



“IS LORD MACAULAY STILL ENGLISH MENTOR FOR INDIAN ENGLISH SPEAKERS”?

Dr. RATNAM UPPULETI

Research Scholar, Dept of English Language and Linguistics,
Andhra University, Visakhapatnam.

ABSTRACT

Of course we have to say Yes. The English 'Hatao' (remove) movement of the 60's concentrated mainly in North India, has gradually been replaced by a pan-India demand for 'English shikha' (learn) cutting across all classes. Now, more than ever, most Indians consider English as the language of opportunity providing access to knowledge, power and material possessions. The origin of English language, and education and implementation on introduction of the language, efforts made by the British Vice Roy (Lord Macaulay) and his minute, recommendations to implement English as a Language in Indian education system.

The main intention is to write this article about the great effort of Lord Macaulay's introduction of English language in Indian education system. In the independent nation of India which emerged in the second half of the 20th century, Macaulay's name has become emblematic for the ills of colonialism. Macaulay and the British education system have been blamed for producing a generation of Indians not proud of their distinct heritage.

INTRODUCTION:

The Role of English during the struggle for independence:

The colonial education planted by Charles Grant, William Bentinck and Thomas Macaulay, however, produced some unexpected reversals as anticipated by some among the rulers. Bentinck, for example, saw danger in the spread of knowledge in India, though he was desirous of Anglicizing Indians or rather preventing them from forming a homogeneous nation. Sir John Malcolm, the biographer of Robert Clive, told the Lord's Committee that 'our Indian subjects might derive from the general diffusion and eventual abolition of castes, a consciousness of which would naturally incline them to throw off the yoke of a foreign power. He argued that 'our power rests upon the general division of the great communities under the Government...while they continue to be divided in this manner; no insurrection is likely to shake the stability of our power' (Parliamentary Papers, Vol. 1, 1832). They perceived the extension of knowledge to be a new source of danger but, at the same time, they wanted to produce cheap clerks and useful subordinates to run the State. It was from consideration of 'enlightened selfishness' that the British imparted some sort of education to the swarthy heathens of India.

The inevitable happened. The tools of enlightenment that were put into the hands of the 'slaves' by the 'benevolent masters' were effectively used by the natives for purposes other than those for which English education was introduced. The 'heathens of India' questioned the colonial authority and, eventually, subverted it, though it was not the intention of the rulers. The hostility against colonialism not



only brought different regions together but also various religious, linguistic and ethnic groups, which, in a way, the colonial machine 'assembled' into a State called Indian administrative unit for purposes of ruling convenience. An emotional India that emerged as a 'nation' was, in fact, brought about by anti-colonialism and English education.

During the struggle for independence, the 'enlightened' natives made use of English education and their command of English to subvert the British Empire. English and English education ultimately endangered the position of the rulers. This is one of the dramatic and unexpected reversals in the history of English education in India. We have to draw some important lessons from this phase of English education in India so that we may reshape the educational pattern in post-independent India.

Starting with Swami Vivekananda, who presented India and its spiritualism to the world outside, most of the national leaders presented India, its culture and values, its sensibilities, and its identity in English. Sri Aurobindo projected Indian spirituality in English; Radhakrishnan presented Indian philosophy in English; Mahatma Gandhi explained his philosophy of non-violence in English. Nehru discovered India in English so that the world outside can also discover it. Tilak, Gokhale, Subhash Chandra Bose, Sardar Patel, Rajendra Prasad, Sarojini Naidu, Tagore and a host of others projected our aspirations and identity in English. Rajaji presented the Indian epics, the Ramayana and the Mahabharata in English. Creative writers like R. K. Narayan, Raja Rao, Mulk Raj Anand and many others expressed their literary creativity in English.

Grant's suggestion was accepted later by the government of William Bentinck, whose mouthpiece was Thomas Macaulay. It was the famous (or infamous) Macaulay's Minute on Education (1835) that laid the foundation for English education in India; Macaulay's Minute of 1835 became the 'blueprint' for education in India, and the 'goals' were clearly stated by Lord Macaulay.

Macaulay's CONTRIBUTION:

Macaulay's contribution to Indian political administration and justice were manifold, but two among these stand out as his outstanding contribution that influenced the course of ideas and life in the Indian subcontinent. These were: his minute on the education that had a direct impact on the content and methodology of what was best to be taught in Indian Education institutions along with the medium through which these be taught.

On March 7, 1835, the Governor General William Bentinck agreed with Macaulay's Minute and wrote, "The great object of the British Government ought to be the promotion of European literature and science among the natives of India," thus promoting and establishing a permanent position for the use of English language in Indian educational institutions. Trevelyan writes, "two of the Orient lists retired from the Committee of Public Instruction; several new members, both English and native, were appointed; and Macaulay entered upon the functions of President with an energy



and assiduity which in his case was an infallible proof that his work was to his mind" (Trevelyan 1876: 373).

INDIANS CAN ATTAIN EXCELLENCE IN ENGLISH:

It is taken for granted by the advocates of Oriental learning, that no native of this country can possibly attain more than a mere smattering of English. They do not attempt to prove this; but they perpetually insinuate it. They designate the education which their opponents recommend as a mere spelling book education. They assume it as undeniable, that the question is between a profound knowledge of Hindoo and Arabian literature and science on the one side, and a superficial knowledge of the rudiments of English on the other. This is not merely an assumption, but an assumption contrary to all reason and experience. We know that foreigners of all nations do learn our language sufficiently to have access to all the most abstruse knowledge which it contains, sufficiently to relish even the more delicate graces of our most idiomatic writers. There are in these very town natives who are quite competent to discuss political or scientific questions with fluency and precision in the English language.

IDENTITY BETWEEN THE VIEWS OF MACAULAY AND RAM MOHAN ROY

In some sense, Macaulay was simply echoing the sentiments of several Indian leaders of his time. For example, ten years before Macaulay wrote his Minute, Ram Mohan Roy sent an appeal or address to William Pitt, requesting him to lay his appeal before the Governor General of India, in which he pleaded that the British India Government spend the money authorized by the British Parliament for the education of the natives on teaching western sciences to them, not Sanskrit or Arabic. On December 11, 1823, Ram Mohan Roy wrote,

Humbly reluctant as the natives of India are to obtrude upon the notice of Government the sentiments they entertain on any public measure there are circumstances when silence would be carrying this respectful feeling to culpable excess. The present Rulers of India, coming from a distance of many thousand miles to govern a people whose language, literature, manners, customs, and ideas are almost entirely new and strange to them, cannot easily become so intimately acquainted with their real circumstances, as the natives of the country are themselves. We should therefore be guilty of a gross dereliction of duty to ourselves, and afford our Rulers just ground of complaint at our apathy, did we omit on occasions of importance like the present to supply them with such accurate information as might enable them to devise and adopt measures calculated to be beneficial to the country, and thus second by our local knowledge and experience their declared benevolent intentions for its improvement.

TO CONCLUDE:

The English 'Hatao' movement of the 60's concentrated mainly in North India, has gradually been replaced by a pan-India demand for "English shikhaos" cutting across all classes. Now, more than ever, most Indians consider English as the



language of opportunity providing access to knowledge, power and material possessions.

Indians have reconciled the controversy in some strange ways in the last two centuries. During the freedom struggle people preferred to study through the media of Indian languages. The governments led by the Indian National Congress in British India progressively reduced the importance of English as the medium of instruction in high schools. However, much against the expectation that in independent India English would lose its relevance and that people in large numbers would adopt Indian languages as media of instruction; the clamour for English continues to grow by leaps and bounds since independence. In the 1950s and 1960s Indian fiction in English was not popular, and was not regarded as meritorious. Now, Indian fiction in English is highly regarded and the authors are more popular than even the best creative writers in Indian languages. Perhaps a similar situation may or may not soon be upon us with the growing popularity of the new genre of English cinema in India. The Hindu reported on March 15, 2003,

Responding to a question on the impact of English cinema on regional art cinema in the light of the increasing influence of English and the struggle of regional languages such as Kannada, Tamil, Telugu, and Marathi to protect themselves as languages and as powerful cultural tools, Amol Palekar said, "English is also a regional language." Stating there was no need to exhibit a 'hostile' attitude towards English movies being made in the country, he said, 'English has been the language of a generation of people in the country on a par with any regional language.' The nonagenarian film-maker G. V. Iyer, who was present at the interaction session, quipped, "English is an inevitable language."

Not surprisingly, the vast majority of urban and rural parents like their counterpart abroad want their children to learn English. English medium schools, private or government aided, have expanded rapidly to meet the overwhelming demand for admission from the middle and upper classes. This has had a considerable impact on well-known government-aided schools teaching in the regional medium. Many middle and upper middle-class parents, educated in these, mainly urban schools, are now sending their children to English medium schools.

Though the introduction of education was termed by some of the Indian educated to fulfill the vested interests of the Britishers, it did some good to the Indian society. Some view the English education would be detrimental to the existence of vernacular in the country. Some persons like Rajaram Mohan Roy acknowledge the importance of the English medium education. However, English made a link language, which paved a way for the national leaders to come together and express their views on the achievement of independence. Though the introduction of English education was treated as a technique of strengthening the position or domination of the Britishers over Indians, it brought about a lot of culture transformation, development of scientific knowledge. Along with the medium the syllabus which was taught in the western countries was adopted in India education



system which put Indian nation on scientific lines towards reaching the stages of development nations like European countries. Cultural transformation brought in India through the English medium is to be recon with many social evils existed in India like sati, child marriages, and slavery, which had been legitimized in the pre-colonial reigns, started being looked down some Indian thinkers, and the spirit of English culture and ideologies, made Indians to start questioning such kind of evil practices. They have taken the element of evil practice as a course of their movements. Under such influence a social change has been brought about by the English education. Many voluntary organizations came into existence such a Brahmasamaj by rajarammohan Roy, Arya Samaj by swami Dayananda Saraswathi etc, for the betterment of the Indian society. The nature of protest and questioning also imparted through English education, which became a helping force during the national struggle for independence and also further development to mould monarchic ridden Indian sub-continent into social democratic one.

REFERENCES:

1. Agarwal, J.C.(1984) Landmarks in the history of modern Indian, education , Delhi; Vikas publications.
2. Agni Hotri, R.K. and Khanna, A.L. (1995). English language teaching in India. Issues and innovations; volume2. New Delhi, Saga publications India Pvt Ltd.
3. Sharp, H. (ed.). 1920. Selections from Educational Records, Part I (1781-1839).Superintendent, Govt. Printing, Calcutta.
4. The dispatch of 1854 on general education in India. Printed in the general council of education in India.
5. The Gazette of India, May 10,1963, new Delhi: Govt of India Press.
6. Thirumalai, M. S. 2002. An Introduction to TESOL: Teaching English to Speakers of Other Languages, LANGUAGE IN INDIA.
7. Trevelyan, Sir George Otto. 1876. The Life and Letters of Lord Macaulay. Oxford University Press, Oxford. (Reissued in 1978).



गणेशशान्तिपद्धतिः

M.KALYANA SRIRAM

Research Scholar, Department of Vaidik Darshan
Faculty of SVDV, Banaras Hindu University

भविष्यपुराणे तृतीये प्रतिसर्गपर्वणि चतुश्चत्वारिंशदुत्तरशततमोऽध्यायाः युधिष्ठिरः दुस्वप्न नाशन हेतुभूतम् सर्वदुःख निवारिणीं दुस्वप्न दोषापनोदकां च गणेश शान्तिं अधिकृत्य प्रश्रं कृतवान्। ततः कृष्णः तं शान्तिविधिं एवमुक्तवान्। गणनाथ शान्ते आचरणेन सर्वेषां अगुभानां नाशः भवति स्वप्ने कबन्धकाषायवसनादि दुस्वप्न दर्शन जातं अनिष्टं च नष्टं भवति क्वचित् एकाकी गच्छन्नपि कश्चन मां अनुगच्छतीति या भ्रान्ति। साऽपि नष्टा भवति। अपि च एव विमनस्कः सर्वत्र विफलप्रयत्नः कारणेन विनाऽपि नष्टकार्यवान् नष्टराज्य अपत्येषु अनुरागरहिता माता आचार्यत्व हीन। आचार्यः नष्टव्यापारः वणिक् इत्येते सर्वे गणेशशान्तिं कृत्वा सिद्धक्रिया भवन्ति। शुभाश्च तेषां भवन्ति शान्तिकुर्वृभिः प्रथमं पुण्येदिने विनायकस्य अभिषेकः कार्यः। स्नानचूर्ण स्थाने गौरसर्षपकल्कः विनियोज्यः। धृतेन उद्वर्तनं कार्यं। स्नानानन्तरं सुगन्धकुंकुमादिलेपनं कार्यं। भद्रासनेस्यापयित्वा द्विजैःस्वस्तिं वाचयेत्। अश्वस्थानात् गजस्थानात् वल्मीकात् नदीसङ्गम स्थानात् मृत्तिकां आनीय गोरोचनं गन्धं गुग्गुलं च मिश्रिकृत्य मृत्तिकाभिः सद जले स्थापयेत् जलं च मन्त्रपठन पुरःसरं विविधाभ्यः नदीभ्यः अनेयम्। ततः पवमानसूवतैः देवमभिञ्चामीति अभिषेकं कुर्यात्।

श्लोकः भगं ते वरुणो भगं सुर्यो बृहस्पतिः

भगमिन्द्रस्य वायुश्च भगं सप्तर्षयो ददु।

यत्ते केशेषु दौर्भाग्यं सीमन्ते यच्च मूर्धति

ललाटे कर्णयोरक्षणोरापस्तद्घ्नन्तु ते सदा॥

अर्जुन दारुण निर्मितेन मितः सम्मित संज्ञकेन सूक्सृवद्वयेन बलिमन्त्रै स्वाहा समन्वितैः। होमं पक्वान् मत्स्यान् अपक्वान् वा तत्र स्थापयेत्। कृताकृतान् तण्डुलान् इत्यनेन तुषा युक्तं धान्यं अपनीत तुषा तण्डुलाः इत्यर्थः। यद्वा पक्वाः अपक्वाः वा तण्डुला इति यथा प्रयोगमर्थो ग्राह्या। पुष्पं बहुवर्णं सुगन्धं माध्वीपैष्टी गौदीति



त्रिविधां सुरां, मूलकं अपूपान् दुर्वा विनायकाय दत्वा पार्वतीमपि पूजयेत्। पर्वत्याः पूजाऽपि एवं कार्या।

श्लोकः रूपं देहि यशोदेहि भगं भवति देहिमे।

पुत्रान् देहि धनं देहि सर्वकामांश्च देहिमे²।।

ततः शुक्लमाल्याम्बरधरः शुक्लमाल्यान् लेपनः ब्रह्मणानपि भोजयेत्।
आदित्यं च पूजयेत्। श्वेतार्कस्य मूले महागणपतिं कल्पयित्वा पूजयेत् चेत्
नष्टभाग्योऽपि पुनर्भाग्यं प्राप्य पुनः सिद्धित्वमाप्नोति।

FOOT NOTE

भविष्यपुराण(प्रतिसर्गपर्व) १४४ अध्यायः १३, १४ श्लोकः

भविष्यपुराणम् १४४ अध्यायः २१ श्लोकः