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IDEOLOGICAL DIFFERENCES ESTABLISHED IN IMPERIALIST AND NATIONALIST HISTORIOGRAPHY

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Historiography is an obligatory duty. The biases contained in historiography or the personal perspective of the historian also deeply influence history. This increases the chances of evil in the society and misbehavior in human qualities. Therefore, it is necessary to have a scientific approach and an honest and unbiased understanding of the society for writing history. The continuous changes taking place in society and the advancement of science have given history the form of an independent and deeply intellectual subject. Although the tradition of writing historiography is considered to be from Greek historiography, the modern tradition of historiography was started by European historians. Europeans wrote their national historiography as well as the regions of the world where they established their colonies. In this sequence the modern tradition of Indian historiography started. The European historians who started the modern tradition of Indian historiography were generally called imperial historians. Intensive exploration of India's identity by imperialist historians began in the 18th century. But by studying deeply the roots of India's political, economic, social and cultural identity by these historians, instead of presenting them justly, an attempt was made to impose the superiority of Western civilization and culture. The way Indian history was written by the imperialists, that ideology deeply hurt the mind of the Indian intellectual class. As a result, a section of Indian historians emerged and made the basis of their historiography on the factually glorious side of the Indian past. Such historians are called nationalist historians. If studied closely, two classes of nationalist historians are visible

¹. Among these, the first class who made the basis of their historiography to indicate the glorious side of the Indian past and the heroic deeds of the Hindu rulers, are generally known as Hindu historians. The second class, who in their historiography, made the basis of their historiography based on the emergence of Islam and the changes brought about by it in the life of common people. The actions and policies of the Indian rulers from Ghazni to Aurangzeb were positively evaluated by these historians. Generally they are called Muslim historians.

The new turning point in history writing came after the First World War when the economicist ideology of German philosopher Karl Marx spread in the world. This ideology of Karl Marx came to be known as Marxist ideology. The influence of Marxist ideology in Indian historiography begins to be visible from the 1920s. By this time, nationalist historians had started emphasizing on social and economic elements in their writings. After independence, Marxist ideology came under attack in Indian historiography when historians like DD Kaushambi, RS Sharma, Romila Thapar, Bipin Chandra Debut took place. The way Indian social and economic aspects were exposed by Marxist historians, knowledge of the condition of the lower classes of society also came in front of the society. Later on, the feeling of discrimination prevailing in the society and the economic condition of the lower class society also attracted the attention of historians. The economic and social condition of the lower class of the society was made the basis of his historiography by the contemporary historians. The first name in this sequence comes from Ranjit Guha who got a series of books published under the name Subaltern Studies. In subaltern historiography, an attempt was made to hold the upper varnas of the society responsible for the worrisome condition of the lower varnas of the society. Simultaneously, a critical evaluation of the Smriti texts of Hinduism was done. In this way, in Indian history writing, various ideologies continued to converge with time and the voices of mutual differences also emerged in all the ideologies, due to which instead of establishing social harmony in the society, ideological differences kept emerging somewhere².

Modern Indian historiography was started by the learned administrators of the East India Company. The prominent place among these historians is that of William Jones, who founded the "Asiatic Society of Bengal" in Bengal in 1784 with the help of Warren Hastings. With his efforts, translation of Indian scriptures from Sanskrit to English was started. In this sequence, in 1784 AD, the Bhagavad Gita was translated from Sanskrit into English by Wilkinson. After this there was a flood of translations of Indian ancient scriptures into English, which attracted the attention of the world to the Indian past. After

¹ Anil Seal, Imperialism and Nationalism in India, Cambridge University Press, 2008, Introduction

² Hardgrave, Robert, India: the dilemmas of diversity, Journal of democracy, pp. 54-65

this, the history of the Palas was written on the basis of records by the imperialist historian Charles Wilkinson. The history of the Maukharis was written after the Gupta Brahmi letters were identified. In this sequence, the next name is of Alexander Cunningham, who was assigned by the Archaeological Survey. It is credited with uncovering the identity of the third past. Cunningham did extensive work on Indian Archaeology. FR Alchin writes that 'Cunningham's personal views on the realm of Indian archaeology were more important than the activities of the department'. expressed the contradiction between what he called "archaeologists engaged in field work or itinerant antiquities". Cunningham also prepared several survey reports based on his extensive tour. At the same time, on the basis of the evidence of Periplus, Elphinstone tried to establish that the trade of India was also conducted by the Greeks and Arab traders.

The approach of European historians has also been discriminatory in relation to the Indian political and social condition. In his book 'Early History of India', Smith had focused his attention on the Indian campaigns of Alexander. Smith writes: "Alexander's conquests from the Himalayas to the sea showed the inner weakness of the largest Asiatic armies who had to face European prowess and discipline. The attempt made to portray it is also not satisfactory, in that only their unilateral imperialist understanding is visible. An attempt was made by Smith to justify the British rule in India. He proposed the concept that "the India that it has always been, whenever it is freed from the control of the Supreme Power, will return to the old anarchy only if under the umbrella of liberal autocracy, which is now upon it." be removed. Thus Smith has shown the concept of chaotic situation among Indians.

In relation to Hindu religion and culture also the imperialist outlook remained negative. Instead of deeply understanding the basic spirit of Hindu religion and culture and the logic behind them by the Christian missionaries, only petty principles were made the basis. Emphasis was placed on the negative representation of Indian culture by Christian missionaries. He used sati as the basis of his condemnation but remained silent on cruel practices in Europe such as hunting witches and burning atheists to death. While the Hindu caste system was properly criticized, the enslavement of 'blacks' by 'whites', their land-slavery and their mistreatment were silently ignored.

Thus attempts were made by the European imperialists to underestimate, devalue each and every aspect of Indian culture and to present the weak aspects of Indians critically. In opposition to the way the imperialists tried to present the Indian past, a section of Indian historians emerged, who tried to reform their ancient religion and society and to highlight the bright side of their ancient culture. This tendency of his took the form of Indian renaissance and instilled a sense of self-respect and self-confidence among Indians.

Bankim Chandra Chatterjee asserted that nothing is more original than the study and writing of history as a means of generating a sense of unity and aspiration for national pride and emancipation. In his various discourses he says, "There is no Hindu historian. If we do not praise our own excellent

qualities, then who else will praise him. The main challenge before this first generation of Indian historians was to protect their culture and civilization from the British imperialist attack. In the latter half of the nineteenth century, this section of historians showed solidarity in the search for Indian identity and exposed the bright side of the Indian national character. Thus this class emerged in opposition to the imperialist prejudiced historiography. RC Majumdar uses the term 'nationalist historian' only for those Indians who made their goal of examination and re-examination in order to reproduce the history of their country.⁶ Some points of national interest or importance..... .. which have been misunderstood or incorrectly imagined or misrepresented. Such an object need not always appear to contradict any scientific and critical study, and therefore a nationalist historian is not necessarily a propagandist or a sly protestant

The first attempt by Indian nationalist historiographers to write historiography was to refute the negative assessment of the dignified aspects of India's past by imperialist historians. Thus modern Indian historiography began with ideological differences which grew with time. The concept of inferiority of Hindu culture which the imperialist historians had attempted to establish by the nationalist historians was strongly refuted. In this sequence, the book *Civilization in Ancient India* written by Ramesh Chandra Dutt and published in three volumes is particularly noteworthy. RC Majumdar calls it the first nationalist history in the best sense.⁸ In this book³, RC Dutt resorted to scientific and liberal ideas other than exaggerated nationalist sentiment. A section of nationalist historiographers were also supporters of orthodox Hindutva who exaggeratedly glorified the Indian past. It was conceptualized by him that the Vedic Aryans were a contemplative mass community engaged in spiritualistic virtuous deeds. He considered public welfare works as the basis of his life. The notion of the imperialists was rejected outright by such historians that Indians were a mass of people yearning for salvation.

Elphinstone's argument that Indians were backward in foreign trade was refuted by RK Mukherjee in his book 'A History of Indian Shipping and Maritime Activity' and an attempt was made to establish that India's foreign trade was carried out by Indians and by Indian ships. It used to happen.

India was conceptualized by imperialist historians as an unorganized community in different regions and attempts were made to prove that India was not a nation but a concentration of various sects and sects. RK Mukherjee's thesis appears in 'The Fundamental Unity of India'. Through his writings, RK Mukherjee considered the ideal of religious unity and religious companionship among Hindus and the All India Empire established among them as the basis of his nationalism. KP Jaiswal, through his book 'Hindu Politics', tried to refute the notion of imperialist historians that India had neither a constitutional form nor a parliamentary democratic system. He established in his book that the existence of an institution like a parliamentary

³ R. C. Majumdar, *A history of India*, Taylor and Francis, 2016, pp. 312=323
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system in India, as well as methods such as addressing by the monarch and voting of grants. An attempt was always made by a section of imperialist historians to prove that Indian The maximum influence on culture is that of foreign culture, this has been vehemently refuted by Indian nationalist historians. The nationalist historians tried to prove, unlike the imperialist historians, that the Aryan culture originated in India and this culture spread through Central Asia to Europe.

In nationalist historiography, it was emphasized that each aspect of imperialist historiography should be evaluated and refuted on social, cultural and economic grounds. This effort of the nationalist historians later appears in some places in the form of militant Hindutva. The hatred towards the British government and the British was encouraged and nurtured by the historians who came in this sequence. The pattern shown by Dadabhai Naoroji and RC Dutt in economic historiography was not followed by later economic historians. V.D. Basu has a prominent place among the nationalist historians. The very nationalist sentiment is clearly visible in the writings of V.D. Vasu. He strongly criticized Macaulay's education policy and Dalhousie's state usurpation policy. Following this policy, BD Basu tried to show the highest form of nationalist sentiment. In his book 'Carly the Fortz', he depicted the phenomenon of black hole as a pseudo-event and the massacre of Munger with neglect. The story remained. This type of historiography is seen in India in the first half of the 20th century. The main drawback of this historiography was the tendency to go to any extent to prove its side.

The prominent place among Muslim historians is that of Muhammad Habib, who in his book 'The Urban Revolution in Northern India' tried to clarify that "the Ottoman government established in India was neither foreign nor military"⁴. He tried to highlight the conflict between the Indian upper castes and the lower class urban workers and credited the Turks for ending this conflict. He explains that "the Turks replaced the Thakurs as the ruling class and subsequently assigned various tasks to the Indian urban workers who were forced by the upper caste Hindus to live outside the city's purview." Thus This description given by Habib gives a glimpse of a new ideology in Indian historiography. Under this, while on one hand he tried to show the Ottoman rule in a just form, on the other hand he also tried to highlight the pathetic condition of the lower class Hindu people.

The name of Muhammad Nazim is also notable among the historians who uncovered the glorious side of the past. He tried to establish in his book 'The Life and Time of Mahmud of Ghazni (1931) that Mahmud of Ghazni was not a fundamentalist ruler but in India. The conquests and occupations undertaken by him were part of a comprehensive plan of action. Mahmud was not a narcissistic fanatic as he "reportedly never destroyed a temple in peacetime. While Hindu historians presented Mahmud of Ghazni as a tyrannical Ottoman

⁴ Mohammad Habib, Studies in Medieval Polity and culture, Oxford University Press, 2015, pp. 34-55

robber, Muhammad Nazim considered the actions of Mahmud to be circumstantial. In this way, these two opposing ideologies gave rise to ideological differences only.

While historians like Ishtiaq Hussain Qureshi established the concept of a public welfare state during the Sultanate period, Zahiruddin Farooqui in his book 'Aurangzeb and His Time' (1935) in contrast to Jadunath Sarkar's book 'History of Aurangzeb', referred to Aurangzeb as a Tried to establish himself as a better ruler. This book is clearly influenced by Amir Ali's 'Spirit of Islam'. The way in which the Hindu and Muslim nationalist historians used bias in evaluating the positive and negative aspects of Hindu and Muslim rulers and the policy mistakes made, gave rise to ideological differences instead of general understanding of history among the readers. As a result of these actions, along with the development of Indian nationalism, the emergence and development of communalism took place. In the present time, when India has made its identity as a sovereign nation, the policy mistakes made by them are also seen to have a negative impact on the Indian public.

Thus, in the type of historiography emphasized by the imperialist and nationalist historians, the public welfare sentiment was replaced by accusations and sarcasm. The diligence with which the imperialist historians tried to uncover the Indian past is not visible in its fair evaluation. An attempt was made by him to show foreign influence on each and every bright side of the Indian past. Imperialist historians reiterated this point again and again that whatever priceless cultural heritage India has, it was brought to India either by European traders or by Central Asians. He believed that the Indian citizen has been backward in every developmental race from the very beginning. But the nationalist historians not only challenged the intellectual consciousness and superiority of the imperialists through their historiography but also refuted it with reasonable arguments. Thus the basis of nationalist historiography became to establish the lost self-glory of the Indian past.

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RESULT OF THE REVOLT OF 1857: A CASE STUDY OF BUNDELKHAND

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It was natural to open the eyes of the British government with the Great Rebellion of 1857, so it was now necessary for them to change their policies regarding India. Just as the British had started painting the map of India red, now the way ahead had become dangerous for them to rule for a long time. As Griffin says in relation to the Great Rebellion of 1857. "No significant event has ever happened in India since the revolt of 1857. By changing the economic, political and social policies, the British ruled India for a hundred years, now the time for change had come. In view of this, the British rule made changes related to its administration in India because the British rule was under pressure somewhere, after the Great Rebellion, during 1857-58, there was a lot of debate on the subject of English newspapers and political centers of India and England.

RC Majumdar has said - "The great explosion of 1857 will bring material changes in the nature of Indian governance and the future development of the country"

¹.Dr. KM Panikkar has also written- "The Great Revolt of 1857 was a huge dividing line in modern Indian history." Beni Prasad Bajpai, underlining the

¹ R. C. Majumdar, A history of India, Taylor and Francis, 2016, pp. 12=23
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result of the 1857 Revolt, has written- "The Indian Revolt of 1857 It was the most exciting and important event in the history of the British state on land."²

All the above statements make it clear that the revolts of 1857 gave a deep blow to the British administration in India. Which made its reorganization necessary. The decades following the revolt saw significant changes in the policies and structure of the Government of India. The direction of the upcoming independence movement in India, Indians got from the events of this 1857 revolt. The main results of the revolt of 1857 are as follows.

End of British East India Company's rule in India

As we have read, in 1600 AD, some British merchants took permission from Queen Elizabeth of England to trade with India. The company he created for this was named- 'East India Company'. And for the purpose of trade, Hawkins came to India from England by a ship named 'Hector', at that time India was ruled by the name of Jahangir. Hawkins had come to England as the emperor's ambassador and saluted Jahangir by kneeling. Jahangir had welcomed him following the Indian tradition. What did he know, one day the descendants of this community will rule India and will force our rulers and people to bow before them and salute them.

Queen Elizabeth of England, 20 years later through the Parliament of England, through a new 'Charter Act', the company's rights were confirmed within India, which meant that the East India Company was really only an agent of the Parliament there. When the British revolt of 1857 was being churned out by the British, the functioning of this company, established in 1600 AD, was considered as the reason for the revolt of 1857 and its rule was put to an end in India. The British Parliament passed an Act on 02 August 1858 to end the Company's rule. Now the rule of India came directly in the hands of the British Crown or the British Emperor. As it is known, the Parliament of England, after winning the Battle of Plassey of 1757, through its Parliament, through the 'Charter Act' of exploitation for 20 years, was governed through the East India Agent. Through the BITS India Act of 1783-84, the Board of Control or Board of Directors was established to control the administration of the company. There was a growing belief that the authority of the Indian Empire should be vested only in the ruler of England. Taking the Indian Empire directly under its control by the Government of England was part of this policy. In February 1858 in the British Parliament (Bhvnem Vbivuwde), Lord Palmstern placed the Government of India Act 1858 in the House, which was passed on 2nd August under the Prime Ministership of Lord Derby, ending the Company's rule and thus transferred Indian power. Went.

After 1783, a new thing was put in the year 1813 that from that time the Parliament took the unlimited right to trade with India from the East India Company and every Englishman or every British company should be given the right to trade with this country. Gave. The reason for this was that trade

² K. M. Panikkar, A survey of Indian History, Asia publishing House, 1972, pp.108-109

between the British and India had increased. And then all the British were eager to take advantage of it. It is clear from the earlier description that the root cause of the destruction of the ancient industries of India and the present poverty of India was the Charter Act of 1813. The arrangements for the vast Indian empire should be handed over from the hands of the Company to the King of England and the Parliament of England. Two special reasons were given for this movement³.

The first reason for this was that the money received after the plundering of Bengal brought out the weak industries of England, the factories of Lancashire etc. started coming up because the supply of cotton as raw material from India started because of the cloth. The main raw material of the industry was initially some cotton imported from America which was insufficient. Hence India was developed as a raw material producing region. to draw raw material and money We also have a side effect of this facility that raw cotton used to go to England from here and then industrial revolution had started there and cloth making machines had also been invented so that the production of clothes in large quantities (manufacture) started. Gaya and that cloth was distributed in the cities and villages of India, but this work could not be done with full speed due to the presence of Ishta India Company, so the rule of Ishta India Company was removed.

Sir Charles Metcalf, while advocating that the Government of India should be handed over to the Parliament, wrote, "Though the people of India seem to be quite indifferent to the Company's rule over India. Whether or not by the ministers of England, yet the other states of India are not indifferent about this, that is, the Europeans live in India and those who are not servants of the company, except those who are generally of double race, now Will never be satisfied with the rule of the company.

It is clear that in this change there was no question of the will of the Indians as much as the will of the British. After this, no one can doubt that the main purpose of giving the governance of India from the hands of the Company to the cabinet of England was not to benefit the people of India. Rather, the people of India should be made slaves by colonizing the inhabitants of Europe in the best regions of India.

After taking over the rule from the East India Company, Queen Victoria of England duly announced the changes made by the Government of India Act 1858 on 01 November 1858 at Allahabad. The purpose of the Queen's announcements was an attempt to pacify the anger of the Indian public. Apart from this, efforts to re-establish their empire in India and attempt to reunite the princely states and vassals and talukdars on their side were included in this declaration. Another administrative change was also made in this declaration, Lord Canning was declared the first Viceroy and Governor General. It was also clarified in the manifesto that the post of Governor General was a symbol

³ K. M. Panikkar, Geographical factors in Indian history, Life Span Publishers and distributors, p. 43

of the legislative work of the Government of India and because of representing the Emperor, he was called Viceroy. Because the rule of the Company had ended and the management related work of Indian government was taken directly under its control by the Government of England⁴.

The British power had taken care of everything that led to the Great Rebellion in India. In which one of the main reasons was also religious. The principle of religious tolerance was propounded for the Indian people, in which the desire and right to impose Christianity on the Indians were also abandoned. Violation of Aala by the officials in this area would be the cause of much displeasure of the queen. As mentioned earlier, under the Charter Act of 1813, Christian missionaries were allowed to preach in India. By and large, the Government of England wanted to concentrate on its economic exploitation in India. Thus the main points of this manifesto were as follows-

1. There will be no expansion of British rule in India in future.
2. The British Government will respect and abide by the agreements made by the Company with the native kings and Nawabs.
3. The policy of tolerance will be adopted in the religious field.
4. Indians will be treated equally.
5. Protection of ancient customs and property will be done.
6. All Indians will be given the protection of the law fairly.
7. Government jobs will be given according to the merit without any discrimination.
8. Those rebels will be pardoned, who have not participated in the killing of any Englishman.

After the Great Rebellion of 1857 AD and here millions more business was taken over by the Queen of England. After taking over by the Empress of the Indians. He did a favor to the Indians, which has been given above. Queen Victoria called these declarations "the magnum opus of Indian independence". However, these announcements remained mere announcements in practice and could not be implemented. But one thing proved to be true, the use of these declarations became the main basis for running the governance system till 1919 AD. "These words of this declaration, full of deceit and deceit, proved to be more consoling for the Indian. In the words of Marshman, "an empire far better than Rome was handed over to the crown".

The Great Revolt of 1857 had forced the British government to think that it was necessary for them to change the army to suppress further revolts. The British power was beginning to feel that further rule in India would be followed by good military changes. For this, he established the supremacy of European soldiers over Indian soldiers. The thinkers and generals of the British power saw the revolts of 1857 as a rebellion of the soldiers, so it was reorganized. It was formed on the policy of "divide and counterbalance" According to the "Army Combination Plan" of 1861, the number of European

⁴ Queen Victoria;s proclamation on first November 1858, Making Britain, The Open University, p.1

soldiers of the Company which was 40,000 before 1857 was now reduced to 65000. All these military changes were done on the basis of the recommendation of 'Peel Commission'. Now the British army did not have faith in the Indian army because they considered it to be the only military rebellion. Religion, caste to Indian soldiers Divided into pieces on the basis of It is well known that Indian soldiers had always devoted themselves in the establishment of foreign rule due to their valor and lack of patriotism. But after 57, a Royal Commission was appointed for the new organization of the army, apart from this, along with the British soldiers in the army of that time, some Arabs, Varma and Negroes from Africa should also be recruited in the Indian Army. Those who gave such advice were frightened by the year 57 and wanted to completely destroy the platoons of the Indian soldiers.⁵

Many concepts developed in the English army, in the end it was that in the Indian platoons, the Gorkhas of Nepal, the Pathans of the border, the Digars of Jammu, the Rajputs of Rajputana, the Sikhs of Patiala etc., and the Marathas of the Maratha princely states should be given preference. . Artillery jobs were closed to indigenous soldiers because of mistrust, because according to the English writer Calfield - "Indians are the most qualified in this department." The country soldiers were getting inferior weapons compared to the white soldiers. Started.

Colonel Maleson writes-

“We had infidelity with our native soldiers, which made their hearts suspicious towards us.” This infidelity of ours towards the soldiers starts right after the first Afghan war.

The expenses of suppressing the revolt of 1857, even the expenses of educating white soldiers in England and their coming to India were taken out of India. Apart from this, the wars fought by the British outside the borders of India would have to be recovered or money taken out of India's resources.

Major Wingate writes that - in the year 1859, 91897 English soldiers were growing up in India, apart from this there were 16427 British soldiers who lived in England at that time. The number of British army was increased by the new organization of the Indian army, the income of the British from India increased, the condition of the country soldiers became more pathetic, due to which the economic expenditure of the ruler of India increased and the cycle of economic slavery of the country became stronger. done.

Changes in the policy towards the princely states-

When the great revolt of 1857 took place, the native princely states and their rulers supported the British, due to which the British successfully suppressed the revolt. Therefore, in order to remove the debt burden of these princely states, he abandoned the policy of ending the existence of his native princely states and made friendly relations with the native states for further rule and then till attaining independence. Because the British felt that if there was any

⁵ T. A. Heathcote, The Military in British India, The Practorian Press,, South Yorkshire, 2013, p.56

rebellion against them in future, then these princely states would cooperate with them. The native states were again given jagirs on the condition of remaining loyal in future and they were given sanad and certificates. In this way we see that a new policy of the princely states was initiated and they became the biggest feeders of the British Empire. Dr. Subhash Kashyap believed that today when we look back, we feel that it would have been better if all the native states and kings were all finished and the same in the whole country and the same in the whole country. Law and order would have been enforced. If this was not the case, at the time of independence of the country, these princely states would not have hindered, whose integration is done later by Sardar Patel. And then the monarchy would have ended somewhere earlier and even today the question of privileges and privypersons of these former kings does not appear before the Indian political and democratic system.

ethnic hatred-

The Great Rebellion of 1857 and before that, Ganga-Jamuni tehzeeb can be seen in India, people used to participate in each other's festivals, considered each other as their friends, and Hindu-Muslim unity was unprecedented in the great revolt of 1857. After the Great Rebellion of 1857, the British government resorted to caste hatred to excuse their rule for a long time. And then divide and started taking recourse to Rajkars, the British had ended the system of social relations of Indians. Balant sir has rightly written in this regard, for the feeling of hatred that has arisen in different races, for the last 20 years, the British of India is half the answer.

Distrust of Indians:-

Dr. Zakaria writes in this regard, 'After the mutiny, the sympathy that the British had for India turned into hatred, now they were not ready to stay in India more than necessary, now they now treat everything in India on a purely English scale. wanted to weigh

According to Griffith, 'British rulers looked upon Indians with contempt.

Now the British had done many atrocities and massacres on India, suppressed the Indian rebellion in a very barbaric way. Now the British without adopting the legal process, Indians were hanged without producing them before the court, many revolutionaries were put to death near Delhi, many leaders were hanged in Bhuragarh fort of Banda district. . The villages which came in the way of the British army were burnt. The land of Bundelkhand has been the heart of India's crop, Syamala, continuous Vatsala and holy land. The history of Bundelkhand has been glorious since time immemorial. The saga of heroism of Alha-Udal in medieval times still entralls us. In every era of history, this state has enriched the historical and cultural heritage through its invaluable and heroic contribution. of the Indian subcontinent Situated in Day Sthal, this region has never been away from the events of Indian history. The name Bundelkhand of this region is derived from the name of Bundela Rajputs. According to an inscription of the Chandelas, this region was called Jejak Bhukti in the name of a king of this dynasty, Jayashakti. The description

of the boundaries of the Chandela rulers state is found in the Khajuraho inscription. It resembles the boundaries of modern Bundelkhand⁶.

If we discuss Banda, the important district of Bundelkhand, then historically and geographically, Banda district has always been a part of the cultural unit. The hills of Vindhyachal range are found in Banda district. And deposits of layers of rocks of Nice are also found. The deposition of rivers is of prime importance in the formation of the structure of Banda district, Rajapur of Banda district situated on the banks of Jamuna and Chitrakoot situated to the south of Banda district is situated at an altitude of 102.6 m and 129.9 m above sea level respectively. This difference arises due to river deposits⁷. Rivers like Yamuna, Ken, Bage, Payasani, etc., eroded along with the rainy nallahs in Banda district and their deposits give a distinctive shape to the Banda surface. Ken river is the second important river of Banda district after Yamuna. Which is used for multipurpose. Ken river has flown most of the domicile of Banda district, this is the reason that many cities were born on the banks of the river in the historical time order. . The water flow of Ken river has contributed a lot in the development of Banda city. Banda district of Bundelkhand is known as a famous religious place because there is a concentration of different types of religious places like Kajinjar, Chitrakoot, Bharatkup. It was also known as, which holds its special place in different periods of history.

Maharaja Chhatrasal Bundela, the famous ruler of Bundelkhand, presented a tough challenge to the Mughals by conquering Kalinjar. In Bundelkhand, Maharaja Chhatrasal came to Bundelkhand from the Maratha region of Balaji Bajirao I to help him and help him. Due to which they get one-third of Bundelkhand. And with this comes Mastani, the famous dancer of Maharaja Chhatrasal, which marks the beginning of Maratha domination in 1/3rd of Bundelkhand, in which Banda and Bundelkhand. The Maratha ruler Bajirao I and the descendant of Mastani, the Maratha general Ali Bahadur I, who was the grandson of Bajirao I and Mastani, presented the thesis on the historical study of the 1857 rebellion in Bundelkhand (with special reference to the district Banda) in the third chapter of the historicity of Mastani. has been tested. In historical support, the details of various scholars Captain WR Pamson (primary source), Govind Sakharam Sardesai, William Irving, BD Gupta Parsanis and Marathi source Bakhar were examined, which proves that Mastani and Bajirao I died in Maharashtra in 1790. . Mastani's tomb at Pabal near Poona still bears his last memory. Which proves that Mastani Bajirao's love story is authentic even today. It is not fair to doubt it⁸.

⁶ Purushottam Singh, Bundelkhand me Durg nirman, Vidya Prakashan, 2014 pp.290-294

⁷ Rajendra Singh, Kalinjar; Corridor of urbanization in Bundelkhand U.P., The Deccan Geographers, 1992, p.3

⁸ B. D. Gupta, Mastani Bajirao aur umke vanshaj Banda ke Nawab, Vidya Mandir Prakashan, Gwalior, 1982, pp. 51-55

In this way we see that the influence of Maratha power falls on Bundelkhand and district Banda where the descendants of Marathas do Nawabi for about two hundred years. As the only son of Bajirao-Mastani, Shamsheer Bahadur I showed his sword skills in North India from 1752 to 1761. Apart from this, Shamsheer Bahadur had shown his extraordinary valor in the third battle of Panipat. Ali Bahadur died in Kalinjar on 28 August 1802. On his death his brother-in-law Gani Bahadur acquired the rights of Nawabi but his power was also short-lived. After this, Shamsheer Bahadur II, the son of Ali Bahadur I, left for Banda to receive the Nawabi, in 1802 he finally got the Nawabi, but his Nawabi could not last long because the Peshwa had established himself from the British by the Treaty of Wasin (31 December 1802). was bound. In this way we see that the politics of Bundelkhand and Banda are directly affected in the developments that take place at the national level. During this period in North India, the British achieved significant success, as a result of which both Raghujee Bhonsle and Daulatrao Scindia were forced to enter into treaties with the British at Devgaon (17 December 1803) and Sarjee Arjun village (30 December 1802) respectively. With this, Bundelkhand had now come under British control. Now the British demanded from the Peshwa that the territories given to them by the Peshwa in the South for the maintenance of the army under the subsidiary treaty should be replaced by the territories of Nawab Ali Bahadur in Bundelkhand under Peshwa Peshwa Bajirao II accepted this proposal. took. After this, the British started trying to bring Bundelkhand under the British Empire through legislation and in another supplementary treaty of the Treaty of Basin, the Political Agent of Bundelkhand was made and on February 02, 1804, Shamsheer Bahadur replaced his Peshwa. Dropped all claims. After the death of Shamsheer Bahadur II in 1823 Later Nawab Zulfiqar Ali took over as the Nawabi of Banda. Who built the famous Jammasjid of Banda. He was the Nawabi of Banda till 1849 AD.

On 14 November 1858, Ali Bahadur surrendered as the rebel leader of Bundelkhand and expressed his faith in the Queen of England. Apart from this, he kept on creating the outline of the revolution secretly.

In the northeastern Bundelkhand region, Banda remained the main center of the rebellion, where Nawab Ali Bahadur II was preparing for an armed struggle with the British. At the time of 1857, when the voices of rebellion all over North India started getting louder. At that time the Collector of Banda, F.O. Main tried a lot to stop the entry of the rebels of Banda but he could not succeed in it. The spread of the revolution in Banda was also spreading in its border districts and small parganas. On Friday 12 June 1857, the rebels set fire to the British bungalows, the Collectorate. Seeing the condition of the city, the collector man understood that at this time the entire European Nawab is at the mercy of his servants. On June 14, Banda's rebels tried to attack the Europeans by entering the Nawab's palace, but the Nawab managed to quench them and somehow saved them. The Nawab made it clear to the collector that he was unable to protect them from now on. Because the rebels are slowly becoming uncontrollable. On hearing this from the Nawab, the collector men

immediately left Banda. After the Main and other British left Banda, the rebel soldiers and unruly elements took control there and then on 15 June 1857, the next day, Benjamin Bruce and Lloyd, etc., stayed with the help of the Nawab, killing the Europeans along with their families. Unfortunately, the Deputy Collector of Banda, Kokrel, who had come to Banda from Karvi, was removed. He too was killed by the rebels. Enthused by these events, Nawab Ali Bahadur, after consulting his muhasibs (partners), got his name munadi (beating the drum) in Banda.

Khalk khuda ka, Mulk Badshah ka, Hukum Nawab Ali Bahadur ka

Now Nawab Ali Bahadur was on the one hand making his relations with the leading fighters of the freedom war of 1857 and on the other hand was busy in improving his local military position equally. At the same time the Nawab planned to conquer the fort of Kalinjar, 22 miles from Banda. Lieutenant Remington was stationed with his army in the fort of Kalinjar. But at the same time the British army under the leadership of General Whitlock moved towards Banda. Due to compulsion, Nawab Ali Bahadur was compelled to take the siege of Kalinjar and come to Banda to take the front from Whitlock, Nawab Ali Bahadur immediately took the front with all his army and artillery, 8 miles west of Banda, near Goira Mughli, on 19 April, the rebels and the English There was a fierce bloody struggle in the army. The Nawab's 800 soldiers were martyred and despite showing unparalleled courage, the Nawab was defeated and had to retreat, the British captured the nine guns of the Nawab. The Nawab quickly gathered his wealth, belongings and traveled rapidly across the Ken river with his family, going towards Kalpi in Jalalpur with his army. After coming to Kalpi, Nawab Tatyatope, Rani Laxmibai, Raosaheb, Mardan Singh etc. got involved in armed struggle with rebel leaders and played an important part in the war of Kalpi and Gwalior. But the Nawab was tired due to the long running for many months in a row. Finally, encouraged by the surrender of Mardan Singh Bakhtawali and the fair treatment by the British, Ali Bahadur decided to surrender. On 14 November 1858, leaving Tatyatope and Rao Saheb at Dogipur near Banswara, the Nawab surrendered the Malwa Division to the commander Major General Niall, from where he was exiled to Mhow, where he was exiled on 01 December later Nawab Ali Bahadur. And his descendants were settled in Indore where those people are still living their descendants in the present place called Banda Kothi. The revolution of 1857 AD had expanded in Hamirpur, an important district of Bundelkhand, it was natural to have the effect of Banda's revolution, which is situated at a distance of 140 km from Banda. In the district of Hamirpur in June 1857, Subedar Alibakhsh of 56th Indian Paltan, along with Sabdal Singh Daula, the military officer of Charkhari State, made the outline of the revolution and also made Muddin, the military officer of Kalpi State, in his side. These rebels freed the prisoners of the jail and announced the end of the Company rule in Hamirpur. The British bungalows were set on fire by the rebels and wherever the British were found, they were put to death. Seeing the intensity of the rebellion, Collector Lloyd and the Joint Magistrate fled the city

but were captured by the rebels. On June 19, Lloyd and Grant were shot in the court compound by order of Ali Baksh. The revolutionary activities in Hamirpur continued till Major Midwaton took control of the city. In this way we see a uniformity in the revolutionary activities in Banda and Hamirpur. Lalitpur remained the main center of revolution in south-west Bundelkhand. Here the revolution was led by Raja Mardan Singh of Vanpur. Raja Mardan Singh had gathered a large army with the help of which he surrounded the railway station of Lalitpur. At the same time Bakhtawali of Shahgarh, districtThe princely state of Naki, which was within the districts of Sagar and Damoh, had started mobilizing troops to fight against the British. The kings of Banpur and Shahgarh had helped the British in suppressing the Bundela rebellion of 1842, but due to the wrong policies of the British government, both of them changed their course in the revolution of 1857 and stood with the revolutionaries. Raja Bakhtawali of Shahgarh and Raja Mardan Singh of Banpur gave a fierce fight to Hruyoz in the pass of Madanpur and in the valley of Narhat, but due to the diplomacy of Hruyoz, both the kings could not compete together against Hriyuroz, otherwise the defeat of Hriyuroz was certain in the end. Defeated and proceeded towards Jhansi. After fighting for a long time and not getting the desired success, Raja Mardan Singh of Banpur and Raja Mardan Singh of Shahgarh and Raja Bakhtawali of Shahgarh made up their mind to surrender to the British. After Mardan Singh, Bakhtawali also surrendered to General Thornton on 06 July 1858 at Marauda. Since both these people were leading the revolution in Lalitpur, so after their surrender, the fire of revolution here moderated.

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EDUCATIONAL DESPATCHES IN COLONIAL INDIA

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The Honourable Mr. Bethune has placed in my hands the accompanying letter regarding the establishment of Native Female Schools in India. In circulating this letter I am glad to place on record my full and unreserved approval of the main object which my Honourable Colleague has had in view in his labours for the foundation of a Female School in Calcutta.¹ In the year 1853, the Charter of the Company was renewed for another period at twenty years. Now, as the time for its renewal approached, the authorities at home and in India were attracted towards the education and moral progress of Indians committed to their charge.² In the educational sphere, Dalhousie's term is characterized by "the formulation a comprehensive policy of public instructions". The vernacular education had been greatly neglected before Dalhousie. In 1853 he introduced the Thomasonian system of vernacular education in the whole at North-Western Provinces.³ Besides, "Dalhousie's term of office", as Moreland and Chatterjee write, " must be remembered for the formulation of a comprehensive policy of public instructions." The educational achievements already made before the time of Dalhousie had not been very great, though an impetus to education had been given by Lord William Bentinck who laid down a policy which was to be officially pursued by the Government in this field.⁴

In Lord Dalhousie's time a number of important reforms were introduced in the filed of education. In 1853 the Thomasonian system of vernacular education was recommended for whole at the North-Western Provinces, Lower Bengal and Punjab with such modifications as their various

circumstance might be found to require. Similar instructions were sent to the Bombay and Madras authorities. In July 1854 Charles Wood, the President of the Board at control, addressed to the Government of India his famous education despatch known as "Wood's Despatch" which provided for the creation of "a properly articulated scheme of education from the primary school to the University." Wood's Despatch was very comprehensive and in the words of Lord Dalhousie "left nothing to be desired"⁵.

Lord Dalhousie also paid attention to the education system which was riddled with various defects. In order to deal with the problems pertaining to education, Lord Dalhousie appointed a Commission under the chairmanship of Sir Charles wood whose report was published in A.D. 1854. According to the report of this Commission various reforms were introduced in the education system.⁶ Buthune has commenced a great work here by the successful commencement of female education among the children of respectable Hindus.⁷

By the recommendations contained in the report of the Commission, each province was to have a Department of Public Instruction. In each presidency town, there was to be a University, Training institutions in vernacular schools were to be established. The system of grants-in-aid to schools privately maintained was to be established. Great emphasis was to be laid on vernacular education. It was in this way that Lord Dalhousie gave effect to the Educational Despatch at 1854.⁸

Examining universities on the model of London University were to be set up at Calcutta, Bombay and Madras. These universities were to be award degrees in token of acquirement of knowledge. Chairs were to be created for the instruction in law and civil Engineering. The first three universities in India were established in 1857. Teaching of both the vernaculars and English was to be encouraged, but English was thought to be the best vehicle for instruction of Western philosophy and sciences. An Engineering College was established at Roorkee.⁹ The Despatch itself contains so complete an exposition of the wishes and intentions of the Hon'ble Court, it lays down so clearly the principles by which the Government of India is henceforth to be guided in regard to Education, and it indicates so plainly the general form of the system by which the instruction of the natives of this country is to be carried on; that it is quite unnecessary for me to enter upon any general remarks on the great subject of Education in these Eastern lands. These heads are-

1. Machinery for managing the Department
2. "Establishment of Universities"
3. "Grants-in-aid"¹⁰

An Education department was created in each Presidency and it was made essential for the students to know English language besides the regional language. Vernacular Schools were opened in the villages for imparting early education to the children. Education was imparted to the children in these schools through regional languages.¹¹

I think that the creation of a Secretary to the Government in the Educational Department is uncalled for and inexpedient, and that in Madras, as elsewhere, the Department will be managed with through efficiency by a Director of Public Instruction as suggested in the 6th paragraph of this minute, and further that the salary proposed is sufficient to command the services of the men best qualified for the duty¹².

Wood's Despatch recommended Anglo-Vernacular schools throughout the country. These schools were to provide instructions through the vernacular of provinces even though the teaching of English was to be encouraged because it was thought to be the best vehicle for instruction of western philosophy and science.¹³

It will be necessary, under existing Rules for the control of the public expenditure that every instance of an application for a grant must be, it approved, reported by each instance of an application for a grand must be, it approved, reported by each Local Government to the Supreme Government for its special sanction.¹⁴

The first important institution was opened in 1716 by Danish Missionaries for the training of teacher in Madras, followed by two charity schools in 1717. English schools were also opened and missionaries like David Hare, Thomas, Carey, Marshman and Ward did a lot of work starting their activities at Serampore in 1793.¹⁵

It is exceedingly desirable that the rule propounded in the Hon'ble Court's Despatch for the encouragement of learning by means of Government patronage should generally be accepted and acted upon, viz., that where other qualifications for office are equal, a person who has received a good education irrespective of the place or manner in which it has been acquired, should be proffered to one who has not, and that even in lower situations a man who can read and write should be preferred to one who cannot, if he is equally eligible in O her respects.¹⁶ "Lord Dalhousie" comments W.W. Hunter, "converted the stationary India of Lord Wellesly into the progressive India of our own day."¹⁷ I am entirely of the opinion expressed that the Local Government ought not to be fettered by the necessity for referring to very individual proposal for a grant-in-aid to the supreme Government.¹⁸

Dalhousie continued the work by organizing vernacular schools and in the year of the Mutiny, 1857, the Universities of Calcutta, Madras and Bombay were founded¹⁹. Lord Dalhousie took interest in mass education. He wanted to increase the number of vernacular schools so that they would extend throughout India. A parliamentary committee was appointed to inquire into the condition of education. Experienced persons like Trevelyan and Duff deposed before it.²⁰

The main aim at education is to develop a sound mind. With visionary Zeal Benjamin Disraeli remarked decades ago" upon education of the people of this country the fate of the country depends"²¹ The present system of education may be attributed to the British rulers who shaped it and designed it on the English pattern. The present system of schools, colleges and

universities is thus, a gift of the British rule. The first step in this direction was to set up three universities at Bombay, Calcutta and Madras to meet the needs of higher education in the country. These universities were empowered to affiliate colleges, formulate courses, prescribe textbooks, examine students and confer degrees upon them.²² The ancient universities in India were leading centres of learning in the contemporary world and attracted scholars and students from other countries. So did some famous centres of Islamic learning in the medieval period. But unfortunately these traditions did not survive and the modern universities were established.²³ In 1858, the Universities of Calcutta, Madras and Bombay were established on the model of the London university. But these universities were merely affiliating and examining bodies and not residential and teaching institutions.²⁴ They all began as purely examining bodies and continued to be so till the opening of the present century when the Indian Universities Commission was appointed (1902) and the Indian Universities Act (1904) was passed.²⁵ Each university was to have a Chancellor (who was the Governor of the Province), a Vice-Chancellor (who was to be the chief person) and a Senate which was to manage the university funds and property and frame regulations for examinations.²⁶

The Chancellor was the President of the Senate. The Governor was the Chancellor who used to nominate a Vice-Chancellor for two years. The Vice-Chancellor was the real administrator at the University.²⁷ All questions which shall come before the Chancellor, Vice-Chancellor and fellows, shall be decided at a meeting at the Senate by the majority of the members present; and the chairman at any such meeting shall have a vote, and in case of any equality of votes, a second or casting vote.²⁸ One of the oldest universities in India - the University of Calcutta, which has rendered pioneering and valuable services in the past to the development of higher education in the country, specially in the field of postgraduate studies and research.²⁹ Entrance examinations were scheduled in the Calcutta university for the time in 1857.³

The said Chancellor, Vice-Chancellor, and Fellows shall cause an examination for degrees to be held at least once in every year; on every such examination, the candidates shall be examined either by the examiners appointed for the purpose from among the Fellows by the said Chancellor, Vice-Chancellor, and Fellows, or by other Examiners so to be appointed and on every such examinations the candidates, whether candidates for an ordinary degree or for degree with honours, shall be examined on as many subjects and in such manner as the said Chancellor, Vice-Chancellor, and Fellows shall appoint.³¹ On the academic bodies of the universities are some persons who are not competent by their academic attainments or administrative experience to play a constructive role in the working of the university. There is a considerable time-lag between the conduct of examinations and the declaration of results.³² At the conclusion of any examination of the candidates, the Examiners shall declare the name of every candidate whom they shall have deemed entitled to any of the said degrees, and his proficiency in relation to other candidates; and also the honours which he may have gained

in respect of his proficiency in that department of knowledge in which he is about to graduate; and he shall receive from the said chancellor a certificate, under the seal of the said university of Bombay and signed by the said Chancellor or Vice-Chancellor in which the particular so seated shall be declared.³³

It appears from the same official record that, under the Madras Presidency, there is only one school in which English is taught the Madras University High school with 13 masters and 180 pupils.³⁴ The said Chancellor, Vice-Chancellor, and Fellows shall cause an examinations for degrees to be held at least once in every year; on every such examinations the candidates shall be Examined either by examiners appointed for the purpose from among the Fellows by the said Chancellor, Vice-Chancellor, and Fellows, or by other Examiners so to be appointed; and on every such examinations the candidates, whether candidates for an ordinary degree or for a degree with honors, shall be examined on as many subjects and in such manner as the said Chancellor, Vice-Chancellor, and Fellows shall appointed.³⁵

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EDUCATION AS SACRED DUTY OF BRITISH COLONISERS IN INDIA

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From the early decades of British rule, deliberate attempts were made to introduce and propagate British educational system in India but that was a period of controversy between who subscribed to orthodox ideas and those who advocated new and liberal views. Hindu society was very rigid as far as the liberal view and caste was very concerned and in the caste scheme, each caste was performed a specific function for instance Brahmins only had the exclusive right to preach religious doctrines. The main function of the Brahmins was to officiate as priests and teachers for which they had acquired higher religious and secular knowledge. The medium of instruction was Sanskrit, the sacred language of the Hindu in which religions and secular knowledge was imparted. In every village and town vernacular school were those which taught reading, writing and rudiments of arithmetic to common people. Mainly the sons of traders were taking advantage of these school but on the contrary women and the lower caste and agriculturists were left behind from receiving this education and only the Brahmins enjoyed the monopoly of all higher education.

On the other hand among the Muslim in pre-British India, the higher education was not a monopoly of a particular section because Muslims were basically democratic in their character. All Muslims were free to study at the Madarasa. The medium of instruction was Arabic, since the Koran was written in that language. There were schools which taught vernaculars and Persian, the language of Islamic culture and administration. Thus we can say that the education imparted in pre-British-India was to make the pupils stanch Hindu or Muslims. Therefore, the introduction of modern education was an event of great historical signification for India. It was no doubt a progressive act

British

rule.

¹ Though the education was literary for Hindus and Muslims even then the Brahmin children were only to going schools of accounts only, in number of schools using living even then school of language where Muslims were more liberal because both the system (religions and literary) struck firmly to their traditional knowledge.

After acquiring the territory of Bengal the East India Company made its target to spread over a political power in India for which the company felt the India Agency and fulfilled its aim by promoting these agencies among the families and caves hereditary linked with the revenue and judicial employment under the state². Till 1833, the East India company was primarily interested in its trading activities and get maximum profits deprived from the revenue administration of the territory under its control rather than taking any interest in spreading education among the Indians³. The strong religious basis of Indian society dispirited many a reformer administrators and liberal policy maker of their alien origin, culture, religion and status, any attempt on their part might be understood by the people of India who could even create a powerful and bitter opposition to the extent of shaking foundations of colonial India⁵. Even the leaders of the public studied the Indian scene in the late eighteenth century and made themselves conscious of their responsibilities in India. The results of the effect of the modern ideas on India was the emergence of a series of national leaders with deep knowledge of western and Indian education and culture “whose supreme task in the early nineteenth century was the defense of the Hindu society and culture from the challenging west”⁴.

The two most prominent exponents Warren Hastings and the noted orient list H.H Wilson also persuaded the company to govern in India in the typical Mughal and general Indian tradition by provided security and peace for the society o continue its habitual course. The Calcutta Madarsa 1711 of India considered it fit to pick out a considerable class of musalman of credit and learning and used his power, influence and money to persuade one Maulvi “Mudjid-o-Din” to remain at Calcutta for giving instruction to young folks in Mohamedan Law and started a Madarsa with his own resources at the cost of Rs. 625/- per month including scholarships as in incentive to the young students.⁵

Similar in 1792 the company’s resident at Banaras proposed a portion of company’s surplus revenues to be spent on the establishment of “A Hindu college or Academy” for the preservation and cultivation of laws, Literature and Religion of the Nation⁶. In 1811, Governor General Lord Minto

¹ A.R.Dasai, “The Social Background of Indian Nationalism, page-139.

² Unpublished thesis, Shukla S.C., University of Delh.

³ Narain V.A., “Social History of Modern India, page-10-15.

⁴ Mukherjee- Haridas and Uma, “The Growth of Nationalism in India, page-22-23.

⁵ Shukla, S.C., “Development of Education in British India”.

⁶ Minute Indian Education, 1811, page-144.

explored the decay in learning under British rule on account of support from the British Government . He initiated for the establishment of two more Sanskrit College in Nadia and Tirhoot to overpower the lack of decay in learning . His other recommendation included the grant of Persian to distinguished teacher, provision of a public library in each of the proposed college under a learned India⁷.

During the period 1815, Education was a cause very dear to Moira's heart . He was of the opinion that "The strength of the Government in India must be based not on ignorance but on the enlightenment of the people"⁸. Lord Moira was of the opinion that instead of creating new institutions for public instruction improvements with an emphasis on the introduction of western education should be effected in the existing elementary school in rural areas. Lord Moira proposed the establishment of two experimental school (one for Hindu and the other for Muslims) under the superintendence of a committee consisting of all the civil servants at the station.

The decision of introduction English Education in India by the British Rule was a momentum step which can be considered as an important Land mark in the Modern Indian History¹¹. This was a period when English was decided as a language western knowledge which would have far reaching efforts on India's culture and political life. On the arrival of the British in India , the type of education was almost entirely religious and higher education for Hindus and Muslims was purely literary. Before 1813 there were sporadic efforts to introduce modern education by missionary group and the East India Company . The combined education work of these two agencies had significance only as pioneering work⁹. Actually three main agencies were responsible for the spread of modern education in India.

A) The Foreign Christian Missionaries

B) The British Government

C) The Progressive Indians and Non official agencies.¹⁰

The Christian Missionaries did extensive work in the field of education and their main motive behind spreading the modern education was the spread of Christianity among the Indian people. They directly attacked the caste inequalities among the Hindus and imparted modern secular education through religious instructions. Both in the matter of conversion to Christianity and of education, missionary activity has confined to lower classes among the Hindus while the influential upper class was scarcely affected. ¹¹ The chaplains of the company also started missionary work in India being the products of the universities. For instance:

- 1) David Brown- Opened a boarding school for young Hindu of Calcutta.

⁷ Minute of Lord Moira on Judicial administration. Oct.2.1815.

⁸ Basu, Aparna, "The Growth of Education and Political Development.

⁹ Desai, A.R., "A History of Freedom Movement in India, page-179.

¹⁰ Desia, A.R., "The Social Background of Indian Nationalism, page-139.

¹¹ Tara Chand, "Story of Freedom Movement in India, Volume II, page-174.

- 2) Henry Martin- Served in Calcutta, Dinapur and Kanpur for the spread of education.
- 3) Daniel corrie- Who was posted to Agra and then to Banaras induced Raja Jay Naraya Ghosal to open a school which was the pioneer in English Education in Utter Pradesh.

Carry- Who had an insatiable appetite for learning and unusual interest in scientific knowledge, engrossed himself to obtain mastery over Indian language like Sanskrit, Bengali, Marathi and Hindi. He even meant to the extent of appointing a teacher of Bengali in the Fort William College started by Wellesley in 1801 for training candidates for the Indian Civil and Military Services. He produced a grammar and a dictionary of Sanskrit and prepared a new edition of Valmiki's Ramayan¹².

The educational activities of the missionaries fulfilled a need which was felt by the new classes arising in India. This class of people felt that both on grounds of utility and social prestige, a knowledge of the English language was necessary because in their commercial activities they had to deal with English merchants and to be able to speak to them in their language was put natural advantageous. Secondly those Indian knowing English had better prospects of advancement in private services or in company's administration than those who were ignorant of English language.

The second principle agent in expanding modern education in India was the British Government. It establishment a network of school and colleges in India. The introduction of modern education in India was primarily motivated by the political, administrative and economic needs of British in India. 'It was not accidental that under the governorship of Lord Dalhousie the inauguration of education was made rather it was intentionally done because of the float of industrial products of Britain into India'¹³.

The main aim behind the spread of education was that the British Government required a larger number of educated individuals which could by no means be acquired from the British herself which made essential for the government to establish school and college in India to turn out educational people who would serve the administrative apparatus of the Colonial India.¹⁴ The British Government played a clever trick by entrusting the key posts to the Bruisers and filling the subordinate posts with the educated Indians. Another view point of British Government to encourage modern education was that the British culture was the best and the most liberal in the world that is India and later on the entire world were Anglicized culturally, it would bare the way for social, political unification in the world. A group of prominent Englishmen and Mount smart Eloping among them held that English Education would make the Indians gladly accept the British Rule.

¹² Tara, Chand, "Story of Freedom Movement in India, page-75.

¹³ Tara, Chand, "Story of Freedom Movement in India, poage-183-184.

¹⁴ Desai, A.R., "Social Background of Indian Nationalism, Popular Parkashan, Delhi, 2014.

The third powerful agency in spreading modern education in India was the Indian themselves. Besides the contribution of Missionaries and British Government in spreading the modern education, the Indian themselves were becoming alive to the need for modern education. Inspire of their limited resources and opportunities, they were fortunate to receive the support of official and non-official Englishmen in making provisions for western education for Indian boys and girls. Among the progressive Indians were Raja Ram Mohan Roy, Deshmukh, Chiplunkar, Agarkar, Maganbhai, Karamchand Karve, Tilak, Gokhale, Malviya, Gandhi and other workers towards the establishment of educational institutions both for men and women for imparting modern education throughout the country.

Another non-official agency which did education work was the School for Society which imparted Teacher's Training. The success of these private agencies endeavored to spread modern education was rapidly growing. The company's government which had been neglecting the issue of education among the Indians was at last obliged to give its attention to the problem.

The charter act of 1813 from a turning point in the History of Indian Education. This act only empowered this missionaries fully to spread education in India and a clause was introduced to spend a some of one one lakh rupees in each year on improvement of the literature and the encouragement of the learned natives of India. In the long run this clause led to the foundation of the state educational system in India but the freedom of the missionaries in the field of education aroused a sense of education in the hearted of the Indians.

The charter Act of 1813 marked a point of departure too in the East India Company towards the education of its Indian subjects. Company for the first time felt the state responsibility for education as a result of which a considerable progress was made in the Presidency of Bengal, Madras and Bombay in the sphere of education. In Bengal Hindu education launched by Duff and political and Economic Values of English were rising day by day. In 1821, when the Peshwa territories came under British control a similar step of establishing 'A Sanskrit College at Poona was taken in 1821¹⁵' by Monstuart Aplington. He even decided to allot the Dakshna Fund of Peshwas to those 'who were most skilled in the more useful branches of learning , law, mathematics and that a certain number of professors might be appointed to teach those sciences¹⁶'.

In 1823 Adam who was holding temporary charge of the post of Governor General appointed a General Committee of public instruction consisting to ten members including H.T. Prinsep and H.H. Wilson. But these were two problems before the committee, firstly to decide upon the character of education to be imparted, secondly to decide the issues of the recipients of

¹⁵ Minute Indian Education, page-144-148.

For more detail of Charter Act of 1813 see Appendix A.

¹⁶Saini Shiv Kumar, "Development of Education in India, page-37.

this education. The question to be decided was whether teaching should ne continue to the traditional learning of the Hindus and the Muslims, in the Sanskrit and Arabic languages and secondly whether education should be given to the upper class alone or whether the masses also should be included in the scheme.

The trend of changing over to English and gaining popularity of western education continued for quite some time to guide the educational policy of the country. This trend was an instrument of far reaching social change in India in a period in which ruling Britain itself and the whole Europe generally were undergoing important school transformations. One of the prime movers in this venture was an Englishman David Hare who was keen on liberating India life and thought as a reformer looked upon English language and literature as the best means to this end¹⁷.

Charles Grant also strongly approved the introduction of English and western education but side by side he was in favor of this view point that the Indian language could also be the medium of instruction. The other group which exercised considerable pressure in formulating the policy for India and supported the western education were the Radicals and Utilitarian's. Their chief spokesman was James Mill whose History of India won him an important position in India House and in the formation of the policy of the company.¹⁸

There was yet another strong group comprising of matured British administrators in India who played an important role in the rise of the British power in India and held key positions in the company's government but this group was aware of the stagnant surface of Indian society who wanted to enforce gradual measures of reform and type to suit prevailing Indian conditions. Prominent men in this group were Mount Stuart Aplington who introduced western education in Bombay Charles Metcalfe practiced liberal principles while ruling Delhi Territory and John Malcolm made policy for Central Asia¹⁹.

After the Reform Bill 1832 The Radicals, Utilitarian's Evangelicals and Liberians were keen to implement some definite policy for the people of India. Lord William Bentinck, the Governor General from 1828 to 1835 was active in taking initiative of directing and implementing the policy of reform in India. Utilitarian's too an opportunity to introduce new ideas into India affairs. By this year 1828 the situation change to a greater extent and a Tory President of the Board of Control even wrote to Bentinck: "**We have a great moral duty to perform in India**"²⁰.

Among the progressive India Raja Ram Mohan Roy was strongly in favor of spreading Western education in India. He was so much enthusiastic

¹⁷ Cited in an unpublished thesis of shukla S.C., University of Delhi.

¹⁸ Narayan V.A., "Social History of India".

¹⁹ Ibid.

²⁰ Narayan, V.A., page-15.

for English education that he even opened an English school at his own expense. Raja Ram Mohan Roy formed an association for founding an institution where the Hindus were to receive instruction in European languages and sciences. The name of Raja Ram Mohan Roy stands foremost in the field of school development although he himself was one of the orient lists of the age his conviction was that India could progress only through Liberal Education conversing all the branches of western learning.²¹ During his stay in England 1831-1833, Raja Ram Mohan Roy agitated for reform in the administrative system of British India rather he was the first India to be consulted on Indian affairs by the British parliament. His political ideas were influenced by European philosophers and Juries like Bacon, Hume, Bentham, Blackstone and Montesquieu. Thus we can say that the most important result of the popularity of the western education on India was the replacement of blind faith in current traditions, beliefs and conventions- Characteristics of Medieval Age to accept any thing blindly. While educational activity was proceeding apace in the year 1823-33, there was a controversy called Historically The Oriental Anglo list Controversy over the issue of spread of education and its medium of instruction as Sanskrit, Arabic and Persian or English²² .

The orient list stressed that the literature should be taught only in Sanskrit, Arabic and Persian to particular great classes of population, the Muslims and the Hindus. The Anglo list did not favor the idea of grafting the new western learning upon the old stalk of oriental learning rather than they supported the idea of imparting western sciences through the medium of English. The orient list group staunchly advocated the encouragement of Indian language rather this group was strong in Bengal and was influenced by the views of Lord Warren Hastings and Lord Minto.

The other group of Anglo list was led by the Munro Doctrine and Aplington which held that western education could reach the mass of the people only if it was imparted in vernaculars. By 1831, the two groups were equally balanced on the appearance of Macaulay on the scene who decided once for all that English only would be the medium of instruction in India. The resolutions passed by the Government led to the establishment of schools to teach European literature and science. The English Education imparted during this period becomes Passport for entrance into Government Services due to proclamation issued by Lord Hastings²³ .

The charter act of 1833 provided the full freedom to the missionaries of other countries also on their work in India. In this charter a special provision was made to increase the educational grant from £ 10,000 to £ 1000,000 which strengthened the hope of further educational expansion and

²¹ Mahajan V.D., "British Rule in India and After".

²² Saini S.K., "Development of education in India", page-38.

²³ Ibid, page-39.

important changes in the type of education to be imparted to the youth of the country was introduced in the first half of the 19th century.

Macaulay an eloquent speaker and the most outstanding Anglo list landed in India in 1834. In 1835 he submitted his famous minute to the council. Lord William Bentinck the Governor General of the period approved the minute of Lord Macaulay. In this resolution the following points were emphasized: The great object of the British Government ought to be the promotion of European literature and science among the natives of India. Funds proposed for education would be employed on English education only. The Government funds were not to be spent on the printing of oriental work. Substitution of Western Culture for the Indians and set as the aim of education, the creation of class of Indians who would be Indian in blood and color but English in task, moral, opinion and intellect²⁴. This declaration of Lord Macaulay gave a definite term to the education policy in India. It was not at all realized that 'If civilization is to be transplanted and raised in a foreign soil, it must be from seen rather than cuttings and in any case not by the importation of full grown products'.²⁵

Thus by 1835, the intellectual formant among Indians, the promotion of administrative convenience, the Christian missionaries and of liberally inclined individuals among officials and non officials and they popularity of English schools started by them induced the Governor General to approve the main proposal in Macaulay's minute. Though Bentinck made no choice in favor of European literature but he did not accept the recommendation to abolish the institutions for oriental learning. He continued Government Aid to the Calcutta Madarasa Calcutta and the Banaras Sanskrit College but terminated the system of paying stipends to oriental scholars.

Lord William Bentinck accepted the arguments advanced by Lord Macaulay. In support to his view he passed the following order in his resolution: First) His Lordship-in-council is of the opinion that the great object is the British Government ought to be the promotion of European literature and science among the natives of India. Second) It is not the intention to his Lordship-in-council to abolish any college or school of native learning and the existing professors and students in all institutions under the superintendence of the committee shall continue to receive their stipends. Third) It has come to the knowledge of the Government-committee on then printing of oriental works. He directs that no portion of this funds will hereafter be so employed.

Fourth) All the funds will be employed in importing to the native population a knowledge of English literature and science through the medium of English language.

This was the first declaration of the British Government in the sphere of education in India which determined the aim, content and medium of

²⁴ Cited in an unpublished thesis of Shukla, S.C.

²⁵ V.A.Narayan, page-41.

For more detail of Macaulay's minute see Appendix B.

instruction in India. Sir Charles Trevelyan, member of the committee of public instructions, advanced two other reasons for the adoptions of English. He held that the effect of English education would be to enrich the India language to unity them. He hoped that English education would make Indians enthusiastic to supporters of British rule. 'Education in the same way, interested in the same subject, engaged in the same pursuits, they became more Roman than Italians'.

English education which stimulated all round awakening in India, during the 19th Century had been introduced in this country through the efforts of the Christian missionaries and the progressive elements in society. The trading and the service holder classes were the first to show their new English rulers who on the country were least interested in the introduction and promotion of western learning among their Indian subjects.

East India Company was only interested in the profits from its commercial activities in India for developing British industries and economy rather than laying the foundations of an empire. It did not therefore, recognize the promotion of education among the Indians on its territories as a part of its duties. The decision to concentrate on providing western education in English language has made from other motives than economy.

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INDIAN NATIONAL CONGRESS: IDEOLOGICAL SPECTRUM AND POLICY FRAMEWORK (1885-1913)

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Abstract

The legacy of the Indian National Congress has been a contested one. But in its formative years, India's Grand Old Party was indeed an ideology driven, with a commitment to secular ethos and its leaders earnestly desired the betterment of the country though the methods and technique they employed didn't bore fruition to the extent they desired. Nineteenth century was an age of social reform and once the success of reform movements like Brahmo Samaj, Arya Samaj, Prarthana Samaj etc. became visible the field was left wide open for political reform although not in same manner for all the communities. Muslims, chiefly were on the margins as the British government held them mainly responsible for the rebellion of 1857. This paper attempts to highlight the ideological spectrum and policy framing of the Congress in its so called 'Moderate' phase when its founding fathers guided its destiny.

The story of Indian National Congress is the story of modern India, for it dominated the political, social and economic narrative in modern India's most momentous phase (1885-1947). The majority of eminent nationalists sprang from Congress and those not associated with the party (belonging to the Left and revolutionary outfits) nevertheless knew its significance and despite its shortcomings was the frontline organization against the colonial rule. This realization and galvanization of Indian National Congress took place gradually. Before Congress the attempt to upstage the British rule was made in the *sepoys* rebellion of 1857 although it lacked a cohesive programme, plan and

future course to be followed if the British are ousted. Significant resistance to the colonial government also came from tribals too but they were mostly of localized or area specific rebellions, and therefore were crushed. Hence all of them failed in their objectives. Prior to the formation of Congress in 1885 there had been other organizations too but they were too restricted in their membership and objectives.

The closing years of the nineteenth century had displayed wide failures and high-handedness (often stubborn) of the British government-Anglicization of Indian Civil Services (and not Indianization), the Vernacular Press Act of 1878, the Ilbert Bill controversy of 1883, the useless and expensive Afghan wars of Lord Lytton plus the economic hardships being faced by the ordinary Indians were enough to espouse a nationalist critique of the above and certain like-minded educated individuals were to horn it sharp in their nationalist enterprise. The Indian Association of 1876, precursor to the Indian National Congress also merged itself in the latter and from it only leaders such as Surendranath Banerjee, Anand Mohan Bose, DwarkanathGanguly were associated.

The disastrous impact on economy of India due to callous British economic policies became the fulcrum of early nationalist agitation. To this day the most significant contribution of early nationalists remains their economic critique of the British rule reflected in the seminal writings of DadabhaiNaoroji and Romesh Chandra Dutt. The latter, a qualified Indian civil servant was well known for its successful handling of famine in Meherpur district of Nadia in 1874 and another in DakhanShahbazzpur(now Bhola district, Bangladesh) in 1876, followed by a disastrous cyclone, where his emergency relief and economic recovery measures were much appreciated.

¹ It is understandable that he wrote *Economic History of India* in two volumes.

The early nationalists were also free from the prejudice of religion, region and caste. From 1885 to 1913, there were three Parsis, three Muslims and six Christians who served as Presidents of the Indian National Congress, reflecting its broad and a secular outlook. At its fourth session held at Allahabad (1888) it was decided that no resolution would be passed if it was objected to by an overwhelming majority of Hindu and Muslim delegates; a majority clause figured prominently in a resolution adopted in 1889 demanding reform of the legislative councils.² This aspect highlighted the endeavour on the part of Congress to make people of the country politically conscious and to unite them under one platform. Hindus and Muslims were of course the two major communities, constituting almost 96% of the population. It is worth mentioning that the first, second and third President of Indian National Congress were a Christian, a Parsi and a Muslim respectively.

¹Ratcliffe S.K., *A Note on the Late Romesh C. Dutt* in the *Everyman's Library Edition the Ramayana and the Mahabharata Condensed into English verse*, London, 1919. p.16.

²Bipan Chandra. Mridula Mukherjee, Aditya Mukherjee, Sucheta Mahajan, K.N. Panikkar, *India's Struggle for Independence*, Delhi, 1989, pp. 74-75.

William Wedderburn (technically first English President as George Yule, his immediate predecessor was a Scot) had retired as acting chief secretary to the Government of Bombay Presidency in 1887. He was an astute administrator and sympathetic to the plight of peasantry as he had observed their troubles arising from money lending and accordingly suggested that co-operative agricultural banks be established to provide credits at reasonable rates. This proposal although supported in India was blocked by the India Office, London. He echoed Lord Ripon's outlook on reforms much desired by Indians to develop local self-government and equality to Indian judges. Not surprisingly because of these views Wedderburn was denied the position of judge in the Bombay High Court.³

It is to be noted that the early leaders of Congress were well-educated, grounded to reality and viewed the country as '*Nation in the making*'. They were well aware of the strength and might of the British empire- the Union Jack (British national flag) flew over a quarter of the earth's surface during the closing years of the nineteenth century.

The Congress's growth was phenomenal. The first session held at Bombay attended by just 70 members- the second session held at Calcutta, was attended by 450 members, chosen by public meetings and bodies. Congress was to soon develop its annual president, working committee, general committee and full session, its procedure of presidential address, debates and resolutions. It also organized a network of local branches. Very soon it transformed itself into a party without ceasing to be a movement and around it grew up a circle of sympathizers more numerous than its actual membership.⁴ However, its outreach to *mofussil* towns and villages was still in infancy but it did get an organizational structure and formulated a programme which was further developed and elaborated by second generation of its leaders reaching its culmination under Mohandas Karamchand Gandhi. All this became possible because Congress's founding fathers breathed into it a clear-cut ideological programme.

While the British authorities in India were largely indifferent and also insensitive to the problems of ordinary Indians, the early nationalists carried on their efforts stubbornly to make colonial government see reason. In this respect, they also tried to educate British general public so that they can reflect on India's problems and misfortunes- British public opinion could be instrumental in forcing the government doing a course correction. Dadabhai Naoroji's stint as Liberal Party MP (Member of Parliament) from Finsbury Central at the 1892 general election is worth mentioning. The constituency was a stronghold of the working class and Naoroji's outlook on Indian economy somewhere sided with working class's innate consciousness. He used the platform for improving the situation in India and also campaigned

³*Oxford dictionary of National Biography*, 2004.

⁴Percival Spear, *The Oxford History of Modern India 1740-1947, Part III*, Oxford, 1965, p. 293.

for India's independence. That he was not a narrow-minded zealot is reflected by his consistent support for women, pensions for the elderly, Irish home rule and the abolition of the House of Lords.⁵ He could be classified as a true epitome of Gladstonian era.

Not disconnected with Naoroji's brilliant economic critique is also the feat of Surendranath Banerjee, who was popular in the entire country as he had undertaken tours of different parts of India and was considered to be the finest orator in the party. An Englishman who was present at one of the meetings thus wrote: "*Experienced speakers in and out of Parliament found in the Babu (Surendranath Banerjee) a deal which recalled the sonorous thunders of a William Pitt, the dialectical skill of a Fox, the rich freshness of illustration of a Burke, and the keen wit of a Sheridan.*"⁶ Banerjee undertook various trips to England to press the government for the reconstitution of the Legislative Councils.⁷ In 1897 he again visited England to give evidence before the Welby Commission.⁸

Muslims though slow to respond to Congress's feelers largely because of the opposition of Sir Syed Ahmed Khan (1817-98) nevertheless had a section which enthusiastically supported the Congress and believed that a joint front of all communities is crucial in fight against colonialism. Although these Muslims like their Parsi and Hindu contemporaries didn't espouse complete independence but were second to none in their love for the country. One amongst such was Nawab Syed Muhammad Bahadur who served as the third Muslim president of Indian National Congress (Karachi, 1913) after Badruddin Tyabji and Rahimulla M Sayani. A true liberal Syed Muhammad Bahadur believed that the stability of a state and the loyalty of the citizens to the state are the two pillars of social equilibrium. This can only be achieved through proper education. He also fervently maintained that the government must pay more attention to technical education which would promote industrial development and economic welfare of the people.⁹

The Congress therefore in its formative phase though not appealing immensely and equally to every strata of the population but was also not entirely disconnected and unreasonable to crucial problems. Improvement of Agriculture figured high on its priority. Before its formation the Landholders' Society¹⁰ which can be said to be the first modern political association in India, consisted of big *zamindars* (landlords) whose more sophisticated

⁵<http://www.thehistorypress.co.uk/articles/dadabhai-naoroji-the-uk-s-first-indian-mp/>

⁶Navrang Rai, *The Indian Nation Builders, Vol. One*, New Delhi, 1989, P. 58

⁷*Ibid.*, p. 60.

⁸The Welby Commission was appointed in 1895 to enquire into the military and civil expenditure in England on behalf of India and the apportionment of charge between the governments of the UK and India for purposes in which both are interested. (G.N. Balachandran (ed.), *India and the World Economy 1850-1950*, New Delhi, 2003, p. 71.

⁹<http://inc.in/organization/53/Nawab-Syed-Mohammed-Bahadur/profile>.

¹⁰Initially named Zamindari Association it was an association of *zamindars* (landlords), formed in March 1838 to act as their political organization. It echoed that Permanent Settlement should be implemented all over India.

members had absorbed to a substantial degree the political culture of the West, created in the Landholders' Society a body which drew upon modern principles of organization to exercise political pressure on the British government.¹¹ Similar aspirations developed amongst the affluent upwardly mobile peasants in the *ryotwari* areas of the south and north and the west. This feeling (as in Bengal) largely developed when these upwardly mobile peasantry formed a linkage through members of their classes who had entered the liberal professions through lawyers and *sahukars* (big money lenders) with whom they had professional links, the ambitions of these rich peasants began to impinge upon the local and regional associations which sprang into life in the last quarter of the nineteenth century.¹² This interplay between social structure and political activity contributed to the founding of the Indian National Congress. The Congress however was most broad minded and inclusive of all organizations established during the last quarter of the nineteenth century and later became the only notable political organization of the Indians. To quote Ravinder Kumar, "*From the very outset, therefore, the Congress rested upon a support base which was intimately linked to the fabric of society, and which reflected the aspirations and interests of a variety of social classes.*"¹³

¹¹Ravinder Kumar, *Essays in the Social History of Modern India*, Delhi, 1983, p. 15.

¹²*Ibid.*, p. 16

¹³*Ibid.*, p.17.

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FINANCIAL BASIS OF ESTABLISHMENT OF SCHOOLS IN COLONIAL KANPUR

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Mr. Grand, who was appointed as Collector of the Kanpur district, made a scheme with the aim of educating the English community in Kanpur, which came to be known as "Kanpur Free School". In 1810, Maria Sherwood did a lot of work for the purpose of educating English children. Your book "The History of Little Henry and His Barrier" was very famous among children. You lived in Kanpur for 5 years. The Company Government did not make any financial arrangement for the education of the Anglo-Indian community of Kanpur. On this, Mrs. Sherwood arranged for education at home itself. Sherwood taught the lessons of Christianity and morality to the children.

Despite Sherwood's arrangement for education, the elite British community used to send their children out. He was of the view that there is no systematic educational institution in Kanpur. Inspired by this idea, he established the 'Kanpur Free School' near Christ Church in 1820 AD. There was a headmaster in this school, who did the work of supervision. In his absence Mr. Perkin and Mr. Slasher looked after its management. Children from Christian and elite families of the city studied in the school. Later, the name of the free school was changed to 'Christ Church School' by the SPG Society for the Propagation of the Gospel Committee. This school was the only English school in Kanpur city and the adjoining areas of the district, Fatehur, Unnao Farrukhabad, Jalaun Banda and Jhansi. It had 200 boys and 9 teachers.

The 'Kanpur Free School' used to get a grant of Rs 400 per month from the government. According to the government report, in 1826, the number of people studying in the school was 154. Who studied three subjects Hindi,

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English and Farsi. A committee was formed for the various activities to be carried out in the school. 69 rupees were taken from each member of which. Mr. William, who was a member of SPG. He was made a member and treasurer of this committee.

Major General Thomas, who was in chief of the Army Commandant, was elected the chairman of the committee. The emphasis was mainly on subjects such as history, mathematics and English grammar in the school. This committee transferred the Christ Church School in 1861 to Mr. Burrell, a member of the missionary. Intermediate classes were opened in the school in 1866. Which was affiliated to Calcutta University. The examination held at the level was called the 'First Examination of the Faculty of Arts'. The teaching work in this class was done by Mr. Burrell. In 1889 the Wescott Brothers-George Westcott and Foss Westcott came to Kanpur. took over his Crite Church School. In 1892, it was affiliated to Allahabad University and thus the name of the school was changed to "Christ Church Collegiate School". At this time, according to the 1891 census, there were about 600 people in Kanpur who knew English

When the British rule was established in Kanpur in 1801, the present Kanpur was also passing through its infancy. And it was settled in two small localities, authentic records show that some schools, madrasas and Mahajani Pathshalas used to run here, in which Hindi and Urdu were taught. Students and girls used to address Hindi teachers with the word 'Bhaiya'. Lala Dargahi is known from Lal ji's book named "Tawarikhe zila Kanpur". It is known from the records that in the year 1808, Mrs. Sherwood started a small school in her bungalow and in the year 1820, 'Kanpur Free School' was established, which later came to be known as "Christ Church School". The British rule felt that due to ignorance, the less prosperous and middle class have to suffer a lot, because of this the middle class could not understand on which paper the landlord is getting their thumb impressions. At that time, when the landowners brought the paper to be signed, then the middle class had to sign it without reading it. In view of all this, the British government took effective steps to educate the poor and middle class. In the year 1850, in the month of February, it was decided to open schools and madrasas in every tehsil for their education at government expense, so a resolution was passed on 9 February 1850, which was named as No. 149 of Lala Dargahi Lal Ji's "Tawarikhe zila Kanpur". Which is originally in Urdu script. Its title is - "Resolution 149" and General Lieutenant Governor Bahadur Mumalik Magribi General Department Navi February 1850 AD Headquarter No. 149 14 times were kept in the above resolution. On the basis of this proposal of the British Government, in 1855, one Tehsil School each was opened in Kanpur, Bilhaur, Narwal, Akbarpur, Rasulabad and Shivrajpur. Primary education got a new direction in these tehsil schools and children of all sections got the facility of reading.

¹ The Moral, Hindi weekly, volume-26, editor- Shiv Sharan Tripathi, p. 28
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Use of Municipal Board in Elementary Education:

The contribution of the Municipal Board in elementary education has been significant. The Municipal Committee was established in 1861 for primary education in the city, but till 1874, it did not make any effort in this direction, the truth of this is from this fact. That Rs 500 was allocated for education, but the actual expenditure was only Rs 36, 11 annas. In the year 1874-75, the committee established 5 free schools, in which 8 teachers were taught in Hindi, in 1 year, 398 rupees, 2 annas 10 paise were spent on these schools. A used to go In 1901, the number of schools run by the municipal board increased to 7 and 3 aided schools were also started.² After the reorganization of the municipal board in September 15, 1916, due to an elected chairman and most of the elected members, the education item was gradually increased, in October 1922, the education of boys of Patkapur and Moolganj wards was made compulsory, till 1948 all This system was implemented in the city.

In 1935, free education was made compulsory for girls in 4 wards and after some time free education of girls was made necessary in the whole city. Along with running the primary school in 1951-52 AD, about 40 other schools were started by the Municipal Board. During this time the board had also started Intermediate College for girls. At the same time the board also opened a high school. In 1972, primary education was made under the Bosik Education Department by the government, all the primary schools under the Municipal Board were made under BSA, by that time 426 primary, 36 junior high schools were running, out of which more than 25000. Teachers were employed. The office of the Municipal Board was in Koparganj and the management of the education of the girls was with the teacher superintendent and the teacher superintendent was responsible for the management of the education of the boys. At that time there was a committee of 36 people in the municipal board, in which Babu Bihari Lal was elected as the chairman³.

(2) Initiation of Secondary Education:

The real form of secondary education could be established in Kanpur after the formation of High School and Intermediate Board, Uttar Pradesh in the year 1921, before that it was known as Secondary Education in the district, Secondary Education was prevalent from class 6 to 10. Which was later called Junior High School. Education from class 9 to 10 used to come under 'higher secondary', in most schools it was taught only till class 10, their examinations were conducted automatically. Evidence of conducting Inter examination from "University of Calcutta, BHU and Allahabad University" is obtained. This examination was called 'First Examination in Arts'. When Christ Church, the first school of the district started giving education till Inter, its examinations were conducted by the University of Calcutta, after the formation of the board in 1921, the secondary education was valid from class 9 to 12. From class 6 to

² Arvind, Arora, History of Kanpur,

³ Robert Montgomery, Statistical accounts of the district of Cawnpore, Calcutta, 1948, pp.23-42

8, education started going to junior high school somewhere, at that time the number of examinees was negligible. In the year 1925, only 64 candidates sat in the examination of this council. After 25 years, the number of examinees increased from 64 to 46000, today it is known for being the largest examination institution of the country.

Higher Secondary Schools and Intermediate Colleges till pre-independence:

1. Shri Chaturbhuj Shivaji Anglo-Gujarati School 1898 Shri Chaturbhuj Shivaji
2. T.I. Higher Secondary School 1922 Unknown
3. Mahatma Gandhi Gopinath Singh H. Se School 1933 Shri Gopinath Singh
4. Shri Vasudev Mishra H. Se School 1936 Shri Vasudev Mishra
5. M.M.Ali Higher Se. School 1939 Mr. Sabeer Ahmed
6. Kasturba Higher Secondary School 1942 Kasturba Committee
7. Bal Vidyalaya Higher Se 0 School 1943 Shri Saryunarayan Agnihotri
8. Mahatma Gandhi Higher Secondary School 1944 Shri Rajaram Mishra
9. R. K. Mission Higher Se. School 1947 R. K. Mission
10. St. Xavier Higher Se 0 School 1947 Unknown
"Girls Intermediate College"

1. SN Sen Girls Intermediate College 1898 Dr. Surendra Nath Sen
2. Jwala Devi Girls Inter College 1919 Mrs Jwala Devi
3. R. B. R. D. Girls Inter College 1937 Municipal Corporation
4. Shri Guru Nanak Girls Inter College 1942 Shri Guru Singh Sabha
5. Kanpur Vidya Mandir Girls Inter College 1946 Municipal Corporation Committee
6. Juhari Devi Balika Girls Inter College 1947 Nagar Mahapalika Samiti

The father of higher education in Kanpur is also "Christ Church College". It was established in the year 1866, due to the efforts of the managers of this institution, there is often an opportunity to listen to the lectures of prominent scholars. Before today, lectures of highly regarded persons have been held here in this college, the prominent ones being the lectures of our second President Sir Sarvepalli Radhakrishnan and Reverendar Jones. Even after its establishment, the systematic form of higher education could not be achieved, in the course of time, when the classification of undergraduate and postgraduate classes was done again, before that intermediate was also considered as a part of higher education. Today's graduation i.e. BA in Kanpur is confirmed to have started in Christ Church College in 1896-97 AD. After getting hostel facility in it, the number of students started increasing in it.

Until 1919, Christ Church College was the only place for higher education, the medium of instruction here was in English and only children of the then high families could enroll here for education. D.A.V. College of Higher Education was established in 1919 AD, the opening of this college provided opportunities for the students of middle class families, soon after this, in the year 1921 AD by Sanatan Dharma Mandal for higher education from

'Vikramajit Sanatan Dharma College'.⁴ There was widespread momentum in the area. These three colleges were the main centers of higher education in Kanpur till independence in the country. Many students from distant countries come to study in these colleges. In these colleges, initially some subjects were taught but later on the above Arts, science and commerce were also taught in all the above colleges. In 1923 AD, the S.D. College was awarded the degree of B.Com in 1923 and ad-hoc studies were arranged by the University of Allahabad.

⁴ Purushottam Singh, A brief History of V.S.S.D. College, published in Ritambhara, centenary volume, 2021, kanpur

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A CRITICAL ESTIMATE OF CHARLES WOOD’S DISPATCH

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A fresh impetus was given to educational expansion by wood’s dispatch. By 1858 the old India was politically dead and the lineaments of a new India throbbing with fresh vitality have made their appearance¹. The next major step in the historical process was marked by the parliamentary enquiry into the conditions of India in 1853 which led to the confirmation of the company’s charter. For the first time parliament investigated seriously and sympathetically the development of Indian education. The various evidences given to the committee of Lords and commons on the basis of Sir Charles Wood’s epoch making Dispatch of 1854 which resolved all controversies of the period round the subject of education into well defined attitudes. This dispatch stated that educational system in India was organized for triple objects of:

1. Spreading western culture
2. Securing properly trained servants for the public administration
3. Doing their duty to the save reign by the public subjects.²

But this aim was not sufficient. A Parliamentary committee appointed for the purpose made its recommendations on the basis of which Charles Wood, President of the Board of Control, drafted the Dispatch of 1854, which was a guiding star in the field of education. The Wood’s Dispatch laid emphasis on the following points:

¹ Tara Chand, “History of Freedom Movement in India” Vol.II, Publication division Government of India, New Delhi, 2005.

² Keshan, K.B., “History of Modern India 1800-1984”, page-134.

A. The aim of education system should be the diffusion of arts, science and philosophy of Europe so that most worthy men might be produced capable of holding office under the company.

B. English as the medium of education should not be instituted at all stages. It should be so used only when sufficient knowledge of it had been gained.

C. The study of Indian languages should be encouraged so as to make communication between the masses and the government officials easier.

D. The vernacular might be used for the teaching of European knowledge at a proper level of studies.

E. Macaulay's Filtration Theory which meant imparting of education only to the upper classes on the belief that there from it would filter down to the masses should be abandoned.

F. The system of grant-in-aid should be paid to elementary education.

G. Greater attention should be paid to the elementary education.

H. A comprehensive system of scholarships should be instituted to help the deserving students.

I. Professional institutions should be established for training students in laws, medicine, agriculture and methods of teaching in schools.

J. Special facilities and encouragement should be provided for women education.

K. Regarding the educational machinery it was recommended that a separate Department of Public Instruction should be established in every province under a Director-General of Education assisted by Inspectors of Schools who would make a periodical reports on educational work in each province¹¹.

Each university should have a Chancellor and Vice-Chancellor and should be organized on the pattern of London University with a senate. Under the university there would be affiliated colleges for imparting education from intermediate to degree level. Under college level there would be a network of schools graded as primary, such middle, high and Anglo-vernacular schools for imparting education in the lower classes through the Indian vernaculars.

Regarding the controversy which was going on among the Anglo-list and orient-list about the medium of instruction,

The dispatch reached the conclusion that:

A. English should be used as the medium of instruction at all collegiate stage.

B. Secondary education was to be imparted both through English and modern Indian languages.

C. Modern Indian languages were to be encouraged with a view to making them the media for imparting higher education.

The Dispatch also stated the government should assume direct responsibility for the education of the masses and women. For the first time British Parliament investigated seriously and remarked this Dispatch as:

'Wood's Dispatch was the trunk of a great educational tree many roots in the form of educational controversies were hidden below and many branches and ramifications in the form of future evolution lay scattered above'¹². (British Parliament) Wood's Dispatch had set forth a wider and

comprehensive scheme of education stating that both English and Indian languages here to be regarded as the media of imparting the European knowledge. This Dispatch only brought a revolutionary changes in the educational policy of British Government and made the government realize that the education of Indians has the responsibility and duty of the Government of India and stressed on developing the western education in India too.

As far as the expansion of education has concerned, the Dispatch led to

A. The establishment of three universities in 1857 at Calcutta, Bombay and Madras on the model of the London University which was an examining body.

B. The multiplication of high schools both vernacular and Anglo vernacular type.

C. The expansion of primary education in accordance with Thompson's Plan for North western provinces. In this context the Governor General of India commented on Wood's Dispatch that It contains a scheme of education for all India. A fresh implies was given to educational

A general system of education entirely provided by Government was discontinued with the gradual advance of the system of grant-in-aid and many of the existing Government Institutions were safely transferred to the management of local bodies under the control of and ordered by the state. Such institutions were founded for the benefit of the whole population of India to convey exclusively secular education. The Bible for example was kept in the libraries of the colleges and schools for the consultancy of the pupils.

For securing properly qualified teacher, the Dispatch made a provision for training the teachers. This system was carried out in India both in Government colleges and schools and the institutions which were under the Government. The Dispatch gave a stress on the importance of female education. Schools for female were included among those to which grant-in-aid was given. The Government-General-in- Council declared in a communication to the Government of Bengal that the Government ought to give to the native female education in India in its frank and cordial support. In this connection Rao- Bahadur Maganbhai Karamchand donated Rs. 20,000/- to the foundation of two native female schools in Ahmadabad so that the extension of female education become generally known.

The rapid spread of liberal education among the natives of India led the government to the conclusion that the time is now arrived for the establishment of universities in India. Useful and practical knowledge suited to every station life to be conveyed to the mass of the people who were incapable of obtaining any education became the duty of the government to take some active measures in this sphere and sanctioned a considerable increase in expenditure. Wood's dispatch was of great significance. For the first time a comprehensive scheme which touched the education on various vital points was presented. It was rather the authoritative declaration on the part of the British Parliament about educational policy to be followed in India. It was admitted that education for the people is the duty of the state. It provided a

scheme which tried to touch all aspects of Indian education right from the primary to university stage. It partially recognized the value of Indian culture and at the same time it showed the need for granting European knowledge on it. The Dispatch rightly designed the comparative position of English and Indian languages in a general scheme of education for this country.

Thus we see that the turning point in the history of education in India came only at the time of Lord Dalhousie in 1854. Prior to 1854, the English system and language which has been chosen for official purposes invited the disapproval of orient lists though a little concession has been made to them by Lord Auckland.

It was Wood's Education Dispatch of 1854 which laid the foundation of the structure of modern educational system in India. The growth of education gathered real momentum after 1854 only. The Wood's Dispatch is said to be the Magna Carta of Education in India. It outlined in definite terms the educational machinery which India was going to have. Due provision of grant-in-aid was a great step which encouraged private enterprises to come forward and assert their might in the field. The provision to encourage indigenous schools was a laudable step and women education and professional education all received due attention of the government. During this period the object of education was to spread moral and material blessings to secure a higher degree of intellectual fitness. The receipt of the Wood's Dispatch was soon followed by considerable educational activity all over India. Departments of public instructions were organized in all the provinces in 1855, the universities of Calcutta, Madras and Bombay were created 1857 after the model of the University of London for examining students and granting degree in Arts, Medicine and Civil Engineering and a system of grant-in-aid to schools and colleges under private management was introduced in all the provinces. The Dispatch, thus gave birth to the present system of Indian Education³. But the year 1857 had seen an upheaval due to the dissatisfaction against the English in the hearts of the Indians. This dissatisfaction was due to the foreign dominance and the new educational system.⁴ Immediately after of 1857 there was a lull as it takes place before and after a storm. The popular Meeting of 1857 itself has affected by the new education.⁵

DISPATCH OF STAUKEY:

The policy laid down by the Dispatch was reaffirmed and the action taken under it was reviewed by Lord Staukey, Secretary of State for India in 1859, after the transfer of government from the company to the crown. Staukey's Dispatch of 1859 threw cold water on the policy of promoting Primary Education though grant-in-aid were to be utilized primarily on secondary and higher institutions rather than on schools for the masses due to

³ Vakil, K.S. and Natrajan S., "Education in India", page-143.

⁴ Goel, B.S., "Development of Education in British India".

⁵ Richey, J.A. "Educational Records(1840-1859).

which popular education was discouraged and indigenous schools were deprived of encouragement.

Howell, Under Secretary in the Home Department, Government of India complained in 1866 that the statistical tables show that the lower classes do not in all provinces receive the proportionate share of the annual increase of expenditure on education. Since 1854 Primary Education specially remained the 'Cinderella of The Government's Affections'.

During the period 1855-1870, Government finances were controlled and the Mayo started the process of decentralization and gave the facility of education expenditure to the provinces. The revolt of 1857 gave a great blow because the Government felt that the Christian propaganda which offended both Hindus and Muslims gave rise to the revolt. In the year 1871 education was transferred to Provincial Government by the introduction of the local Board and Municipal systems.

The first phase in the development of modern education started with the Act of 1813 under which parliament directed the East India Company to accept responsibility for the education of Indian people but the position of mass education in India during 1854-1882 was worth than of indigenous education prior to British rule. This disappointing result was due to several mistaken policies like:-

A. Downward Filtration Theory became successful in creating a better educated class than the Moulvis and Pandits of an earlier day. Moreover neither universal education nor compulsory attendance could be discussed as practical proposition so long it held the field.

B. The administrators of this period emphasized higher education through English and neglected primary education. Government gave a very little support and transferred it largely to the control of local bodies which resulted in the poor quality of primary education.

3. Indigenous schools were also neglected in comparison to higher education⁶.

Elementary education constituted a very important part of the entire structure of education. It is at this stage that the child starts going to a formal institution and formal education starts. Thus elementary education deserves the highest priority – not only on grounds of social justice and democracy but also for raising the competence of the average worker and for increasing national productivity⁷.

Elementary education had not received any prominence between Dispatch of 1854. The general direction of the policy laid down was an improvement and utilization of indigenous schools rather than opening fresh schools different provinces of India like H.W.P., Punjab, Oudh, Bengal, Bombay and Madras. In N.W.P. the classification of indigenous schools was sacerdotal class in Sanskrit schools, upper class in Arabic and Persian schools, children of government employees in Persian schools and traders in Hindi

⁶ Kochar, S.K., "Pivotal issues in Indian Education", page-52.

⁷ Punjab Education Report 1863-64.

schools. Punjab educational policy borrowed heavily from N.W.P. in the matter of ignoring indigenous schools. It even borrowed the languages in which its schools were conducted. Thus the government system of elementary education was started with even greater handicap than in H.W.P. Bengal had the unsuccessful experience of the Harding's vernacular schools which were sandwiches between the rising desire for an English education on the one hand and the strength and vitality of indigenous schools on the other.

Bombay developments were rather different. In Bombay at in the N.W.P. special reasons arising out of the liberal policy of the government in the matter of revenue administration which induced the local elementary education among the peasant proprietary of the presidency⁸.

⁸ Indian Education Commission Main Report, page-90.

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THE INTRODUCTION OF WOMEN EDUCATION IN COLONIAL INDIA

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After acquiring the territory of Bengal the East India Company made its target to spread over a political power in India for which the company felt the India Agency and fulfilled its aim by promoting these agencies among the families and caves hereditary linked with the revenue and judicial employment under the state⁹. Till 1833, the East India company was primarily interested in its trading activities and get maximum profits deprived from the revenue administration of the territory under its control rather than taking any interest in spreading education among the Indians¹⁰. The strong religious basis of Indian society dispirited many a reformer administrators and liberal policy maker of their alien origin, culture, religion and status, any attempt on their part might be understood by the people of India who could even create a powerful and bitter opposition to the extent of shaking foundations of colonial India⁵. Even the leaders of the public studied the Indian scene in the late eighteenth century and made themselves conscious of their responsibilities in India. The results of the effect of the modern ideas on India was the emergence of a series of national leaders with deep knowledge of western and Indian education and culture “whose supreme task in the early nineteenth century was the defense of the Hindu society and culture from the challenging west”¹¹.

The two most prominent exponents Warren Hastings and the noted orient list H.H Wilson also persuaded the company to govern in India in the

⁹ Unpublished thesis, Shukla S.C., University of Delh.

¹⁰ Narain V.A., “Social History of Modern India, page-10-15.

¹¹ Mukherjee- Haridas and Uma, “The Growth of Nationalism in India, page-22-23.

typical Mughal and general Indian tradition by provided security and peace for the society o continue its habitual course. The Calcutta Madarsa 1711. of India considered it fit to pick out a considerable class of musalman of credit and learning and used his power, influence and money to persuade one Maulvi “Mudjid-o-Din” to remain at Calcutta for giving instruction to young folks in Mohamedan Law and started a Madarsa with his own resources at the cost of Rs. 625/- per month including scholarships as in incentive to the young students.¹² Similar in 1792 the company’s resident at Banaras proposed a portion of company’s surplus revenues to be spent on the establishment of “A Hindu college or Academy” for the preservation and cultivation of laws, Literature and Religion of the Nation¹³. In 1811, Governor General Lord Minto explored the decay in learning under British rule on account of support from the British Government . He initiated for the establishment of two more Sanskrit College in Nadia and Tirhoot to overpower the lack of decay in learning . His other recommendation included the grant of Persian to distinguished teacher, provision of a public library in each of the proposed college under a learned India¹⁴.

During the period 1815, Education was a cause very dear to Moira’s heart . He was of the opinion that “The strength of the Government in India must be based not on ignorance but on the enlightenment of the people”¹⁵. Lord Moira was of the opinion that instead of creating new institutions for public instruction improvements with an emphasis on the introduction of western education should be effected in the existing elementary school in rural areas. Lord Moira proposed the establishment of two experimental school (one for Hindu and the other for Muslims) under the superintendence of a committee consisting of all the civil servants at the station. The decision of introduction English Education in India by the British Rule was a momentums step which can be considered as an important Land mark in the Modern Indian History¹¹.This was a period when English was decided as a language western knowledge which would have far reaching efforts on India’s culture and political life.On the arrival of the Britishers in India , the type of education was almost entirely religious and higher education for Hindus and Muslims was purely literary. Before 1813 there were sporadic efforts to introduce modern education by missionary group and the East India Company . The combined education work of these two agencies had significance only as pioneering week¹⁶.Actually three main agencies were responsible for the spread of modern education in India.

¹² Shukla, S.C., “Development of Education in British India”.

¹³ Minute Indian Education, page-144.

¹⁴ Minute of Lord Moira on Judicial administration. Oct.2.1815.

¹⁵ Basu, Aparna, “The Growth of Education and Political Development.

¹⁶ Desai,A.R., “A History of Freedom Movement in India, page-179.

The Foreign Christian Missionaries ,The British Government ,The Progressive Indians and Non official agencies.¹⁷

The Christian Missionaries did extensive work in the field of education and their main motive behind spreading the modern education was the spread of Christianity among the Indian people. They directly attacked the caste inequalities among the Hindus and imparted modern secular education through religious instructions. Both in the matter of conversion to Christianity and of education, missionary activity has confined to lower classes among the Hindus while the influential upper class was scarcely affected. ¹⁸ The chaplains of the company also started missionary work in India being the products of the universities. For instance:

- 4) David Brown- Opened a boarding school for young Hindu of Calcutta.
- 5) Henry Martin- Served in Calcutta, Dinapur and Kanpur for the spread of education.
- 6) Daniel corrie- Who was posted to Agra and then to Banaras induced Raja Jay Naraya Ghosal to open a school which was the pioneer in English Education in Utter Pradesh.

Carry- Who had an insatiable appetite for learning and unusual interest in scientific knowledge, engrossed himself to obtain mastery over Indian language like Sanskrit, Bengali, Marathi and Hindi. He even meant to the extent of appointing a teacher of Bengali in the Fort William College started by Wellesley in 1801 for training candidates for the Indian Civil and Military Services. He produced a grammar and a dictionary of Sanskrit and prepared a new edition of Valmiki's Ramayan¹⁹. The educational activities of the missionaries fulfilled a need which was felt by the new classes arising in India. This class of people felt that both on grounds of utility and social prestige, a knowledge of the English language was necessary because in their commercial activities they had to deal with English merchants and to be able to speak to them in their language was put natural advantageous. Secondly those Indian knowing English had better prospects of advancement in private services or in company's administration than those who were ignorant of English language.

The second principle agent in expanding modern education in India was the British Government. It establishment a network of school and colleges in India. The introduction of modern education in India was primarily motivated by the political, administrative and economic needs of British in India. 'It was not accidental that under the governorship of Lord Dalhousie the inauguration of education was made rather it was intentionally done because of the float of industrial products of Britain into India'²⁰.

The main aim behind the spread of education was that the British Government required a larger number of educated individuals which could by

¹⁷ Desia, A.R., "The Social Background of Indian Nationalism, page-139.

¹⁸ Tara Chand, "Story of Freedom Movement in India, Volume II, page-174.

¹⁹ Tara, Chand, "Story of Freedom Movement in India, page-75.

²⁰ Tara, Chand, "Story of Freedom Movement in India, pp.-183-184.

no means be acquired from the British herself which made essential for the government to establish school and college in India to turn out educational people who would serve the administrative apparatus of the Colonial India.²¹ The British Government played a clever trick by entrusting the key posts to the Bruisers and filling the subordinate posts with the educated Indians.

Another view point of British Government to encourage modern education was that the British culture was the best and the most liberal in the world that is India and later on the entire world were Anglicized culturally, it would bare the way for social, political unification in the world. A group of prominent Englishmen and Mount smart Eloping among them held that English Education would make the Indians gladly accept the British Rule. The third powerful agency in spreading modern education in India was the Indian themselves. Besides the contribution of Missionaries and British Government in spreading the modern education, the Indian themselves were becoming alive to the need for modern education. Inspire of their limited resources and opportunities, they were fortunate to receive the support of official and non-official Englishmen in making provisions for western education for Indian boys and girls. Among the progressive Indians were Raja Ram Mohan Roy, Deshmuhk, Chiplunkar, Agarkar, Maganbhai, Karamchand Karve, Tilak, Gokhale, Malviya, Gandhi and other workers towards the establishment of educational institutions both for men and women for imparting modern education throughout the country. Another non-official agency which did education work was the School for Society which imparted Teacher's Training. The success of these private agencies endeavored to spread modern education was rapidly growing. The company's government which had been neglecting the issue of education among the Indians was at last obliged to give its attention to the problem. The charter act of 1813 from a turning point in the History of Indian Education. This act only empowered this missionaries fully to spread education in India and a clause was introduced to spend a some of one one lakh rupees in each year on improvement of the literature and the encouragement of the learned natives of India. In the long run this clause led to the foundation of the state educational system in India but the freedom of the missionaries in the field of education aroused a sense of education in the hearted of the Indians.

The charter Act of 1813 marked a point of departure too in the East India Company towards the education of its Indian subjects. Company for the first time felt the state responsibility for education as a result of which a considerable progress was made in the Presidency of Bengal, Madres and Bombay in the sphere of education. In Bengal Hindu education launched by Duff and political and Economic Values of English were rising day by day.

²¹ Desai, A.R., "Social Background of Indian Nationalism, Popular Parkashan, Delhi, 2014.

In 1821, when the Peshwa territories came under British control a similar step of establishing 'A Sanskrit College at Poona was taken in 1821²², by Monstuart Aplington. He even decided to allot the Dakshna Fund of Peshwas to those 'who were most skilled in the more useful branches of learning , law, mathematics and that a certain number of professors might be appointed to teach those sciences²³'.

In 1823 Adam who was holding temporary charge of the post of Governor General appointed a General Committee of public instruction consisting to ten members including H.T. Prinsep and H.H. Wilson. But these were two problems before the committee, firstly to decide upon the character of education to be imparted, secondly to decide the issues of the recipients of this education. The question to be decided was whether teaching should ne continue to the traditional learning of the Hindus and the Muslims, in the Sanskrit and Arabic languages and secondly whether education should be given to the upper class alone or whether the masses also should be included in the scheme.

The trend of changing over to English and gaining popularity of western education continued for quite some time to guide the educational policy of the country. This trend was an instrument of far reaching social change in India in a period in which ruling Britain itself and the whole Europe generally were undergoing important school transformations. One of the prime movers in this venture was an Englishman David Hare who was keen on liberating India life and thought as a reformer looked upon English language and literature as the best means to this end²⁴. Charles Grant also strongly approved the introduction of English and western education but side by side he was in favor of this view point that the Indian language could also be the medium of instruction The other group which exercised considerable pressure in formulating the policy for India and supported the western education were the Radicals and Utilitarian's. Their chief spokesman was James Mill whose History of India won him an important position in India House and in the formation of the policy of the company.²⁵ There was yet another strong group comprising of matured British administrators in India who played an important role in the rise of the British power in India and held key positions in the company's government but this group was aware of the stagnant surface of Indian society who wanted to enforce gradual measures of reform and type to suit prevailing Indian conditions.

Prominent men in this group were Mount Stuart Aplington who introduced western education in Bombay Charles Metcalfe practiced liberal principles while ruling Delhi Territory and John Malcolm made policy for Central Asia. After the Reform Bill 1832 The Radicals, Utilitarian's

²² Minute Indian Education, page-144-148.

²³ Saini Shiv Kumar, "Development of Education in India, page-37.

²⁴ Cited in an unpublished Thesis of Shukla S.C., University of Delhi.

²⁵ Narayan V.A., "Social History of India".

Evangelicals and Liberians were keen to implement some definite policy for the people of India. Lord William Bentinck, the Governor General from 1828 to 1835 was active in taking initiative of directing and implementing the policy of reform in India. Utilitarian's too an opportunity to introduce new ideas into India affairs. By this year 1828 the situation change to a greater extent and a Tory President of the Board of Control even wrote to Bentinck: "We have a great moral duty to perform in India".

Among the progressive India Raja Ram Mohan Roy was strongly in favor of spreading Western education in India. He was so much enthusiastic for English education that he even opened an English school at his own expense. Raja Ram Mohan Roy formed an association for founding an institution where the Hindus were to receive instruction in European languages and sciences. The name of Raja Ram Mohan Roy stands foremost in the field of school development although he himself was one of the orient lists of the age his conviction was that India could progress only through Liberal Education conversing all the branches of western learning.²⁶

During his stay in England 1831-1833, Raja Ram Mohan Roy agitated for reform in the administrative system of British India rather he was the first India to be consulted on Indian affairs by the British parliament. His political ideas were influenced by European philosophers and Juries like Bacon, Hume, Bentham, Blackstone and Montesquieu. Thus we can say that the most important result of the popularity of the western education on India was the replacement of blind faith in current traditions, beliefs and conventions- Characteristics of Medieval Age to accept any thing blindly.

²⁶ Mahajan V.D., "British Rule in India and After".

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Book-Review

SIR SYED AHMAD KHAN: REASON, RELIGION AND NATION

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A.M.U. Aligarh India

The 19th century reformist, Sir Syed Ahmad Khan (1817-1898) is exceptional for many reasons. Yet, there has been nocomprehensive assessment or biographical account of him in English recently perhaps owing to the fact that most of the Sir Syed's writings and speeches were originally in Urdu Another possible factor could have been the fact that even those who persuaded themselves to come around accepting the Sir Syed's advocacy of modern education, quite a lot of them were not ready to the rationalist interpretation of the texts that Sir Syed ventured to push for the religious reforms. Pertinently, this was a project, the pragmatist in Sir Syed had to abandon soon, just for the sake of prioritising and actualising the project of modern education among Muslims. Thus, Basheer Ahmad Dar (Religious Thoughts of Sir Syed Ahmad Khan, Lahore, 1957) and Christian W. Troll (Saiyyid Ahmad Khan: A Reinterpretation of Muslim Theology, Delhi, 1978) were the earliest scholars who concerned themselves only with the religious reforms, leaving out all other aspects of his life and works. In the 1960s, the USA based Pakistani scholar, Hafeez Malik (1930-2020) published some accounts on Sir Syed's reformism and politics. These were mainly the attempts at invoking Sir Syed to seek antiquity to the idea of Pakistan and its religiously inspired territorial separatism. Haroon Khan Sherwani's essay on Sir Syed's political thought (Islamic Culture, July 1944) attempted at arguing that from 1858 to 1867 and

to 1885, Sir Syed, the realist and pragmatist, had to make many amendments in his political position, and notwithstanding the exigencies, his essential commitment 'was that the interests of Hindus and Muslims were the same and he championed the cause of a united India in politics, social reforms and in educational matters both in word and deed'. As a result, in the Indian historiography, with the exception of brief remarks in Nehru's *Discovery of India* (1946) and R. C. Majumdar et al old textbook, *Advanced History of India*, Sir Syed came to be scrutinised with a fixed prism that he opposed the Indian National Congress (founded in 1885), his advocacy of the Urdu (language and script) came to be looked upon as a seed of separatist politics which would unfold decades after the death of Sir Syed. The Educational Conference (founded in 1886) and subsequently hijacked or appropriated by the Muslim League (founded in 1906) not to pursue the spread of residential institutions of learning and research but to redirect and reduce it to politics, helped reinforcing certain kind of highly misleading stereotypes about Sir Syed. The facts that Sir Syed died in 1898 when Indian nationhood was still in its infancy and it was still struggling to evolve as a modern nation, and that all reformers of colonial India suffered from religious particularism, were chosen to be ignored. Moreover, the dominant historiographies of India's partition played out hideously to put all blames only on the Muslims (and refusing to make distinction between the Muslim League and the Muslims opposed to the League) provided even greater fodder to this motivated stereotyping. As research-gaps continue to afflict studies on Sir Syed, Professor Shafey Kidwai attempts to fill this lacuna in his immensely readable biographical account of Sir Syed. *Sir Syed Ahmad Khan: Reason, Religion and Nation*, is a work of deep, intense engagement with primary sources. Fluent in both Urdu and English, Shafey Kidwai has researched and written extensively on Sir Syed. In his Urdu book, *Sawanih-e-Sir Syed: Ek Bazyaft* (Revisiting Sir Syed's biographies) which has run into many editions, he has identified and tried to rectify many factual errors in the official and semi-official biographical accounts of Sir Syed. Shafey Kidwai is also the author of *Cementing Ethics with Modernism* (2010), which analyses two journals, *Aligarh Institute Gazette* (launched in 1866) and *Tahzib-ul-Akhlaque* (or *Mohammedan Social Reformer*, launched in 1870), published by Sir Syed. The book under review attempts to assess and evaluate Sir Syed in a holistic manner, taking into account almost every contentious issue associated with the man, and drawing upon his writings, such as, tracts, essays, editorials, reviews, speeches, letters/correspondences, and so on. In the Preface, Shafey Kidwai writes: Sir Syed Ahmad Khan (1817-1898) stands against repression and subjugation unleashed by the alien rule and strives for freezing out the dogmatic beliefs and superstitions by creating a bulwark in the form of the civil societyand by creating public spheres for the propagation of discourse of empowerment... The book seeks not to rephrase or eulogise Sir Syed's intervention in education and socio-religious reforms, but it tries to tell how he crystallised the collective life of India....and the book intends to locate Sir Syed in the

context of the daunting questions that surfaced repeatedly in the nineteenth century India” (p. xvi) Shafey Kidwai opines that Sir Syed has been evaluated more on the official/semi-official biographies, and therefore invites scholars to look deeper into Sir Syed’s writings. Thus far, Sir Syed has been essentialised as a collaborator of the British, without problematizing that the contradictions and inconsistencies in reformists and public activists were more inevitable in a colonial society Kidwai draws on a lot of evidence in which Sir Syed articulated his brave dissent against the British policies on too many occasions, not only in his 1859 book, *Causes of the Indian Revolt*, but also in the 1860s and in the 1880s. *Strong Indian Roots* Kidwai also lists in detail Sir Syed’s administrative contributions in discharging relief works during the famine, in educational administration since the 1860s, his keen and detailed interventions into the legislative council and proposal of bills for health, and his brave opposition against the Ilbert Bill (1883). Sir Syed resigned from the Hunter Commission on Education (1882) as in its first meeting in Calcutta, because, ‘neither the agenda was circulated nor was enough time earmarked for serious discussion’ (p. 36). Having quit, Sir Syed kept monitoring it by publishing detailed reports about the progress on the Hunter Commission and attacked the unfolding education policy document for ignoring India’s cultural ethos and sensitivity. Sir Syed’s stronger attachment with his Indian roots is testified by the fact that his book *Asar-usSanadeed* (1847), ‘carries an authentic chronological account of the kings who ruled Delhi from 1400 B.C. to 1843 A.D’. Kidwai illustrates this stance of Sir Syed more clearly by quoting from *AIG* (June 27, 1880) wherein Sir Syed writes, “As the people of the Aryan nations are called Hindus, similarly Muslims may also be called Hindus, i.e., those who live in India’ (p. 115). Sir Syed’s Indian rootedness was not confined to his intellectual expositions alone. His politics too stood against Pan-Islamism. He therefore rejected the notion of Ummah (Global Muslim ecumenical identity). Instead, he insisted on Indian identity of Muslims (Qaum). In his later writings and speeches he became more conscious of the contentions attached with this word, Qaum, and he took care of clarifying that he used this term in various many cases: caste, linguistic and sub-regional identity, nationality, and so on. *Notion of Nation* Kidwai engages with the issue of ‘nation’ and the Indian National Congress (pp. 114-120). He lays bare the semantic jugglery of watan (homeland), qaum, and the debates involved around the issue. Though, one feels that this segment needed more nuanced and historically informed engagement with the major debates on the evolving nationalism in colonial India, such as the studies by Partha Chatterjee and C. A. Bayly. Chapter three, titled, *Unravelling Sir Syed*, is particularly relevant to our times and the climate of intolerance we face today. Kidwai argues: “His considered opinion on blasphemy, conversion, reservation [in education, legislature and employment] for Muslims, gender equality, freedom of expression, jihad, nation, democracy, pluralism, education, subjugation, self-respect, and female education, punctuated with an abiding concern for human dignity, still seem pertinent in the fragmented

world we live in” (p. 86). According to William Muir’s book which was contemptuous to the Prophet Mohammad, Sir Syed preferred ‘to prepare a dispassionate rejoinder by crosschecking the sources used by William Muir’, and ‘employing deductive arguments, coupled with his grounding in history and jurisprudence, he questioned the conjectural methodology used by the author’ and cited ‘several examples to highlight the Prophet Mohammad’s moral and social commitment to a humane society’ (p. 88). Kidwai references Sir Syed’s writings in the Aligarh Institute Gazette (AIG), testifying in detail about the assertion of Educational Conference (in its 1889 session) against history textbooks, the content of which sought to kindle Hindu-Muslim hatred. The session passed a resolution to delete the specific three pages of the book, History of the Establishment of British Rule in India (1884), by George W. Cox, prescribed for the Allahabad University curriculum. Eventually, in 1892, the book was replaced with Wheeler’s Tales from Indian History. As the history textbooks of the colonial regime went on spreading hatred between the two communities, Shibli Nomani (1857-1914), had proposed in the Educational Conference to take up the project of producing history textbooks in order to confront colonially induced communalization. Zakaullah, in the ‘Introduction’ to the first volume of his Tarikh-e-Hindustan (1915) has pointed out the communalising elements in the Elliot and Dowson’s account. It however remained neglected and eventually in 1932, Syed Sulaiman Nadvi (1884-1953) brought back this subject suggesting to write, preferably cultural and intellectual histories of medieval India and its regional kingdoms. Mohammad Habib (1895-1971), Haroon Khan Sherwani (1891-1980) and few more historians were on the committee, for the purpose. Their publications were motivated by offering antidote to colonially induced communal poison through history writings. This continued in the Urdu language historical writings of Syed Sabahuddin AbdulRahman (1911-1987) of the Dar-ul-Musannefin Shibli Academy (Azamgarh). He churned out a Bazm (cultural history) series, rather than Razm (history of political wars and court intrigues). Next to Kunwar Mohammad Ashraf’s work, Rahman’s writings are devoted to the people’s (not rulers’) history. On Conversion and Jihad Sir Syed had strong opinion against religious conversion, be it by force or enticement. He believed that conversion destroys multi-cultural character of society. As Shafey Kidwai writes, ‘spelled out the epistemological framework of co-existence revolving around inclusion and sharing. (p. 92). On the subject of Jihad, Sir Syed strongly disagreed with Jamaluddin Afghani (1839-1897). He rebutted Hunter’s book, Our Indian Musalmans. Shafey Kidwai offers several pieces of evidence from a series of Sir Syed’s writings, although, Kidwai misses the pertinent fact that Sir Syed solicited the services of Moulvi Chiragh Ali (1844-1895) to write on how Jihad was quite a misunderstood notion, hence, absolutely uncalled for. Presumably, Kidwai has skipped more elaboration on Sir Syed’s struggle against religious bigotry and his abandoned project of religious reforms also because Dar (1957) and Troll (1978) have already dealt with this aspect. Though, reasons behind dropping this particular

agenda await a detailed historical enquiry. Against Reservation Shafey Kidwai needs to be lauded for highlighting certain writings of Sir Syed which remained un(der)used by the scholars. Sir Syed opposed the demand (1877) of Punjab's Anjuman-e-Islam to this effect, by writing, 'Indians, especially Muslims set their hearts on the goals but make no efforts to get themselves prepared for it. It harms both country and nation extensively'. Sir Syed reiterated his position in 1886 when the 'Muslims of Bengal and Nawakhali sought his support for reservation'; he expressed his disapproval with these words, 'we cannot support it...Self-help is our motto, and we want that the Muslims must strive for the progress' Sir Syed's speech (1883) in the Imperial Legislative Council opposed the introduction of election system, on the ground that 'a country like India where caste distinction still flourishes and where there is no fusion of races, where religious distinctions are still violent, where education in its modern sense has not made equal or proportionate progress among all sections of population, I am convinced that the introduction of the principle of election, pure and simple,...cannot be safely adopted' (AIG, June 20, 1883). Of late, in academic and political circles, certain speeches and writings of Sir Syed particularly contemptuous against the subordinated communities of Muslims have got greater attention. Though, these critics also disregard many other instances where Sir Syed has shown his concern for educational inclusion of the weaker and oppressed sections. Moin Ahsan Jazbi (1912-2005), in his study (1959) of Hali's political consciousness, was forthright in criticising Sir Syed on this count, albeit quite briefly. Kidwai has shied away from engaging with this aspect of Sir Syed. Shafey Kidwai cites several writings of Sir Syed consistently opposing the cow sacrifice for the sake of communal amity. Kidwai refers to the exchange of letters between Badruddin Tayyabji and Sir Syed on the question of Sir Syed's opposition to the Indian National Congress. However, an engagement with the essays of Sherwani (July 1944) and Denis Wright (Australian Journal of Politics and History, 1989), as well as little more engagement with Iftakhar Alam Khan's Urdu monograph, Sir Syed Ki Liberal, Secular aur Scienci Tarz-e-Fikr (2018) may have considerably enriched this specific segment of the book. Such an engagement was needed even more for his chapter five, Dialogic Affair, where several instances of Sir Syed's intrepid assertion against colonialism and racism come out much more clearly. This is in sharp contrast with the kind of negative and misleading stereotype that has been created about Sir Syed. In chapter four, Kidwai highlights certain limitations of Sir Syed with regard to modern education to women. Kidwai cites some crucial evidence to disprove some melodramatic accusations made against Sir Syed with reference to Syed Mumtaz Ali (1860-1935), by Gail Minault (Modern Asian Studies, 1990) and popularised by few other scholars including David Lelyveld. Kidwai then delves into few more evidence wherein Sir Syed, particularly in his later writings, seems to emerge, not as big a 'culprit' on that count as he has been made out to be. In the concluding chapter, titled, Intellectual Awakening through Periodicals, the author argues that Sir Syed set a new standard of

journalism. This is another strong point about the book. In this segment, in conjunction with the segment on nationalism debate, what Kidwai misses out is Sir Syed's expositions on colonial ravages of agrarian economy and society. Sir Syed's economic nationalism articulated through agrarian issues-- words as well as deeds--to improve agricultural production to rejuvenate rural India, environment and thereby weakening the financial foundations of the Raj, seems to have been missed by Kidwai. This omission is surprising for the fact that Iftakhar Alam Khan's Urdu monograph (2014), *Sir Syed aur Hindustani Nizam-e-Zara'at*, brings out this aspect in a brilliant way. Sir Syed's editorial (AIG, July 12, 1892) in appreciation of Dadabhai Naoroji's nomination to the House of Commons was consistent with Sir Syed's efforts towards agrarian issues. One hopes, a subsequent edition will take care of these omissions, besides rectifying some proof-errors. The bibliography also needs corrections. Overall, Shafey Kidwai's book is a valuable addition to studies on Sir Syed. Its lucidity and analytical treatment of evidence makes reading it as much a pleasure and joy for generalists as it is enlightening for the specialists. This volume serves a great purpose in setting many records straight. It is a huge corrective to the existing studies of 19th century India, and Muslim engagement with colonial state and society in the era.

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Book Review

RELIGION, STATE AND SOCIETY IN MEDIEVAL INDIA: COLLECTED WORKS OF S. NURUL HASAN

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Saiyid Nurul Hasan(1921-1993) played an important role in giving a new direction to History writing in India immediately before and after independence .The book entitled “Religion, State and Society in medieval India: collected works of S. Nurul Hasan” brings together essays spanning a distinguished career of a leading academician. Saiyid Nurul Hasan was a rare combination of academic abilities and intellectual dedication . Under his guidance for the first time U.G.C. set up a advance study centre at Aligarh Muslim University. He was responsible for building up a good History library. When Saiyid Nurul Hasan became Education Minister, he recognized education on rational and professional lines. He established the Indian Council of Historical Research and several other institutions. He became Professor of History at Lucknow University, Aligarh Muslim University and Delhi University successively with first nominated then elected member of Rajya Sabha, Education Minister in 1971, Ambassador to U.S.S.R., Governor of Bengal and Orissa. Nurul Hasan considered History to be powerful means of National Integration and of building a society free of religious or sectarian violence and bitterness. He always fought for a holistic view of History. Nurul Hasan always acknowledged his debt to the Marxist school of Historiography, but he did not consider it to be a rigid dogma. For Nurul Hasan , the essence of History was Change , and the task of historian was to analyse the process of change , establishing relationship between social, economic, political,

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