was held at Wardha and the conference resolved to accept the proposal made by Mahatma Gandhi that free and compulsory education be provided for seven years through mother tongue on a nation-wide scale and the process of education throughout this period should centre around some form of manual and productive work. By education, he meant all-round development of a person's body, mind, and spirit. He proposed a system of self-supporting education.

6.4.7 Strategy of Nai Talim

1. Free, compulsory and universal education – Free and compulsory education up to 7 to 14 years has been provided to child on a nation- wide scale.
2. Scheme – Scheme of primary education based on Indian traditional culture must be circulate.
3. Medium – The medium of instruction to be the mother tongue.
4. Productive work – Self-supporting by imparting education through a useful and productive craft.
5. Trained tutor – The tutor should be the best character, well- trained and the knower of the subject.
6. Organisation of schools – The school should be managed properly. The administration and inspection part done periodically.
7. Co- related – Subjects has to be correlated with each other.
8. Industrious – Knowledge and work are not separate. Hard work is mandatory for the success of education.
9. Practical knowledge – Education must be based on real life knowledge where one can get a chance to make new discoveries.
10. Child- centred – Education should develop harmony of the child's personality, body, heart, brain and soul, in short child-oriented education must be given for the betterment of the child.
11. Holistic process – Nai Talim is a holistic process of tutor-tutee-tuition.

12. Equity- equality – It is based on creating a sense of brother-hood, co-operation and social service among the children.

6.4.8 Important features of Gandhiji's Basic Education

According to Gandhiji and his philosophy, the important features of basic education may be listed as below.

Aims of Education- If the aims of education as determined by Gandhiji are analysed carefully it would become evident that all these aims are universal and perennial. He considered man as the sum total of body, mind, and spirit and emphasized on the development of all these three aspects of man.

Curriculum- If the curriculum as suggested by Gandhiji carefully observed, it makes out two features- first, it is quite broad, and second, special emphasis on handicrafts. The same curriculum was meant for both boys and girls. This curriculum was mainly implemented in Basic education. This curriculum is an activity- centred. The brain must be educated through hand. It appears that he wanted to make India a country of industries.

Method of Teaching- Gandhiji did not study psychology, yet his thoughts about teaching are fully psychological. He has laid foremost emphasis on learning by doing, in the place of traditional telling and book method which is indicate the self- learning. He emphasized mother tongue as the method of teaching. Now a days it has become a common feature of the modern education system.

Teacher- According to Gandhiji teacher should be an ideal person of the society, he should be a man of ideal conduct and should be a social worker. In his view, no person should take up this job as a profession, rather it should be taken by the spirit of social service. Such people can bring the children on the right path. Similarly, in modern education teacher is not only for give knowledge to the children, he is a friend, philosopher and guide.

Students - Gandhiji focuses on child- centred education. He believed that child brings his own experience to the school and they have to be reconstructed. There is a lot of scope for the child to unfold its creative abilities and develop originality. He wanted the children to cultivate purity in thought, word and deed along with pursuit of knowledge. This concept is the central point of modern education system all over world.

Discipline- Gandhiji believed that, discipline should not be imposed from outside. There should be self- discipline or an inner urge of the individual to obey the laws and regulations prescribed by the group, community or society. He wanted the children

to have sufficient freedom so that they may develop and grow. But they accept that the discipline and training will be must if they wanted to develop their powers to the fullest. No school can be run without discipline. He opposed corporal punishment. This concept also relevant to modern education system.

Rural University –Rural universities have been established in India based on Gandhiji's basic education.

Free and compulsory education for all- Gandhiji wanted the basic education should be free and compulsory for all boys and girls between the ages of seven to fourteen. According to Gandhiji, "I am a firm believer in the principle of free and compulsory primary education for India. I also hold that we shall realize this only by teaching the children a useful vocation and utilizing it as a means for cultivating their mental, physical and spiritual faculties. Let no one consider these economic calculations in connection with education as sordid or out of place.

There is nothing essentially sordid about economic calculations."

Mother tongue as medium of instruction- Gandhiji, believed that the medium of basic education should be the mother tongue. Strong mother tongue foundation leads to a much better understanding of the curriculum as well as a more positive attitude towards school.

Language and mother tongue play an important role in the development of personal, social and cultural identity of a child. Children with a strong foundation in mother tongue can have deeper understanding of the curriculum and develop confidence to tackle any situation. When children develop their mother tongue, they will develop other essential skills, love towards mother tongue and incline towards motherland.

Craft centred education -Gandhiji emphasised on craft-centred education which had great importance in Indian scenario. In Indian scenario, craft would make education self-supportive as it is not possible to educate all citizens and provide them government jobs. So, the craft centred education would help to provide employment opportunity to all citizens and make them self-sufficient. According to Gandhiji, the method of training the mind through village handicraft from the beginning would develop disciplined mind. Such practical productive work in education would to break down the existing barriers of discrimination between manual and intellectual workers. The scheme would increase the productive capacity and utilise their leisure profitably also (Maheswari). According to Gandhiji (Prabhu) "Craft, art, health and education should all be integrated into one scheme. NaiTalim is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the

moment of death. Instead of regarding craft and industry as different from education, I will regard the former as the medium for the latter.”

6.4.9 Important values of Gandhiji’s education plans

Development of creativity and critical thinking - Gandhiji emphasised on the principle of ‘learning by doing’ which stimulates the individual’s mind to think creatively and critically.

His great emphasis on work-culture to the students from initial stage was to enable the students to start producing while learning. So, his primary aim of basic education was to utilise head, heart and hand rather than concentrating on reading or writing only. In July 1937, Gandhiji wrote in the Harijan, “By education I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child’s education by teaching it a useful handicraft and enabling it to produce from moment it begins its training. Thus, every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools.”

Emphasis on collaborative learning - True education is a lifelong process which helps in cultivating the spirit of co-operation, tolerance, collaboration and a sense of responsibility.

All these qualities are required for the development of human personality which can create the pleasant balance between the individuals and social aim of education. Gandhiji always emphasised on collaborative learning. Craft work helps a child to acquire collaborative learning skills and to realize the value of honest labour.

Importance on moral education- Gandhiji thought that the peace is essential for human life which can be attained through education. Peace can be attained only through morality and ethics. According to him, education must be based on ethics and morality. Gandhiji advised to all students to consider morality and honesty as essential parts of their education. He said, “Our system of education leads to the development of the mind, body and soul. The ordinary system cares only for the mind.” “I attach far more importance to the cultural aspect of education than to the literary.”

Emphasis on character building - Education is the most powerful weapon which helps to build genuine characters of a student. The goal of education should consist of character- building. The character-building includes the moral, intellectual and

social behaviour of a student under all circumstances. A student should develop personality, compassion, kindness, fair-mindedness and the spirit of dedication by virtue of education. Gandhiji said, “When it is remembered that the primary aim of all education is, or should be, the moulding of the character of pupils, a teacher who has a character to keep need not lose heart.”

Development of self-reliance and patriotism- The main purpose of basic education was to achieve an integral development of children and to create a sense of patriotism through practice of handicraft. Gandhiji desired that the basic education system should be self-supporting for every child by learning a craft or occupational skill for livelihood. He wanted education to ensure employment. He told “My Nai Talim is not dependent on money. The running expenses should come from the educational process itself. Whatever the criticisms may be, I know that the only education is that which is ‘self-supporting’.” He also said, “The teachers earn what they take. It stands for the art of living. Therefore, both the teacher and the pupil have to produce in the very act of teaching and learning. It enriches life from the commencement. It makes the nation independent of the search for employment”.

Development of faith on Truth & Non-violence- Gandhiji was always considered that non-violence is an important and essential part of education. Truth & Nonviolence was the fundamental formula of Gandhiji’s philosophy. Basic education too was also based upon the principle of truth and Non-violence. As he said “I want to see God face to face. God, I know, is Truth. For me the only certain means of knowing God is non-violence-ahimsa-love. I live for India’s freedom and would die for it, because it is part of Truth. Only a free India can worship the true God. But my patriotism is not exclusive; it is calculated not only not to hurt any other nation, but to benefit all in the true sense of the word. India’s freedom as conceived by me can never be a menace to the world”.

Awareness on Social Services- Students should be involved in different community services to develop responsibility and create awareness on social services. Education must be based on social good, welfare for all and must uplift the human aspect. The basic education by Gandhi aimed at encouraging the spirit of service and self-sacrifice. Addressing the college students once he said (Shah) “Your education, if it is a vital thing, must shed its fragrance in your surroundings. You must devote a certain portion of your time daily to serving the people around in a practical manner. You must therefore, be prepared to take the spade, the broomstick and the basket. You must

become voluntary scavengers of this holy place. That would be the richest part of your education, not learning by heart literary thesis.” Mahatma Gandhi was a true social worker fighting against the evils of society. He always said, if we want to do social work, we should start it by ourselves. Sensitise on Cleanliness and Untouchability- Students should be sensitised on merits and demerits of cleanliness and the evils of untouchability. Gandhiji had been opposing untouchability and caste system from very beginning and putting relentless efforts to eradicate. He was arguing that Brahmins and untouchables were equal in his eyes. He was publicly rejecting the notion of high and low caste feeling. At the age of twelve, Gandhiji had disagreed his mother’s warnings on not to touch an untouchable who used to clean their latrines in their house. He tried his best to break the centuries old caste system and to remove the mark of untouchability from Hinduism. Gandhiji described (Prabhu) on his conception on Samagra Gramaseva in Harijan that “I will inculcate in them the importance of hygiene and sanitation, and when they come and ask me for a sweeper, I will tell them: “I will be your sweeper and I will train you all in the job.”

6.4.10 Criticism of Basic Education Scheme :

Gandhiji’s scheme of basic education has been criticised on the following grounds:

- I. School will require so many crafts according the local needs and specific interests of children. It will require a number of teachers trained in specific crafts to teach in the school. This is actually a real challenge before this scheme because the cost of this type of education will be very high.
- II. It is very difficult to correlate a craft with other crafts and to give all necessary information to the child through the crafts only.
- III. This scheme takes eight years to get completed. Skills obtained during this period may be out dated after the completion of education.
- IV. It is very difficult to prepare study materials of this scheme. Organisation of materials is another difficulty before a teacher.
- V. It is almost impossible to provide work experiences of so many crafts especially in schools located in big cities.
- VI. Developing character and personality through crafts alone is only a theoretical proposition. No school in India has got any success in this regard.
- VII. This Scheme of education may be suitable for the children of poor class

families but those who are interested in higher studies will not be benefitted after receiving this type of education.

VIII. This scheme of education is very costly for a poor country like India

6.5 Tagore's Thoughts on Humanistic Education and Experiments with Santiniketan-Sriniketan

6.5.1 Background of Rabindranath Tagore and Indian education

Rabindranath Tagore is the world famous poet- Vishwakavi and is popularly known as "Gurudev", the respected teacher. He was awarded the Nobel prize for his book "Geetanjali".

Santiniketan and Visva-Bharti are the renowned contributions of Tagore to the field of education. Tagore was the apostle of Truth, Virtue and Beauty (Satyam, Shivam, Sundaram).

He believed in close affinity between man and nature, and' pleaded for realizing such a relationship. Emphasizing the relationship between nature and man, he eulogized the ideal of the 'Tapovana' (Hermitage) in which teachers and pupils lived together with nature: He felt that in order to make education meaningful, the child should be in touch with economic, intellectual, social, aesthetic, and spiritual life of people. Rabindranath Tagore was a great philosopher, visionary, social reformer, great preacher of Indian culture and tradition. A multidimensional personality endowed with versatile genius and untiring zeal. The contributions of Tagore on Indian education was immense and his educational thoughts were based upon the following :

Harmony with all things- One of the basic principles of the philosophy of Tagore is 'harmony with all things'- harmony with nature, harmony with human surroundings and harmony in international relations. According to him, the highest education is that which makes our life in harmony with all existence.

Principles of Freedom- Tagore was the ardent exponent of freedom for children. He believed that children should be brought up and educated in an atmosphere of freedom and liberty. Restrictions should not be imposed on children. Tagore remarked, "Education has its only meaning and object in freedom- freedom from ignorance about the laws of universe and freedom from passion and prejudice in our communication with the human world".

Principle of creative Self-expression- Tagore held that education should promote creative self-expression. He stated, “Handwork, music and arts are the spontaneous overflows of our deeper nature and spiritual significance”.

Active communication with Nature and Man- Tagore finds a fundamental unity between man and nature. The child’s education must be organized in natural surroundings. He remarked, “We should have the gift to be natural with nature and human society”.

6.5.2 Idea of Education according to Tagore

● Concept of Education according to Tagore

Tagore’s theory of education is marked by naturalistic & aesthetic values. He had a belief that “The widest road leading to the solution of all our problems is education.”

According to him, “Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives us wealth not of things but of inner light, not of power but of love. It is a process of enlightenment. It is divine wealth. It helps in realization of truth”.

Education can develop a new pattern of life. Culminating in the realization of Universal man.

Tagore’s system of education emphasizes the intellectual, physical, social, moral economic and spiritual aspects of human life. By which a man can develop an integrated personality.

6.5.2.1 Aims/Objective of Education according to Tagore

The aims of education as reflected in educational institution founded by Rabindranath Tagore in Santiniketan are as follows:

● Self Realization

Spiritualism is the essence of humanism; this concept has been reflected in Tagore’s educational philosophy. Self-realization is an important aim of education. Manifestation of personality depends upon the self-realization and spiritual knowledge of individual.

● Intellectual Development

Tagore also greatly emphasized the intellectual development of the child. By intellectual development he means development of imagination, creative free thinking, constant curiosity and alertness of the mind. Child should be free to adopt his own way learning which will lead to all round development.

- **Physical Development**

Tagore's educational philosophy also aims at the physical development of the child. He gave much importance to sound and healthy physique. There were different kinds of exercises. Yoga, games & sports prescribed in Santiniketan as an integral part of the education system.

- **Love for humanity**

Tagore held that the entire universe is one family. Education can teach people to realize oneness of the globe. Education for international understanding and universal brotherhood is another important aim of his educational philosophy.

- **Establishment of relationship between man & God**

Man bears the diverse qualities and potentialities offered by God. These qualities are inborn and innate. The relationship between man and God is strong and permanent.

- **Freedom**

Freedom is considered as an integral aspect of human development. Education is a man-making process, it explores the innate power exists within the man. It is not an imposition rather a liberal process that provides utmost freedom to the individual for his all-round development.

- **Co-relation of Objects**

Co-relation exists with God, man and nature. A peaceful world is only possible when correlation between man and nature will be established.

Moral and Spiritual Development Tagore emphasized moral and spiritual training in his educational thought. Moral and spiritual education is more important than bookish knowledge for an integral development of human personality.

Social Development According to Tagore, "Brahma" the supreme soul manifests himself through men and other creatures. Since He is the source of all human-beings and creatures, so all are equal.

Rabindranath Tagore therefore said, "service to man is service to god".

6.5.2.2 Curriculum according to Tagore

Tagore advocated broad-based curriculum catering the needs of individual and the society that means he argued for wholesome development of the curriculum. He stressed upon following subjects:

Language, literature, Maths, Natural Sc. Include Biology, Physics, Chemistry, Social Sc. Include History, Civics, Economics, Agriculture, art, music etc, Apart from this, he stressed on dancing, music, games, dramatics, agriculture, gardening, excursion, regional study etc.

6.5.2.3 Method of Teaching

Tagore emphasized the following methods of teaching:

Teaching through Tours and Trips Tagore believed that the subjects like history, geography, economics and other social sciences can be effectively taught through excursions and tours to important spots. By this students will get an opportunity to observe numerous facts and gain first-hand knowledge through direct experience.

- **Learning by activities**

Rabindranath Tagore said that for the development of child's body and mind, learning through activity is essential. Therefore he included activities like climbing tree, drama, jumping, plucking fruits, dancing etc. in his educational programmes.

- **Narration-cum-discussion and debate method :**

Narration-cum-discussion and debating activities were organized Tagore's education centre to develop oratory abilities of the students. Students were encouraged to solve problems of various areas through rational debate and thorough discussion.

- **Heuristic Method**

Rabindranath Tagore introduced heuristic method as an important method of teaching in his educational institution. In this method first, the students, are asked questions to clarify their doubts on topics and teachers try to satisfy them by their correct answers.

- **Mother tongue as the medium of Instruction**

Language is the true vehicle of self-expression. Man can freely express his thought in his mother-tongue. Tagore has emphasized mother tongue as the medium of instruction for the child's education.

6.5.3 Experiments at Santiniketan

It was built by Maharshi Devendranath Tagore, and later expanded by his son Rabindranath Tagore whose vision became what is now a university town with the creation of Visva- Bharati. Santiniketan, popularly known today as a university town, a hundred miles to the north of Kolkata, was originally an ashram built by Debendranath Tagore, where anyone, irrespective of caste and creed, could come and spend time

meditating on the one Supreme God. The area is flanked on two sides by the rivers, the Ajay and the Kopai. Rabindranath Tagore first visited Shantiniketan in 1873 when he was 12 years old. In 1888, Debendranath dedicated the entire property for the establishment of a Brahmavidyalaya through a trust deed.

In 1901, Rabindranath started a Brahmacharyaashrama and it came to be known as PathaBhavana from 1925 Rathindranath Tagore was one of the first five students at the Brahmacharyaashrama at Santiniketan Santiniketan embodies Rabindranath Tagore's vision of a place of learning that is unfettered by religious and regional barriers. Rabindranath founded a school for children at Santiniketan and it was around this nucleus that the structure of an unconventional university developed Tagore was one of the first to support and bring together different forms of arts at Santiniketan. Tagore encouraged artists such as Nandalal Bose to take up residence at Santiniketan and devote themselves full-time to promoting a national form of art Shantiniketan was established with the aim of helping education go beyond the confines of the classroom, Santiniketan grew into the Visva Bharati University in 1921.

6.5.4 Experiments at Sriniketan

The Institute of Rural Reconstruction was founded in 1922 at Surul at a distance of about three kilometres from Santiniketan. It was formally inaugurated on February 6, 1922 with Leonard Elmhirst as its first Director. Thus the second but contiguous campus of Visva- Bharati came to be located in 1923 at a site which assumed the name of Sriniketan. The chief object was to help villagers and people to solve their own problems instead of a solution being imposed on them from outside.

In consonance with the ideas about reconstruction of village life, a new type of school meant mainly for the children of neighbouring villages who would eventually bring the offering of their acquired knowledge for the welfare of the village community was also conceived. This school, Siksha-Satra, was started in Santiniketan in 1924 but was shifted to Sriniketan in 1927. The Lok-Siksha Samsad, an organization for the propagation of non-formal education amongst those who had no access to usual educational opportunities, was started in 1936.

Siksha-Charcha for training village school teachers followed next year.

6.6 Summary

- Raja Ram Mohan Roy is hailed as "the Father of Modern India". He attempted to combine the western and eastern philosophy. His writings and ideas are an example of a synthesis of ancient Indian ideas with modern Western Political Principles.

- A review and reevaluation of religion was Roy's primary concern for which he established the Brahmo Samaj in 1828. The Samaj provided a forum for religious and philosophical contemplation and discussion.
- Roy was familiar with diverse languages, cultures and philosophies and all these influences shaped his writing and ideas. He conducted a deep study and analysis. Hinduism in order to re-interpret the basic tenets of religion. In doing this, Roy wanted to prove that blind faith and superstitious beliefs and practices had no basis in the original Hindu religion.

- According to Roy, another factor responsible for the deteriorating political and social milieu was the social decadence of the Indian society. He wanted to build a new Indian society where principles of tolerance, sympathy, reason, liberty, equality and fraternity would be honoured. In all this, he believed that the support of the British government was essential.
- Roy opposed the caste system and the practice of Sati. He was one of the greatest champions of women's rights. He believed in the efficiency of a clearly limited constitution that could control the state and safeguard the rights and liberties of the individuals.
- He was one of the first Indians to accept and popularize the idea of internationalism.

A multi-faceted personality. Roy carried on a relentless crusade against all kinds of injustices, exploitative practices and superstitions.

- Vidyasagar may be regarded as the first architect of national education. He strongly advocated education through mother tongue, which leads to mass education.
- He contributed in fields like Sanskrit studies, women education and education through the medium of mother tongue. Being a man of action Vidyasagar took all necessary measures to concretize his plans of educational reform.
- This Unit also focused upon the life and works of Henry Derozio, undoubtedly the most renowned among the early Indian English authors after Raja Rammohun Roy.

Henry Louis Vivian Derozio may be considered one of the first Indian English poets.

- His father was of mixed Portuguese and Indian descent, and his mother was English.
- Born and educated in Calcutta and belonging to such an ancestry, he was

compelled to choose a community to which he could be associated with, to which he could closely relate.

- His was an unusual dilemma. He was neither full Portuguese, nor English, nor Anglo or even Indian for that matters. At one level, identity mattered a great deal to him. The institution expected him to adhere to a specific point of view, call it 'Indian' if you like. Being of Eurasian stock he was obviously critical of various Hindu customs and mores but at the same time he was also a Lecturer at the Calcutta Hindu College.
- He was however, dismissed on the grounds of having corrupted and negatively influenced Hindu youth. As mentioned earlier he was a teacher not because of any ulterior motive but because he was genuinely interested in the intellectual wellbeing of his students and he also wanted to be able to identify with them as an Indian.
- Derozio was a radical thinker and launched the Young Bengal movement who disseminated western learning and science among his students who were called Derozians. He arranged debates and discussions on literature, history, philosophy, and science which unfolded a intellectual revolution among young students
- They cherished the ideals of French Revolution and the liberal thinking of England. The very strong radical views of this group and their unconventional practices like not showing respect to religious idols alarmed the orthodox Hindus of Calcutta.
- The Young Bengal Movement continued even after Derozio's dismissal and his sudden death in 1831.
- At the second round table conference in London in 1931, Mahatma Gandhi pointed out the ineffectiveness of primary education under the British rule.
- He held the British policy responsible for the painful situation of mass education in India. He criticized English education as it had created a permanent bar between the educated few and the majority, who were mainly illiterate.
- The origin of Gandhi's Wardha scheme of basic education in 1937 can be traced back to the year 1937 when Mahatma Gandhi talked about this scheme of education in his weekly Harijan.
- By education, he meant all-round development of a person's body, mind, and spirit. He proposed a system of self-supporting education.

- On July 31, 1937, Gandhi had published an article in the Harijan. Based upon this article, an all India National Education Conference was held on October 22 and 23, 1937.
- The conference is called Wardha Educational Conference and the president of this conference was Gandhi himself. The resolutions passed were as follows:
- Free and compulsory education to be provided for 7 years at a nationwide scale.
- The mother tongue should be the medium of instruction.
- Throughout this period of 7 years, education should be around some forms of manual and productive work and for this purpose, a handicraft must be chosen, based upon the environment of the child.
- This would generate the remuneration of teachers ?

A committee was appointed under the chairmanship of Dr. Zakir Hussain to formulate the scheme of basic education in India.

- The report submitted by the committee and published in March 1938, came to be known as the Wardha scheme of education.
- Rabindranath was a philosopher, poet, dramatist, teacher, essayist and painter of outstanding repute.
- His philosophy of life was based on the ideals of dedication, patriotism and naturalism. Although he was an ideal philosopher, but the thoughts of naturalism, pragmatism and individualism are also reflected in his philosophy.
- Tagore advocated broad-based curriculum catering the needs of individual and the society that means he argued for wholesome development of the curriculum. Apart from conventional subjects, he also stressed on dancing, music, games, dramatics, agriculture, gardening, excursion, regional study etc
- Tagore also stressed on learning by activities like narration, debates, tours, trips and heuristic methods.
- Santiniketan was built by Tagore's father Maharshi Devendranath Tagore, and later expanded by him whose vision became what is now a university town with the creation of Visva-Bharati.
- The Institute of Rural Reconstruction was founded in 1922 at Surul at a distance of about three kilometres from Santiniketan. It was formally inaugurated on February 6, 1922 with Leonard Elmhirst as its first Director. Thus the second

but contiguous campus of Visva-Bharati came to be located in 1923 at a site which assumed the name of Sriniketan.

- Rabindranath did many educational experiments in Santiniketan and Sriniketan like Siksha-Satra, Lok-Siksha Samsad, Brahmacharyaashrama which later became Patha Bhavana.

6.7 Self-Assessment Questions

- “Pt. Iswar Chandra Vidyasagar was a great social reformer”...Justify the statement.
- Briefly discuss the contribution of Vidyasagar in education in 19th Century.
- Describe in brief about the contribution of Raja Rammohan Roy in the field of education.
- Write a short note on the contribution of Raja Rammohan Roy as a social reformist.
- Write a brief account on the contribution of Henry Vivian Derozio as a social reformist.
- Describe in brief about the contribution of Derozio in the field of education.
- Define education according to M.K Gandhi.
- Briefly outline Gandhi’s aim of education.
- What are the features of Basic Education.
- What did Gandhi envision for the improvement self-realization on the students?
- Discuss shortly educational thought of M.K Gandhi.
- Briefly discuss about the philosophical thoughts of Rabindranath Tagore.
- Enumerate the aims of Education propounded by R.N.Tagore.
- Elucidate the concept of education stated by R.N.Tagore.
- Briefly elaborate about the Curriculum & Method of Teaching advocated by R.N.Tagore.

OBJECTIVE TYPE QUESTION

- What did Gandhiji’s philosophy of education stress as aim of education?
 - a. A synthesis of individual and social aims
 - b. Individual aims
 - c. Cultural aims
 - d. Social aims

- Who was marked as the founder of “Basic Education”?
 - a. Sri Aurobindo
 - b. Tagore
 - c. Vivekananda
 - d. Gandhiji
- The ultimate purpose of Gandhi’s education is the
 - a. Creation of a classless society
 - b. Promotion of human beings
 - c. Development of a human and awakened society
 - d. Salvation for all
- The aim of basic education, as per the dream of Gandhiji is to
 - I. Create a classless society
 - II. Create a sarvodayasociety
 - III. Create a society, respecting all religions
 - IV. Create a society, where rich and poor can live together.

Codes :

- a. I, II, III and IV
 - b. I, II and III
 - c. II, III and IV
 - d. I, II and IV
- Match the following
- List-I (Features of Education) List-II (Thinkers)
- A. Education through craft 1.Tagore
 - B. Man-making education 2.Sri Aurobindo
 - C. Integral education 3.Vivekananda
 - D. Self- expression 4.Gandhiji

Codes :

- a. A-4, B-3, C-2 and D-1
- b. A-2, B-1, C-3 and D-4
- c. A-1, B-2, C-4 and D-3
- d. A-1, B-2, C-3 and D-4

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