

**A STUDY OF THE NATIONAL EDUCATION VIS-A-VIS
SWADESHI MOVEMENT IN BENGAL AND ANDHRA
(1905-1911)**

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CERTIFICATE

Certified that the dissertation entitled "**A STUDY OF THE NATIONAL EDUCATION VIS-A-VIS SWADESHI MOVEMENT IN BENGAL AND ANDHRA (1905-1911)**", submitted by **V. CHANDRANNA** is in fulfilment of eight credits out of the twenty-four credits required for the degree of **MASTER OF PHILOSOPHY** of this University. This dissertation has not been previously submitted for any other degree of this University or any other University and it is his own work.

We recommend that this dissertation may be placed before the examiners for evaluation.

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CONTENTS

PREFACE	i-ii
INTRODUCTION	1-6
CHAPTER I	7-45
ORIGIN AND FORMATION OF THE NATIONAL EDUCATION (BENGAL AND ANDHRA)	
CHAPTER II	46-74
THE SCHEME OF THE NATIONAL EDUCATION	
CHAPTER III	75-93
STUDENTS ROLE IN SWADESHI MOVEMENTS	
CONCLUSION	94-98
BIBLIOGRAPHY	99-101

PREFACE

After the partition of Bengal in 1905, the nationalist leaders had concentrated on the establishing of National Schools and Colleges on national lines. They made an attempt to build a comprehensive scheme of education as an alternative model to the existing English education. This National Education movement has a unique place in the history of Indian Education and National Movement.

This study seeks to analyse the National Education Movement particularly in Bengal and Andhra Provinces.

In introduction, I have made a brief review of the English education system in India which paved the way for the development of National Education.

In **Chapter I**, I have attempted to explore the development of the National Schools and Colleges in Bengal and Andhra.

In **Chapter II**, I have analysed the Scheme of Study adopted by the National Schools and Colleges - mainly of its nature, courses, duration, curriculum and others.

In **Chapter III**, I have discussed the role played by the students and National Schools in the Swadeshi Movement.

In Conclusion, I have discussed decline and significance of the National Education Movement.

I feel very happy to express my sense of profound gratitude to my learned and experienced supervisor Professor Suresh Chandra Ghosh, whose guidance and affable treatment enabled me to carry out and submit this study.

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INTRODUCTION

The National Education of the Swadeshi period has been a significant experiment in the history of Indian education. In the National Education, a serious effort was made to build up a comprehensive scheme of education on national lines, giving importance to literary, and scientific and technical knowledge. But, such an important movement of National Education has not yet been studied thoroughly. Researches done so far leave several questions unanswered or partially answered. For instance, why there was growing dissatisfaction and disappointment among Indians over existing official education during the closing decades of the 19th century, what efforts were made by the Indians to construct new education against official education, and what was the nature of new education. The present study would make an attempt to explain these questions.

This study is intended to examine the development of the National Schools and Colleges, particularly in Bengal and Andhra provinces. The study is confined to Bengal and Andhra Provinces, because it was in Bengal where National Education was born and took shape; whereas in Andhra, the impact of the Bengal movement was far greater in education and socio-cultural and political life. The period (1905-11) is selected for this study for various reasons. First, during this period, National Education was born,

grew and also showed signs of decline; secondly, at the close of 19th century, colonial education came under scrutiny in the light of growing national consciousness; thirdly, during this period, National Movement was dominated by revolutionary ideas of swadeshi, boycott, and self rule. The study would make an attempt to understand better the role of those factors.

This introductory chapter first surveys the features of colonial system of education which created dissatisfaction among Indian people. The essence of the movement was the National Education on national lines and under national control as an alternative to the colonial education. Therefore, the analysis of such factors may be an essential premise for correct understanding of the National Education Movement.

Education was one of the instruments, through which British colonialism sought to maintain and strengthen its domination over India. In the history of colonial policy, education was of crucial importance. It was in India that the British first tried the unique experiment of educating the elite through a foreign language. Education under British imperialism had certain characteristics, which distinguished it not only from the pre-British India but also from the metropolitan system of education. Schools, which emerged during the British raj, reflected the power and educational needs of the colonial government. The aspirations of the Indian people were completely

ignored. British colonial administrators were concerned with developing a supporting class and training of literate clerks who would staff the lower ranks of civil services. Apart from this there were certain other factors that distinguished the education imparted in India from that of the metropolis. According to Altbach and Kelley, these were in the context of (i) school-society relations (ii) organisation and structure of educational system, (iii) educational content, and (iv) the use to which education could be put.

The relation of colonial schools to the society was characterized by the fact that they were delinked from indigenous culture, in respect of language as well as social values. Schools and colleges, set up by the British government, were the alternatives rather than compliments to the indigenous educational practices. The schools were alien institutions; whatever they taught had little to do with the society and culture of India. They rather served as a mechanism, whereby the school would gain a new social place and a new culture, quite alien to indigenous culture. The structure of colonial education also distinctly lacked the organizational coherence of metropolitan education; the ability of an individual to obtain educational parity with the British was severely constrained on account of gap in language and curriculum, as well as environment and culture. Education in the colonial era was not only quantitatively inadequate, but also qualitatively deficient.

Education had a predominantly literary bias. Colonial education stressed more on the study of languages and humanities and made little provision for professional and vocational courses.

The colonial education, as available works show, stunted progress in primary and mass education. In England, the state accepted responsibility for education in 1833. In 1870, compulsory education between 7 and 13 years of age was being effectively enforced throughout the country. In India, the colonial administration had accepted responsibility for education of the people in 1813, twenty years prior to the assumption of State responsibility in England. But even at the end of the nineteenth century, primary and mass education remained neglected. The number of children in school, in 1901-02, was just 3 millions out of a population of 18 millions. The literacy rate was 10 percent among males and 7 percent among females; three out of four villages were without a school.

Thus, on differing perception, many national leaders and educational reformers had become highly critical of the colonial education. Gooroo Das Banerjee, the first Indian Vice-Chancellor of the Calcutta University, was one of the first among those who sought attention to the deficiencies of the University education. He suggested, among others, the urgent need of the mother tongue as the medium of instruction, University fellowships for the promotion of original research and adequate arrangements for

technical education.

Around the same time, Rabindranath Tagore in his paper on "Sikshar Her Fer", published in December 1892, in 'Sadhana', pointed out clearly the inadequacy of the prevailing colonial system of education, where he pleaded for Bengali as the medium of instruction. In February 1901, Tagore again, in his Presidential address at the Bengal Provincial Conference held at Patna stated, 'I do not think the educational institutions in our country are India's alms bowl of knowledge; they lower our intellectual self respect; they encourage us to make a foolish display of decoration composed of borrowed feathers. The result is we reproduce - but we do not produce.'

Similarly, Satish Chandra Mukherjee, who was instrumental in the movement for National Education, became conscious of the serious deficiencies in the prevalent system of University education. Since 1897, he expressed dissatisfaction over various educational problems through his journal 'Dawn'. In an article entitled, "Principles of University Education in the East and the West", Satish Chandra observed that the ideal of University education under old Hindu system and the modern ideal of education seems to differ as poles apart. The Hindu ideas saw to the intellectual development of the student as a means to an end, the end being the development of the higher, the spiritual nature of man.... (in the case of western education, the end is) greater

worldly prospects, acquisition of wealth and powers." Several nationalists had felt that the prevailing schools and colleges were imparting an education, which did not lead to the growth of patriotic sentiments of pride in one's country. To Aurobindo Ghose, "The existing system was defective because of its calculated poverty and insufficiently, its anti-national character, its subordination to government and the use made of that subordination for the discouragement of patriotism and inculcation of loyalty." He continued that it helped us neither to grow as a modern intellectual race nor enabled us to develop our own material resources nor did it fit us quite well in the struggle for existence. These were the fundamental considerations which gave rise to the movement for the National Education.

CHAPTER I
ORIGIN AND FORMATION OF THE NATIONAL EDUCATION
(BENGAL AND ANDHRA)

During the last decade of the nineteenth century, a number of intellectuals with profound ideas of nationalism discussed the need for the National education. Several years of experience in English education made them realise that the nation can not progress without a National Education. The tendency among them was that education at once alien to Indian tradition and culture is bound to stultify its true aim. The education imparted under colonial government lacked the vital reference to the thoughts, the sentiments, the traditions, the religions, and even the outer physical and biological environments of the people. Another aspect of the nationalist thought was concerned with reinvigoration of indigenous culture and traditions. It became prominent due to the disgraceful intrusion of the colonial culture and ideology in the Indian social life. This concern was expressed in the effort to create an alternate system of education, the cultivation of vernacular languages, the effort to regenerate Indian art and literature and so on. The emergent idea of National Education i.e. a system of education rooted in the soil, respectful of the best heritage of the past, alive to modern requirements and directed to balanced national growth was

not to remain at the ideological plane alone. Concrete steps were also initiated towards its practice.

In the field of education several movements emerged against the existing system towards the end of the nineteenth century. Among them, the Arya Samaj found complete ignorance of religious education in the existing system of education. In order to eradicate this deficiency, they opened the Dayanand Anglo Vedic (DAV) schools and colleges. A radical stream in it, was the Gurukul movement which laid more emphasis on Sanskrit learning. The Central Hindu College at Banaras started by Annie Besant emphasised on ancient Indian heritage and Hindu system. In Maharashtra, the Deccan Education Society established under the head of Chiplunker, intended to spread education among the masses. There were few more institutions functioning on similar lines. The education imparted in these institutions were different from the state owned schools and colleges. They embodied the existing national ideas at that time. In short, these experiments either denominational or regional in nature and were not holistic in their approach to education.

Compared to this, the movement for the National Education which emerged in Bengal during the Swadeshi Movement (1905-11) was unique in the history of Indian

education. Unlike the limited programme of the early movements, the National Education Movement was broad based and comprehensive. It is aptly stated by Lajpat Rai that, "the only effort of the kind which was, in my judgement, truly national was that made by the National Council of Education in Bengal under the impetus of Swadeshi and boycott." He stated further, "the scheme of the National Council was free from the Sectarian tinge of the upper India movements, and took no notice of denominational nationalism. It took ample cognizance of the economic needs of the century as a whole and it frankly recognised the necessity of ignoring the official university curriculum".¹ The National Council of Education has its genesis in the early institutions or fore, notably the Bhagwat Chatuspati and the Dawn Society.

In 1895, Satish Chandra Mukherjee along with Ramesh Chandra Mitra, had started Bhagwat Chatuspati to impart religious instructions, along orthodox Hindu lines, to a select number of students. Their motive was to enable all willing persons to study Hindu religious philosophy and other sastras, according to the ancient orthodox method, under able and experienced teachers. They aimed to

1. Lajpat Roy, The problem of the National Education (New Delhi; Publications Division, 1966), p.6

inculcate in the learner a disciplinary life of the Hindu system and the regulation of daily life and habits. Satish Chandra informs us that the Chatuspati had a larger programme than merely diffusing spiritual knowledge alone, i.e. constructive programmes, such as industrial, to answer the modern requirements of the country. A further dimension may be added to the Bhagawat Chatuspati, following Lord Curzon's decisions to change the educational policies. The University Bill (1902) was an attempt by Lord Curzon to increase the official control over the educational system. The Chatuspati was transformed into the Dawn Society in 1902 to broaden the earlier activities. But the change was mainly ideological. While the older institution combined orthodox Hindu lines to the doctrine of industrial training, the Dawn Society was brought into being to supplement the admitted deficiencies of the system of university education. The establishment of the Dawn Society is marked into the development of Satish Chandra's educational programme, and may be said as the seed from which has sprung the National Council of Education. Haran Chandra Chakladar, Rabindra Narayan Ghose, Benoy Kumar Sarkar, Radha Kumud Mukherjee and Rajendra Prasad were trained in the Dawn Society which played significant role in the movement for the National Education.

On 19th July, 1905, the Government Resolution embodying the final decision on Bengal partition was announced from Simla and the next day the news was carried by the Calcutta Press. The new province, said the Resolution, will be created with the status of a Lieutenant Governorship consisting of Chittagong, Dacca and Rajshahi divisions of Bengal, the State of Hill Tippera (excluding Darjeeling) and the Assam with a name of East Bengal and Assam. The new province was created with an area of 1,06,540 square miles and a population of 31 million, of whom 18 millions were Mahommadans and 12 million Hindus. The Bengal, after territorial reorganisation, consisted of 1,41,580 square miles with a population of 54 million, of whom 42 million were Hindus and 9 million Mahommadans. This Partition itself had a long history behind it. In partitioning Bengal, it was claimed, Curzon had only administrative motives. But beneath this seeming earnestness, it was found that he had also some ulterior motives, undermining the prowess of the Bengalis and curtailing the importance of the Calcutta City as the centre of nationalist activities. Also, he wanted to drive a wedge between the Hindus and the Muslims and to break the solidarity of the Bengali speaking people. While Curzon stuck to his proposal, the people of Bengal began to strike vehemently against it. The antipartition movement developed into a mighty movement and it simultaneously launched a process of nation building.

Confining attention to political and economic aspects of the Swadeshi movement would be inadequate for complete understanding of the movement. The ideas of boycott and Swadeshi were no less expressed in the field of education. The boycott of government schools and colleges adopted during Swadeshi movement can not be seen merely as a political decision and valuable reasons can be found by the examination of the English education itself. The dissatisfaction with the English education, to a great extent, was responsible for the students' boycott of the schools and colleges. Some students themselves withdrew from the English educational institutions. Along with the issue of educational boycott, the National Education, under national control, emerged as an alternative to the official system during the Swadeshi movement. Since the beginning of the Swadeshi movement, students took part in public meetings, processions, bonfire of foreign cloths, picketing, lecturing and singing national songs.² Though educational boycott was in the air within weeks of the announcement of the partition decision, it acquired prominence after the formal declaration of boycott and Swadeshi by the historical meeting held at Calcutta Town Hall on 7 August 1905.

2. Sumit Sarkar, The Swadeshi Movement in Bengal, 1903-1908 (New Delhi; People's Publishing House, 1973).

For the first time, the students of the Calcutta University who were to sit for the impending M.A. and P.R.S. examinations to be held in the month of November 1905, raised the cry for educational boycott. Sometime in September 1905, a manifesto was issued calling for a boycott of the government controlled Calcutta University, which they termed as 'Gulamkhana' or manufacture of slaves. "Rabindra Narayan Ghose, the best M.A. student along with Nripendra Chandra Banerjee, another brilliant M.A. student, Radha Kumud Mukherjee who was to appear for P.R.S. examination and Benoy Kumar Sarkar, the Ishan Scholarship holder, assumed the leadership of the boycott agitation, of the Calcutta University."³ The students agitation as the evidences reveal, did not confine to Bengal alone, but spread to Andhra and other places.⁴

This significant decision of the students in the Swadeshi Movement cautioned the government. In their effort to prevent the student community from joining the political agitation, the government formulated measures for the

3. Haridas Mukherjee and Uma Mukherjee, The Origin of National Education Movement (Calcutta; Jadavpur University, 1957), pp.19-20.

4. M.Venkata Rangaiah, Freedom Movement in Andhra, Vol.II (Hyderabad; The Andhra Pradesh State Committee, 1969).

Education Department for dealing with political agitations, involving teachers and students in schools and colleges, under the pretext of protecting educational institutions from political danger. The Bengal Government issued a circular on 10 October 1905 which came to be known as 'Carlyle Circular', instructing the District Magistrates and Collectors to take stern measures against political activities by students. It condemned the use of school boys and students for political purpose as absolutely subversive, and called upon teachers to prevent boys from taking part in political activities. The district officers were requested to report to the heads of schools and colleges, the names of boys in their districts, who took part in the Swadeshi movement. The East Bengal Government issued a circular similar to the Carlyle Circular, which called upon the managers of colleges and schools to discourage students from attending political meetings and taking part in political processions and explained the penalties which would be imposed in the case of disobedience. This circular, which came to be known as the 'Lyon Circular', became a high water-mark of repression; and the resistance against repression marked a turning point in the history of Indian National Movement.

With the publication of these circulars the final phase of the agitation started. The first blow of the Carlyle

circular fell on Rangapur, when A.K.Ghose, the Head Master of the Rangapur Zilla School, issued a circular on 21 October 1905 under the instruction of T.Emerson, the Magistrate of Rangapur, prohibiting students from taking part in boycotting, picketing and other abuses, and imposing severe disciplinary action.⁵ The Students of the Rangapur Zilla School, decided to disobey the order issued by the District Magistrate and took part in public meetings, shouting 'Bande Mataram', and pledged themselves to oppose partition by all possible means. Subsequently, on 2 November 1905, the District Magistrate of Rangapur communicated to the Headmaster of the Local Zilla School, the punishment orders for the school children. The school boys were fined Rs.5/- each and were not allowed to attend classes until the fines had been paid. The next day the Headmaster communicated the Magistrate's order to the 86 boys concerned. 56 students of the Technical School also were similarly fined on the same day under the Magistrate's order.⁶ In reply to an enquiry made by some of the guardians of the students, as to the causes of expulsion, they were informed that the boys had been fined for attending a political meeting and shouting in public. The

5. Haridas Mukherjee and Uma Mukherjee, India's Fight for Freedom (Calcutta; Firma K.L.Mukhopadhyaya, 1958).

6. The Amrita Bazar Patrika, (Calcutta), November 10, 1905.

guardians of the students, finding no fault in their children, refused to pay the fines and sent them to attend the school.

When the news of the Rangapur incident reached Calcutta, a students' meeting was held at College Square and decision was taken to establish an anti-circular society to fight the Carlyle Circular. Representatives of this group went to Rangapur, where the agitation was started with the help of local bar members consisting mainly pleaders and barristers. They decided to help the expelled students by starting a national school. On November 7, 1905 the people of Rangapur assembled for a public conference led by Umesh Chandra Gupta, the leader of the local bar, resolved to undertake education of the boys into their own hands and start a national institution on national lines. At the same meeting, a student resolution was declared, which was recorded by S.C.Roy who was a student of the Rangapur school, ran as follows: `We the students of Rangapur in public meeting assembled, do take the following solemn vow in the name of the Motherland. Since Government thought fit by a recent circular to prevent us from serving the motherland, we in our turn, in order to keep ourself respect intact and to devote ourselves heart and soul to the cause of the motherland, hereby cut off all connections with the Government University. We hold ourselves in readiness to

join the National University, so help us God.'⁷ The outcome of the public decision was the Rangapur National School which was set up on November 8, 1905 under the national control. A twenty men Executive Committee was constituted, with Umesh Chandra Gupta as its president and Ragh Behary Mukherjee as its Secretary. The funds for the school was provided by Anti-Circular Society. The members of Executive Committee subscribed Rs.100/- each a month for the school and Rs.10,000/- were raised from the local people and other sources. The school was started with the enrolment of about 300 boys and after initial dropouts 200 were remained on 31st December 1907. Teachers had come from Calcutta to give their service to the students. Braja Sunder Roy, Nripendra Chandra Banerjee and Hiralal Mukherjee were the teachers who came from Culcutta to render their service to the Rangapur National School.⁸

The repression of Rangapur was soon followed by persecution at Madaripur. When a student of the local school, accompanied by his friends, was going back home from school with his umbrella unfurled overhead, a European belonging to the office of Landale Clerke and Company, who

7. S.C.Roy, The Story of My Times (Calcutta; The Bengal Journal Ltd., 1934), p.548.

8. Haridas Mukherjee and Uma Mukherjee, op.cit. p.30

happened to go the same way, pushed the umbrella of the boy. The boy held the umbrella in tighter grip, thinking that some one of his class fellows had pushed from behind. The simple mistake of the student led to a problem. The news regarding the Governments' repressive measures against the students was transmitted to Calcutta from Dacca, Rangapur, Burdwan, Hoogly, Ranigunge, Sirajgunge and other mofussil towns.

In Calcutta, a stage was set for the National Education. The meetings were held almost everyday till the formation of the National Council of Education. The pressure of the movement, particularly from the student community, was so great that immediately the nationalist leaders stepped in and they became advocates of the National Education. Aushtosh Chaudhury who was the Secretary of the Bengal Landholder's Association, issued an important circular letter, appealing boycott of the Calcutta University to noted personalities of the Bengali Society and invited them to meet in a Conference.⁹ The issue highlighted in the letter was that, a very large number of students had apparently determined not to go in for the university examination this year. Their idea was to sever

9. Ashotosh Chaudhury's Manifesto: N.C.E., Bengal, Calender for 1906-1908.

all connections with the Calcutta University and join some educational institution under the national control. But no such institution existed and there was the need to establish one at once.

In response to this circular letter, a historic Educational Conference was held on November 16, 1905 in the house of the Bengal Landholder's Association at Park Street, Calcutta, under the presidency of Raja Peary Mohan Mukherjee, mainly to give body and shape to the idea of National Education. The Conference was attended by the leaders of different thoughts of Bengal, including Gooroo Das Banerjee, Satish Chandra Mukherjee, Hirendra Nath Datta, Ashutosh Chaudhury, Rashbehari Ghose, Rabindra Nath Tagore, Tarak Nath Palit, Byomkesh Chakrabarthy, Chittaranjan Das, Abdul Rasul, Brajendra Nath Seal, Ramendra Sunder Trivedi, Heramba Chandra Maitra, Nagendra Nath Ghose, Khudiram Bose, Giris Chandra Bose, Lal Mohan Ghose, Surendra Nath Banerjee, Bipin Chandra Pal, Narandra Nath Sen, Motilal Ghose, Subodh Chandra Mallik and Man Mohan Battacharya.¹⁰ Some student representatives of the Calcutta University were also invited to the Conference. The Educational Conference, after much deliberations, resolved that it was desirable and necessary to establish a National Council of Education to organise a

10. Haridas Mukherjee and Uma Mukherjee, op.cit., p.37.

system of education-literary, scientific and Technical-on National lines and under National control. A Provisional Committee was appointed to submit its report within three weeks. The conference also expressed the opinion on the question of the boycott of M.A. and P.R.S. examinations. The conference, while fully appreciating the devotion and self sacrifice of the students, viewed that it was desirable in the interest of what they are seeking to serve, that they should appear in the ensuing examinations.



The provisional committee comprising noted educationists like Gooroo Das Banerjee, Satish Chandra Mukherjee, Brajendra Nath Seal, Ramendra Sunder Trivedi, Rabindra Nath Tagore, Nagendra nath Ghose, Heramamba Chandra Maitra, Khudiram Bose, Giris Chandra Bose and others worked on the Scheme of proposed education and submitted its completed report to the Educational Conference held on December 10, 1905. The draft was further placed before of the Ways and Means Committee constituted specially to examine and finalise the scheme for national council of education. After strenuous work of several weeks, an elaborate scheme and programme of National Education was placed before the third meeting of the education conference held on March 11, 1906. On this date was formally inaugurated the National Council of Education, Bengal, a body comprising of ninety-two persons. Rashbehary Ghose and

Ashutosh Chaudhury become President and Secretary respectively.

The object of the National Council of Education or Jateeya Siksha Parishad was to impart education-literary as well as scientific and technical- on national lines exclusively under national control, not in opposition to, but standing apart from, the existing systems of primary, secondary and university education. Education on national lines, as stated in the report of the council, implied among other things as follows:

1. imparting of education, ordinarily through the medium of the vernaculars, English being a compulsory second subject;
2. preparation of suitable text books, especially in the vernaculars;
3. provision for moral and physical education as well as religious education subject to certain conditions. Religious education was not compulsory and it did not enforcement of religious rites and practices;
4. attaching special importance to the knowledge of the country, its literature, history and philosophy and incorporating with the best oriental ideas of life and thought, the best assimilable ideals of the West;
5. imparting of scientific, professional and technical education, chiefly in those branches of science, arts and industries, which are best calculated to develop the material resources of the country; and
6. inclusion in medical education the Ayurvedic and Hakim systems.

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The National Council of Education was designed as a parent body for granting affiliation and financial aid to the national schools and colleges and framing syllabus and schemes of study for holding examinations and promoting research. From the very inception, research was carried on in literary, scientific and technical subjects. There were separate chairs for carrying on researches in and imparting education on Ancient and Medieval Indian History and literatures like Sanskrit, Pali, Hindi and Bengali languages. The work of the National Council of Education was spread in three directions; first the organisation and development of a Model National College and School in Calcutta under its direct administration; secondly, the organisation of the National Schools established in mofussil areas and foundation of the new schools; and thirdly fostering the spirit of National Education outside Bengal.

When the National Council of Education directed its efforts to work out a synthesis of the two divergent views pointed out above, it became even more knotty problem on the system of National Education to be implemented.¹¹ The extremist group headed by Gooroo Das Banerjee, Satish Chandra Mukherjee, Hirendra Nath Datt, Ashutosh Chaudhury,

11. The Dawn Magazine. (Calcutta), October, 1909, Part III, p.101.

Subodh Chandra Mallik, Brojendra Kishore Roy Chaudhury and others stood for complete multi-dimensional system of education literary, scientific and technical. The moderate group headed by Tarak Nath Palit, Bhupendra Nath Bose, Narendra Nath Ghose, Niliratan Sarkar, Manindra Chandra Nandi and others wanted simply to supplement all the existing literary education system by a regular arrangement for technical education under national management. On 14 August 1906, the Bengal National College and School was opened as a model institution by the National Council to impart literary, scientific and technical education. The National College and School started working from 15th August 1906 at 191/1, Bowbazar Street, Calcutta with Aurobindo Ghose as its first Principal and Satish Chandra Mukherjee as its first Superintendent. The institution had four departments: literary, scientific, technical and commercial. On 31 December, 1907, the institution had, on its rolls, 270 students, of whom there were 223 in the school section including 98 in the higher school departments (corresponding to the intermediate classes of Indian Universities) 11 in the college department (corresponding to B.A. and M.A. classes), 23 in the technical and 13 in the commercial classes. The strength increased to 450 by 1908. The college had eminent personalities on the staff and most of them took up the work as personal sacrifice and on mere subsistence allowance. Some of the key figures among

teachers were Aurobindo Ghose, Sakharam Ganesh Deolkar, Radha Kumud Mukherjee, Bhikshu Purananda, Benoy Kumar Sarkar, V.K. Paranjapye, B.B.Ranade, and Satish Chandra Mukherjee.

On June 10, 1906 when the National Council of Education was officially registered, a second organisation, rival to the National Council of Education, came into existence due to the efforts made by Tarak Nath Palit and others. It was named as Society for the Promotion of Technical Education (SPTE). In sociological analysis, the National Council of Education represented the extreme aspirations, while the SPTE embodied the moderate views of the educational reform. When the National Council of Education set up the Bengal National College and School, the SPTE founded the Bengal Technical Institute, for purely technical education. But it is interesting to note that the Rashbehari Ghose, the President of the National Council of Education was also the President of SPTE and many persons acted as members of both the organisations.

NATIONAL SCHOOLS IN THE DISTRICTS:

The activities of the National Council of Education spread to various districts of Bengal. Except the Rangapur

and Dacca National Schools, all the National Schools founded in the East and West Bengal had either direct or indirect influence of the National Council. Most of these National Schools emerged as a reaction to the government controlled schools and some of the existing government schools converted themselves into National Schools. The tour in mofussils by leaders like Bipin Chandra Pal, Aurobindo, Subodh Chandra Mallik created impulses for National Schools. Most of the National Schools came up between 1906-08. But more number of National Schools sprang in East Bengal in comparison with the West Bengal. At the height of the Movement, West Bengal could boast of more than 13 National Schools, apart from the Calcutta National College and School. In September, 1910, the total number of pupils (excluding 200 students of Bengal National College) was estimated at about 450. By December, 1911 the number of schools went down to six. The development of the schools in East Bengal provides another trend. In October, 1908, about 40 National Schools were reported with a students strength of between 2,500 to 3,000 and by June, 1909 total number of schools increased to 64. The table below shows the district wise strength of National Schools in both West Bengal as well as East Bengal.¹²

12. Report on National Schools: Home Political Proceedings, March, 1909, n.10-11, March 1911, n.5.

WEST BENGAL		EAST BENGAL	
DISTRICT	NO. OF SCHOOLS	DISTRICT	NO. OF SCHOOLS
Bardwan	01	Bogra	01
Bhagalpur	01	Bakarganj	09
Giridh	01	Chittagong	01
Hoogly	01	Dacca	08
Jossore	02	Dinajpur	01
Khulna	03	Faridpur	10
Midnapur	01	Jalpaiguri	01
Nadia	01	Malda	01
24 Paragans	01	Mymesingh	08
	-----	Nookoli	01
	12	Pabna	02
	-----	Rangapur	04
		Sylhet	05
		Tippera	11

			64

By December, 1907 the number of secondary National Schools was about twenty, of which ten were affiliated to the National Council. In the course of the year 1908, a few more secondary schools such as Chittagong, Pabna, Kaligram, Jadupur, Dharmapur, Habiganj, Arambagh and Sanihati were brought into existence. There was also rapid expansion of primary education.¹³ By the end of 1908, about 150 primary and intermediate schools applied to the National Council for

13. National Council of Education, A History and Homage (Calcutta; Jadavpur University, 1956), p.14.

the affiliation. It is to be noted that, apart from the affiliated and aided National Schools under National Council, there were some other independent schools run on the lines of the National Council under the patronage of the individuals and associations. The financial aid was granted to those schools where there were arrangements, even though in rudimentary form, for scientific and technical training, prescribed by the National Council. For the year 1908, the National Council Sanctioned Rs.12,000/- for grants-in-aid to National Schools as against Rs.9000/- of the previous year. Of them, Dacca got Rs.720/-, Dinajpur Rs.600/-, Comilla Rs.600/-, Chandpur Rs.600/-, Giridh Rs.300/-, Kamargram Rs.300/-, Santipur Rs.300/-, Rangapur Rs.720/-, Kishoreganj Rs.600/-, Noakhali Rs.600/-, Rajashahi Rs.600/-, Sylhet Rs.600/-, and Maldha Rs.500/-, as annual grant. The National Schools received funds from Zamindars and others besides the collection of funds by the teachers and students.

There were separate councils at the district levels to take care of the National Education particularly primary schools. In Maldha, the Maldha Jateeya Siksha Samiti was founded by Benoy Kumar Sarkar, a prominent economist and educationist who took part in the National Council of

Education.¹⁴ He received co-operation from Bepin Behari Ghose, Chairman, Maldha Municipality, in establishing National Schools. There were eight schools under the control of Maldha district council in which around 800 students received instruction. The following is the list of educational institutions controlled by the Maldha District Council during 1912.¹⁵

PLACE	STANDARD	NO. OF PUPILS ON 31ST DEC. 1912	YEAR OF FOUND- ATION
Maldha	Secondary (Vth Stand.)	120	1907
Maldha	Night School	20	1908
Kaligram	Secondary	125	1908
Kaligram	Girls School	40	1909
Dharampur	Secondary	158	1908
Dharampur	Girls School	8	1912
Dharampur	Night School	15	1912
Malatipur	Secondary (IInd Year)	45	1908
Paranpur	Secondary (IInd Year)	80	1908
Jadupur	Secondary (IInd Year)	50	1908
Norottampur	Secondary (IInd Year)	25	1909
		686	

The Maldha District Council also maintained a Literary Research Department in it. It was stated in National Council of Education report for 1911 that the Literary Research Department, brought out several publications of

14. Haridas Mukherjee and Uma Mukherjee, op.cit., p.124.

15. National Council of Education, op.cit., p.15.

historical, linguistic and educational importance. It should be mentioned here that, while the major energies of the National Council of Bengal was directed to the moulding and improvement of the secondary and higher education, the attention of the Maldha District Council was directed on the primary education of the masses.

NATIONAL EDUCATION IN ANHDRA:

The Indian National Congress Session held in December, 1906, in Calcutta under the chair of Dadabhai Naoroji passed a resolution supporting the National Education. "In the opinion of this Congress the time has arrived for the people all over the country earnestly to take up the question of National Education, for both boys and girls, and organise the system of education- literary, scientific and technical, suited to the requirements of the country, on National lines and under National control." ¹⁶ Several delegates from Andhra attended the Calcutta Congress session and were greatly attracted by the idea of the National

16. Annie Besant, How India Wrought for Freedom (Madras). pp. 461-62

Education.¹⁷ Ganti Lakshmana, K.Perraju, Nayapati Subba Rao, Nalima Bhima Raju, Komma Raju Lakshmana Rao, G.Harisarvottama Rao were some of those who attended the session. On their return to Andhra, they had planned to give shape to the ideas discussed at the Calcutta Congress Session. Andhra, then a part of Madras Presidency consisted of 11 districts of Telugu speaking people, viz; Ganjam, Vizagapatam, Godavari, Krishna, Guntur, Nellore, Kurnool, Cuddapah, Ananthapur, Chittoor and Bellary. The construction of the anicut at Dawaleswaram by Sir Arthur Cotton in 1848 and the railway bridge over the river Godavari in 1900 A.D. enabled easy movement between Bengal and Andhra. The influence of Bengal on Andhra can be seen not only in political life, but also in social and cultural spheres. The response to Swadeshi and boycott movement was conceived as an important phase in the history of modern Andhra.

Two months after the Calcutta Congress Session the Bala Bharat Samiti (Young Indian Association) was formed at Rajamundry.¹⁸ The Samiti was designed to impart useful knowledge to the masses by opening night schools and establishing reading rooms to enhance consciousness among

17. Sarojini Regani, Highlights of Freedom Movement in Andhra Pradesh (Hyderabad; The Ministry of Cultural Affairs, A.P., 1972) p.33.

18. Venkata Rangaiya, op.cit., P.24

people about Indias' political, economic and social conditions. Ganti Lakshmana, Tanguturi Veerabhadra Rao, S.Bhima Rao were three persons who were closely associated with the Samiti. On the Mahasivaratri day, the members of the Samiti took out a big procession to Kotilingala temple on the banks of the river Godavari.¹⁹ The procession was led by the students wearing 'Bande Mataram' badges and shouting slogans like "Bande Mataram", "Allaho Akbar" in the procession. At the Kotilingala Temple, meeting was held with a gathering of about 1000 people. Gadlcharla Harisarvatta Rao, a teacher trainee of the Rajahmundry Arts College and Chilakamarti Veerabhadra Rao spoke on Swadeshi. The Samiti opened a night school for the workmen wherein the students assumed the charge of teaching. In the same year, the Nellore Progressive Union was founded in the Nallapa Reddy Subba Reddy's house. The Union set up a free reading room and papers such as 'Bande Mataram', 'Amrita Bazar Patrika' were regularly received. The students were encouraged to read them.²⁰

During the course of the Swadeshi movement in Bengal, Bipin Chandra Pal undertook a Swadeshi propaganda tour in Andhra. By that time Pal's name along with Tilak and Lajpat

19. The Hindu (Madras), February 14, 1907.

20. Venkata Rangaiya, op.cit., p.15-17.

Roy was known throughout the country and earned the credit of the ardent champion of Indian Nationalism. The effect of Bipin Chandra Pal's tour in Andhra from April 11 to 29, 1907 led to the foundation of the National educational institutions. The tour was organised by Mutnuri Krishna Rao, the Joint Editor of Krishna Patrika and one of those who were strongly influenced by Bengalee leaders. Pal was accompanied by young men: Siwash Chandra Deb, Pal's personal Secretary, Desarmantu Dowlet Rao from Nagapur and Kunjo Kishore Chander. During his tour in Andhra from April 11 to 29, Pal visited Vizagapatnam (April 12-14), Vizanagaram (April 15-16), Kakinada (April 17), Rajahmundry (April 19-23), Bezawada (April 24-25) and Masulipatam (April 26-27).

When Pal arrived Vizagapatam on April 11, the Secretary of the District Association, Jagannadham Panthulu received him at the station and made all arrangements for the lectures there. Pal delivered three lectures in the meetings held in the Town Hall. There were large gatherings at all these three meetings. The major portion of the audience consisted of the school boys. On 14 April, several school boys formed a procession and led by Pal from his residence to town hall. Pal went on foot with the school boys, numbering about 100, walking either side of the road in the rows. Two boys, who led the procession, held flags bearing the words "Bande Mataram". While on the march, and

on reaching the Town Hall, the boys who had gathered in large numbers cheered the procession, with cries of "Bande Mataram".

Accepting the invitation from the students of the Maharaja College, Vijayangaram, Bipin Chandra Pal proceeded there on 16th April. He was received by a group of about 25 to 30 students at the railway station. In the lectures delivered at Vizayanagaram, Pal advised to his audience to boycott government institutions, employments, schools and colleges and all the English trade. In one of his addresses he recalled that, as a college student, he had learnt English words without being taught the true meaning of them. (He and others were simply mesmerised by an ideal which they worshiped till the scales fell off from their eyes and they found that it was England they were worshiping. The true meaning of college education was realised by them with the partition). He advocated boycotting everything English till the government was of the people by the people, for the people and in the people's interest. Pal next visited Kakinada on April 17 and delivered two lectures the first on Vedant and second on Swaraj. On 18 April Pal lectured on Swadeshi, Swaraj and National Education. He pleaded for the organisation of village and sub-divisional associations and advocated self-taxation for national purposes and the starting of National Schools.

From Kakinada Pal proceeded to Rajahmundry on 19th April on a five-day lecture tour. Pal had received a tremendous ovation. About 2000 people went to receive him at the railway station. About nine hundred platform tickets were sold on that day. The people led him in a grand procession along the main roads with shouts of "Bande Mataram". The newspapers reported that the procession was stopped on the way and Pal was offered garlands, fruits and arati by the enthusiastic people. Rajahmundry was then the cultural centre of Andhra and a nerve-centre of politics. On behalf of youth of Rajahmundry, a welcome address was read by Harisarvottama Rao. Pal delivered his first lecture on Brahmoism, the same day evening, and lectured daily until his departure on 24 April to Bezawada. On the evening of 23 April, Pal addressed a gathering of about 3000 people on National Education. In his lecture on National Education, Pal defined it as an education on national lines under the national control for the purpose of realisation of the national destiny'.²¹ He further observed that, the main object of the officialised public instruction is to strengthen the hold of the foreign power. The curriculum in force was found to be of no use. English education, therefore, was superficial and unreal. The remedy that he

21. The Hindu (Madras), April 22, 1907.

suggested was the establishment of National Schools and colleges. The education in them would combine liberal education with technical education offering to train the students to earn an honest living by their own labour.²² During his lecture, it is said that Rs.3000/- was subscribed on the spot in addition to several promises of monthly subscriptions.

From Rajahmundry, Pal proceeded to Bezawada on 24th April, where he was guest of the Raja of Munagala who was at that time a student of Masulipatam Noble college. In Bezawada he lectured on Swadeshi and on Philosophy. From Bezawada he went to Masulipatam which was another centre of political activity. Pal was received there by Kopalli Hanumantha Rao, M.Narasimham, Suryanarayana Rao, and others. He stayed at Masulipatam from 26th to 28th April. In his lectures which he delivered on these days he spoke on the new ideals of Swadeshi, boycott, National Education and Swaraj. On 28th, he gave a third lecture on boycott and National Education.

Bipin Chandra Pal's visit to Andhra had considerable impact on the people. It created self-confidence and certain amount of aggressiveness among the people and a

22. Ibid., April 24, 1907.

desire to do something for the nation. The main effect of Pal was on the student community. They were attracted by his passionate speeches. They expressed this latent feeling by wearing Bande Mataram badges and by greeting one another with the slogan of "Bande Mataram". The students were greatly excited and from then onwards they took part in politics.

REPRESSION ON STUDENTS:

The British administration conceived that if the spirit of nationalism in the students was not suppressed in the beginning it would hamper their interests. This is evident in the action of Mark Hunter, the Principal of Rajahmundry Government Arts College, who took keen interest in the maintenance of discipline in the college. He had in mind the views of Macaulay. On 19th March, 1907, one month before Pal's arrival in Rajahmundry, he convened a meeting of the students and forbade them to indulge political activities such as participating in procession and displaying Bande Mataram placards. He also forbade them from wearing Bande Mataram medals and badges inside the college and told them not to be members of a local association called Bala Bharat Samiti.

The first blow of Mark Hunter fell on J. Ramachandra Rao, a student of the senior B.A., who visited the college hostel in the night, though was not inmate of it, accompanied by Gunneswara Rao, a prominent person of the Bala Bharat Samiti. In the report sent by the Principal to the government it was mentioned that the latter incited the hostel students to take part in the work of the night school activities of the Samiti. The principal, on hearing about the activities of Ramachandra Rao, summoned him. Ramachandra Rao went to see him wearing the Bande Mataram medal. Thereupon the Principal suspended him and asked him why he should not be expelled from the college within five days. When Ramachandra Rao had agreed to render his unconditional submission, and regret for what he did and gave assurance of future good behaviour, he was readmitted into the college after six days.

More stringent punishment that fell upon the students was on 30 April 1907. After Pal's departure from Rajahmundry, more than half the students attended the Arts College wearing medals or paper tickets bearing the words 'Bande Mataram' printed both in English and Telugu. The Principal, Mark Hunter, on reaching the Arts College at 11 O'clock that day, was informed about this by Sankar Rao, the Senior Lecturer of the college. Thinking that the medals and tickets were worn with deliberate intention of

provoking, the Principal decided to take immediate action without consulting the Staff Council on the matter. Hunter, on entering the hall, where the senior F.A. and B.A. classes were undergoing half yearly examinations, ordered the badges to be removed. J.Ramachandra Rao, who had been suspended previously and latter readmitted on the promise of good behaviour, was expelled on the spot. But, the students in another classroom refused to remove the badges.

Hunter, highly excited with the attitude of the students, ordered them to remove the badges in two minutes time or to leave the college. On finding that they were not prepared to remove them he ordered all of them to leave the college. Students took him to his word and went out of the college. Consequently, all the students who went out the college were placed under suspension. G.Harisarvottama Rao, a teacher trainee student of the college, was debarred from the college and from the employment in the government or any aided institution for his reading addresses to Bipin Chandra Pal while he visited Rajahmundry. The college was closed for the vacation two days after the revolt. In the mean while, only a few students, particularly junior classes were readmitted into the college. About 138 students, out of 222 were kept under suspension.

Reporting the whole incident to government, Hunter observed: "it seems to me most essential in the interests of discipline, not only in the Rajahmundry College but also in other affiliated colleges, that an example should be made, and that students should be brought to realise that they are responsible beings who when they deliberately offended. If the Rajahmundry students obtain a free pardon, they and the students of other colleges who may be eager to follow their example, will interpret such pardon as victory gained over the principal and the staff. Authority and discipline in the Rajahmundry College will be at an end."²³ While Mark Hunter was a believer of imperialism and all the values associated with it, the students were believers in nationalism and the values associated with it.

Bipin Chandra Pal's visit to Andhra made the beginning for the national educational institutions. He explained here about the successful functioning of the national schools and colleges in Bengal under the auspicious of the National Council of Education. He said, "in Bengal the people have shown a real desire to take their education into their own hands and has resulted in starting a National

23. Letter From Mark Hunter to the Director of Public Instructions. Dated 3 May, 1907 (State Archives, Hyderabad).

Council."²⁴ When Pal arrived at Rajahmundry, his suggestion to open a National School, to be affiliated to the Bengal National Council of Education was welcomed by the people of the town. Gunneswara Rao, the village head had presented to him Rs.1000/- for the opening of National school. In the course of Pal's lecture it is said that Rs.300/- was subscribed on the spot in addition to several promises of monthly subscriptions.

The movement for the National Education received greater strength since the expulsion of the students from the Government Arts College. A strong feeling existed that the difficulties of the student community could have been averted if there had been the National Schools and Colleges. The native newspaper `Deshabhimani wrote, "The government had issued the orders because it believed that the Indians were incapable to establish their own educational institutions. It is time for us to prove to the Government that its supposition is a pure mistake. We must open schools and educate our children at our own cost."²⁵ Many expelled students engaged themselves in the activities of spreading Swadeshi, explaining National Education and collecting funds for national schools and colleges. The CID

24. Venkata Rangaiya, op.cit., pp.18-19.

25. Deshabhimani, May 11, 1907.

reports tell us that lectures were held on national education even in the villages and funds were donated by the people. Such lectures were held at Draksharamam, Kotipalli, Korumalli, Alamur, and Tapeswaram in Ramachandrapur Taluk of Godavari District. At Draksharamam village, Joshula Ramachandra Rao, an expelled student of the Rajahmundry college, delivered lectures for eight days in the Draksharama temple. Bodi Narayana Rao, individually visited Kotipalli village for collecting contributions for the Rajahmundry National School. Several lectures were delivered in the village with the help of M.Virabadrappa and J.Venkata Krishna Sastri, the noted persons of the place. In Tapeswaram, three students, who were rusticated from the Rajahmundry College delivered lectures on Swadeshi and National Education. The people of the village had contributed Rs.500/- as a donation to the National High School. Nayapati Subba Rao, Ganti Lakshmana and Ganti Venkataramanayya, the moderate leaders were involved in the movement. Nayapati Subba Rao, Pervi Venkataramanayya had visited Amalapur and Perur and some other places for the purpose of making collections for the National High School. They also delivered lectures on National Education.

The preserving efforts of nine months by nationalist leaders made the scheme of National Education widespread in Andhra regions. In January 1908, the secondary National

school at Rajahmundry, first of its kind in Andhra was established. The school was declared open by Nayati Subba Rao Panthulu, who compared it with the national temple of knowledge of Desiya Vidyalayam. Nayapati Subba Rao said, "the economic improvement of a country was a necessary step to the progress of a nation and that national education was the means to attain that end. He pointed out how the Germans, the Americans, the English, and the Japanese have become great and powerful nations in the world because the rulers of these countries consist of persons who know at least to read and write besides knowing a profession. Whereas in India only 10 percent of the people are able, at least, to sign their names". He also said that if the British government made any effort in this direction in India, it would not be acceptable by the people. The pariah or the poor labourer, whose young son earning a couple of annas daily would not be easily convinced of the importance of education under the colonial rule and would never send his son to school. Hence, he went on, the National Education must be in the hands of the people themselves who should convince their fellow subjects of its importance and spread the same. It was with this central object that the National School was opened. The number of students in the school increased upto 200 in December, 1908. This increased further the following year. Teaching was made upto fifth standard. The courses were drawn on the lines of the N.C.E,

Bengal where both English and the vernacular were taught along with commercial correspondence, weaving etc.

In Masulipatam, a Young Men's Committee, popularly known as Swarajya Samiti was formed at the time of Pal's visit mainly to work for the National Education. On 17 November 1907, a public meeting was held at Masulipatam to discuss the founding of National College there and a memorandum was also issued on 7 December 1907. Harisarvottama Rao, who was expelled from the training college, settled down at Vijayawada and devoted his time in collecting funds for building the National College at Masulipatam. But before the dream came true he was jailed for three years which caused temporary setback on the founding of the National College. The funds for the National College swelled to Rs.75,000/-. But the estimates had been made about 2 lakh rupees for establishing the college. The funds were collected from individuals and institutions. Among the principal donors were a local firm named the Swadeshi Industrial Provident Company which donated Rs.7000/- and two judges of Madras High Court, C.Sankar Nair and Krishna Swami Aiyer who subscribed Rs.1000/-. The chief contribution was made by Seetharama Raju Kondalarayudu, a resident of Ellore. He donated 70 acres of wet land worth Rs.40,000/-. With the funds collected, some buildings were erected and machines were

purchased with Rs.10,000/- for the college workshop.

In July, 1909 the Model National College was finally opened and it was named as the Andhra Jateeya Kalasala. But college did not function till its formal inauguration on 27 March by Konda Venkatappayya Panthulu, a prominent leader of Guntur. Koppalli Hanumantha Rao and Pattabhi Seetharamayya became the founder principal and the founder secretary respectively. Koppali Hanumantha Rao, who was a qualified lawyer, tore off his law certificate as a symbol of boycott and devoted himself entirely in the service of National College. It was announced by him at once that, he would dedicate his life for the cause of National Education and see that National College set up by him lay on a strong foundation. Apart from the above mentioned people who worked for the founding of the college, reference must be made of Hindumati Hanumantha Rao, Ramadasu, Velluri Suryanarayana, Mutnuri Krishna Rao, Kautha Sreerama Sastri, Veerabadrappa and others who played prominent role in the founding of the National College. The college was constituted separate departments for Arts, Sciences and Technical Courses. The whole education was framed to be in three stages. The fee charged was nominal and scholarships were given to recognised students. Seven teachers including the principal, besides a mechanical engineer and experts in mechanics to teach industries constituted the teaching

staff. Special emphasis was laid on technical education. Some zealous teachers gave free service and some others worked on low salaries.

There were National Schools in other places also. The CID reports tell, in Ramachandrapuram of Godavari District, the existing lower secondary school was converted into National High School. Kuritiventti Ferraju of Kakinada built a hostel for the students. National Schools were also opened at Ongole, Cuddapah, Vijayawada, Kavali, Nellore, Masulipatam and other places. At Nagurlanka, in Godavari district, a night school was started by Ramanah, son of A Subbarayudu. Venkata Subbaiah, a prominent person in Kavali had organised a night school. It was named as Vivekananda Vidyalaya.

Thus the National Education, which came into existence on national lines under national control, has received widespread acceptance from different quarters, both in Bengal and Andhra provinces. When the need for reorientation of the education was gaining ground, the expulsion of students from the government controlled schools and colleges for taking part in boycott and Swadeshi, made it an imperative to provide them with alternative educational institutions.

CHAPTER II

THE SCHEME OF THE NATIONAL EDUCATION

It seems that the scheme of the National Education was influenced to a large extent by an appeal to the indigenous culture as well as India's need for economic growth. The scheme, as it was envisaged by its exponents, intended to provide an alternative education mainly projecting the ideals of the nation. With this in view, this chapter discusses the scheme of the National Education; characteristics of the curriculum; structure as well as pattern of the courses.

The scheme of the National Education, adopted by the schools and colleges, were framed by the Bengal National Council. The Scheme was worked out for all the three stages viz., primary, secondary, and collegiate.¹ The primary education was framed for three years, starting at the sixth year of the child. The secondary education was for seven years, and lastly, the collegiate education was for four years.

1. Haridas Mukherjee and Uma Mukherjee, The Origins of the National Education Movement (Calcutta; Jadavpur University, 1957), p.50.

PRIMARY EDUCATION:

For the primary stage, literary and scientific education was imparted in combination with rudimentary technical education.² In the first year of the primary education, Vernacular Reader, Arithmetic, Object Lessons and Drawing was taught. In the second year Geography and Story-telling was additionally included. In the third year, English alphabets and General Laws of Health were taught. At the primary stage, alongwith above subjects, practical training was given in the use of simple tools, clay modeling, paper cutting, wicker work and preparation of simple models in card board and so on. The courses were taught by the object lessons and kindergarten system. Teaching was purely oral and no textbook was employed.

SECONDARY EDUCATION:

At the secondary stage also, literary and scientific education was designed and it was combined to go together with technical education.³ In the first year, the subjects taught were, one classical language either Sanskrit, or Arabic or Persian, Vernacular literature, English Reader,

2. *ibid.*, pp.50-52.

3. *ibid.* pp.52-54.

History, Geography, Arithmetic, Object Lessons, Workshop practice and Drawing. They were taught till the fifth year of the secondary education. No new subject was added to them till the fifth year. For the fifth year courses, Physics, Chemistry, Biology, and Sanitary Science were included additionally. The science subjects were mainly taught by the experimental method. In addition to the main courses, languages like French, German, Japanese and Pali were also imparted as optionals.

In the higher secondary or sixth and seventh year of the secondary education, the student carried on his studies in any one of the following group: (1) literary, (2) scientific, and (3) technical courses. The subjects to be learnt in the secondary literary courses were grouped into three categories. First category included subjects for compulsory study; second category included subject for study and examination, which were the main courses of study and third category consisted of optional subjects.

The subjects of the first category comprised vernacular language, English, Logic, Physics, and Chemistry. The second category, apart from one oriental classic, had one of the following groups (a) History and Economics, (b) Psychology and Ethics, (c) Pali, Hindi and Marathi or Gujarati or Tamil or Telugu, and (d) French and German. In

the third category, commercial subjects like Shorthand, Type-writing, Book Keeping, Banking, Insurance, Commercial Geography, Correspondence and Arithmetic were incorporated. From these subjects, the students were allowed to take one or more as optional. In the secondary scientific courses, vernacular language, English, Logic and Elementary Economics were taught as general subjects. Physics, Chemistry and (a) Mathematics, Drawing and Workshop Practice or (b) Biology and Psychology or (c) Geology and Biology or (d) Agriculture and Biology were taught as main subjects of the scientific course. In the secondary technical course, Physics, Chemistry, Mathematics and Drawing were imparted as general subjects, whereas, Machine Drawing, Mechanics, Hand and Machine tools, Pattern making, Brass moulding, Smithy, Turning and Fitting were instructed as main subjects.

COLLEGE EDUCATION:

College education commenced on the completion of higher secondary education. Specialisation was the aim of college education.⁴ The student had the option to take either literary, scientific or technical course. There was provision for further selection within these broad groups. The student had the option to take in the literary course

4. Dawn Magazine (Calcutta), January 1906, pp.84-89.

either language or History or Philosophy or Political Science or Economics; in the Scientific course either Mathematics or Physics or Chemistry or Biology and; in the Technical course either Agriculture including Forestry or Manufacture including Mining or Commerce and Zamindary Management. Since August 1908, the Bengal National College started offering three more technical courses: Mechanical Engineering, Applied Chemistry and Scientific Pharmacy. It was found that the students enjoyed the option to attend lectures, in any one or two branches of study, belonging to any of the departments other than his own department. It had helped them to broaden their mind and have a balanced view about all subjects.

In the scheme of the National Education there was a provision for the denominational religious education.⁵ Brajendra Kishore Roy Chaudhury, one of the founder donors, had set apart by a deed of endowment, the annual sum of Rs.2000/- for providing religious education for Hindu boys. The Council accordingly had framed a religious course of study in detail, to correspond with every stage of its educational system - primary, secondary and collegeiate. It was stated in the Memorandum of the Council that such

5. The National Council of Education, A History and Homage (Calcutta; Jadavpur University, 1956), p.24.

religious education would not include the enforcement of religious rites and practices. But, on the question of religious education, there had been contradictory opinions among the members of the National Council itself. The adoption of this clause, Haran Chandra Chakladar says, led to the defection of an important group from the National Council.⁶ The real cause of the separation, however, appeared at that time to be the lurking fear of revival of Hindu orthodoxy under the garb of the promotion of religious education in pursuance of the terms of endowment made by Brajendra Kishore Roy Chaudhury. It was this group, which expressed willingness for a pure technical education, instead of literary, scientific and technical education.

But, the scheme of the National Education had certain novel features, which distinguished it from the official system of education. It may be appropriate to say that Satish Chandra Mukherjee is the architect of the National Education Scheme. He had played the most crucial and decisive part in constructing National Education. The burden of moulding the new ideology into a concrete pattern was almost exclusively shouldered by him. He had also taken

6. Haran Chandra Chakladar, 'The N.C.E., Bengal: Its Formation, Course of Studies and Message', in The National Council of Education, A History and Homage (Calcutta; Jadavpur University, 1956), p.64.

help of others in the formation of courses of studies and pedagogic methods. He had received the help of renowned educationists like Gooroo Das Banjerjee, Rajendra Nath Seal, Ramendra Trivedi and Rabindra Nath Tagore. Satish Chandra himself has described the special features of the scheme of the National Education as follows:⁷

1. The scheme, attaches just importance to the awakening of the powers of observation and thought, by means of object lessons.
2. It seeks to make education pleasant to the learner, by prescribing lessons so as to satisfy and stimulate natural curiosity.
3. It seeks to make education easy, by imparting it through the medium of the learner's vernacular.
4. It seeks to make education real, by insisting on the learner in acquiring a knowledge of things and thoughts and not merely words and sentences, which are only their verbal expressions.
5. It seeks to save the learner's time, by arranging the courses of study in such a way, so as to enable him to master in five years what he now takes seven years to learn.
6. The scheme facilities technical education, by providing for it being taken at three different stages of the learner's progress: (i) at the end of the primary course; (ii) at the end of fifth year of the secondary course, and (iii) at the end of seventh year of the secondary course.
7. The scheme specializes the collegiate course to a greater extent under the existing system, and thus afford better facilities for higher education of students, who are excluded from it now, by reason of their being required to attain proficiency in a multiplicity of subjects.

7. *ibid.*, pp.69-70.

8. The scheme reduces, within the narrowest limits, the number of public examinations, which are a severe strain and hindrances to students rather than aiding to a real study.
9. The scheme provides for moral education by requiring teachers and professors to avail themselves of very opportunity offered by the ordinary lessons, by imparting it, and by requiring enforcement of strict discipline in accordance with the best traditions of the country. The scheme also provides for physical and religious education, subject to certain conditions.
10. The scheme, as a whole, seeks on its liberal side of the curriculum, to train students intellectually and morally so as to mould their character according to the highest ideals, and on its technical side, to train them so as to qualify them for developing the natural resources of the country and increasing its material wealth.

From the foregoing lines, it is patent on the surface that the organisers of the National Education had sought to establish national control over education and run it on national lines; they sought to impart education, as far as practicable, under the circumstances, through the medium of the vernacular. English being retained as compulsory second language, they sought to make provision for technical education as well as for the study of Physical, Natural or Positive Sciences along with liberal arts, culture and Hinduism; they sought to encourage the study of Hindi and Marathi languages as well as Pali, Persian and Sanskrit as sources for the first hand historical research. They also sought to encourage the study of French and German as aids to the study of modern science and philosophy as well as European methods in the study of Indian Culture.

The National Council of Education, after its formation, had declared its intention to hold public examinations at four stages; (i) primary standard, (ii) lower secondary of fifth standard, (iii) higher secondary or seventh standard, and (iv) collegiate or proficiency standard.⁸ The National Council of Education had conducted its examinations in the following subjects.

A. The Fifth Standard Examination was held in the following subjects. (1906-09).

SUBJECTS	NO.OF PAPERS	TIME	FULL MARKS
One of the following oriental languages: Sanskrit, Persian, and Arabic; with an allied vernacular	2 papers	3 hours each	100
Second language (English)	2 papers	3 hours each	100
Mathematics	2 papers	3 hours each	100
History and Geography	2 papers	3 hours each	100

8. Dawn Magazine (Calcutta) May 1906, pp.38-41.

B. The Seventh Standard Examination was conducted in the following subjects (1906 and 1907).

SUBJECTS	NO.OF PAPERS	TIME	FULL MARKS
One of the following oriental languages: Sanskrit, Persian, and Arabic; with an allied vernacular	2 papers	3 hours each	100
Second language (English)	2 papers	3 hours each	100
Mathematics	2 papers	3 hours each	100
Physics or Chemistry	2 papers	3 hours each	100
History and Geography	2 papers	3 hours each	100

C. Subjects prescribed by the N.C.E. for the Primary Technical Examination, (1906-09).⁹

SUBJECTS	NO.OF PAPERS	TIME	FULL MARKS
Mathematics	2 papers	3 hours each	200
Drawing	(a) 1 paper	3 hours each	100
	(b) Examination of exercise in drawing done in class.		200
Surveying	1 paper	3 hours	100
Elementary Engineering	1 paper	3 hours	100
Estimating	1 paper	3 hours	100
Workshop	Carpenter's shop		250
	Blacksmith's shop		250

9. Haridas Mukherjee and Uma Mukherjee, op.cit., p.138.

D. The subjects prescribed by the N.C.E. for Secondary Technical Examination, (1906-09).¹⁰

SUBJECTS	NO.OF PAPERS	TIME	FULL MARKS
Mathematics	3 papers	3 hours each	450
Drawing	(a) 1 paper	3 hours each	100
	(b) Examination of exercise in drawing done in class.		300
Surveying	1 paper	3 hours	100
Elementary Engineering	1 paper	3 hours	150
Estimating	1 paper	3 hours	100
Workshop	Carpenter's shop		500
	Blacksmith's shop		500

E. The Seventh Standard Examination was taken in the following subjects framed according to N.E.C. curricula (1908 and 1909)¹¹

LITERARY DIVISION

SUBJECTS	NO.OF PAPERS	TIME	FULL MARKS
1. An oriental Classic-Sanskrit, Arabic or Persian			
i) Text and Grammer			
a) Written	1 paper	3 hours	50
b) Oral	1 paper	3 hours	50
ii) Translation and Composition			
a) Written	1 paper	3 hours	50
b) Oral	1 paper	3 hours	50

10. *ibid*, pp.138-39.

11. *ibid*, pp.141-43.

2.	Any one of the following groups (A), (B) and (C)			
A.	History and Economics			
i)	History			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
ii)	Principles of Economics			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
iii)	Indian Economics			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
B.	Psychology and Ethics			
i)	Psychology (Eastern System)			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
ii)	Psychology (Western System)			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
iii)	Ethics (Eastern and Western System)			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
C.	Pali, Hindi and Marathi			
i)	Pali			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
ii)	Hindi			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50
iii)	Marathi			
	a) Written	1 paper	3 hours	50
	b) Oral	1 paper	3 hours	50

(The candidates whose vernacular was Marathi had to take up Bengali).

3.	Essay			
i)	In English	1 paper	3 hours	50
ii)	In Vernacular	1 paper	3 hours	50

SCIENTIFIC DIVISION

1.	Physics and Chemistry			
i)	Physics			
	a) Theoretical	1 paper	3 hours	50
	b) Practical	1 paper	3 hours	50
ii)	Chemistry			
	a) Theoretical	1 paper	3 hours	50
	b) Practical	1 paper	3 hours	50
2.	Any one of the following groups A and B -			
A.	i) Mathematics	2 papers	3 hours each	100
	ii) Drawing	1 paper	3 hours	50
	(including exercise done in the class)			
	iii) Mechanics and Steam Engine	1 paper	3 hours	50
	iv) Workshop Practice			
	a) Carpenter's shop	1 paper	6 hours	50
	b) Blacksmith's shop	1 paper	6 hours	50
B.	i) Biology			
	a) Zoology			
	Theoretical	1 paper	3 hours	50
	Practical	1 paper	3 hours	50
	b) Botany			
	Theoretical	1 paper	3 hours	50
	Practical	1 paper	3 hours	50
	ii) Physiology			
	Theoretical	1 paper	3 hours	50
	Practical	1 paper	3 hours	50
3.	Essay			
	i) English	1 paper	3 hours	50
	ii) Vernacular	1 paper	3 hours	50

(Oral examination formed a part of practical examination in all subjects including workshop practice.)

In 1906 and 1907, the courses for fifth and seventh standard examinations were not very different from the corresponding official University examinations. The reason is not far to seek. During the years 1906 and 1907 the candidates who appeared in the examinations were mostly from outside the schools and colleges. They had not yet received a comprehensive training, according to the scheme of the study of the N.E.C. But during 1908 and 1909 the public examinations were conducted according to the syllabus drawn by the National Council of Education. By then students were trained in Bengal National College and School and several other National Schools. Since 1908, the examination was also conducted for the scientific groups of the seventh standard course. At the seventh standard, the examinations were held in written as well as oral for the literary subjects and theoretical as well as practical tests for the scientific subjects.

RESULTS OF THE PUBLIC EXAMINATIONS CONDUCTED BY N.C.E.

	1906				1907				1908				1909				
	Ist	IIInd	IIIrd	Total	Ist	IIInd	IIIrd	Total	Ist	IIInd	IIIrd	Total	Ist	IIInd	IIIrd	Total	
1. Seventh Standard Examination (Literary)	10	20	05	35	02	05	01	08	1. Seventh Standard (Literary)	08	09	02	19	02	03	04	09
2. Fifth Standard	112	187	62	361	24	37	14	75	2. Seventh Standard	19	19	08	46	07	02	02	09
3. Secondary Standard	2	1	2	5	0	2	0	2	3. Fifth Standard	15	15	16	46	12	19	16	47
4. Primary Technical	5	3	2	10	4	8	3	15	4. Secondary Technical	00	02	01	03	05	00	00	05
									5. Primary Technical	03	06	01	10	17	01	01	19
Total				411				100				124				89	

Source: Haridas Mukherjee and Uma Mukherjee, The Origins of the National Education Movement (Calcutta; Jadavpur University), pp.140-145.

It is clear from the above table, that 411 candidates out of 729 in July 1906, 100 candidates in 1907, 124 candidates in 1908¹² and 89 out of 163 candidates in 1909 had passed the examinations of the various stages. Of the total successful candidates in the seventh standard literary course, during 1909, 4 were from the Bengal National College, 2 from Dacca National School and 3 were external candidates. In the seventh standard scientific course, all the 9 successful candidates were from the Bengal National College. The total successful students in the fifth standard examination, 8 belonged to Rangapur National School, 4 to Habiganj, 4 to Kishoreganj, 2 to Sylhet, 1 to Khulna, 3 to Chandpur, 1 to Maldah, 3 to Dinajpur, 2 to Yeotmal, 3 to Amraoti, and 11 from other schools. In the Secondary Technical examination, all the successful candidates were from Rangpur National School, while in the primary technical examination, 12 belonged to Rangpur, 6 to Mymensingh and 1 was external.¹³ No proficiency examination was held during 1906-09. This was due to the fact that external students were unfit to sit for the proficiency examination and students who passed the seventh standard examination, in 1906, joined Bengal National College. They did not complete the four year course in the proficiency class.

12. Dawn Magazine (Calcutta), July 1908, p.94.

13. Dawn Magazine (Calcutta), August 1909, Part III, pp.85-89.

THE SPECIAL FEATURES OF THE PUBLIC EXAMINATIONS: N.C.E.:

The public examinations organised by the N.C.E. had certain special features, which can be summarised as follows.¹⁴

- a) Not too many subjects were examined at a time.
- b) For all subjects except the language papers, students were allowed to write answers in any of the four recognised vernaculars, viz., Bengali, Hindi, Urdu and Marathi and even in language papers writing in the mother tongue was permitted in the primary stages of instruction.
- c) Students could also use any character such as that of Bengali, Devanagari, Gujarati, and the others; and the Pali paper could also be written in the Roman character.
- d) As the students' knowledge could not be tested by written examination alone, there was a provision for oral (in literary subjects) and practical (in scientific and technical subjects) in the seventh standard examination.

In short, care was taken to test the examinees' real and practical knowledge and to guard against cramming.

THE BENGAL NATIONAL COLLEGE:

Special attention was paid to the scheme of the National Education in the National College and School

14. Haridas Mukherjee and Uma Mukherjee, op.cit., p.146.

established as a model institute under the direct control of the Bengal National Council of Education.¹⁵ In order to realise the object, the Bengal National College carried on its work in three categories - literary, scientific and technical subjects. In the literary department of the college, special attention was given to the subjects of history, philosophy and literature.¹⁶

The students of the history course were taught the importance of the historical studies; an analysis of the present conditions; study of the differences in languages, race, law, customs and institutions; requirements of nationality and how far it was fulfilled under the present conditions; about geographical boundaries and geographical consciousness, common government and diversity in India; influence of climate on national character and history, diversity of climatic conditions in India and contrast between India and other countries; influence of National idea in co-ordinating these diversities; relation between institution and climate in the national development; relativity of institutions - village communities, industrial system in India, products and manufacturers; racial theory of progress, its fallacies, possibilities of Indian people -

15. The National Council of Education, op.cit., p.20.

16. Dawn Magazine (Calcutta), September 1906, p.19.

their duty in the development of higher civilization of the world - their duties in the light of history; methods of historical studies, ascertainment of facts and statistics, value of the legends and traditions, interpretation of facts and the application of the laws of induction and deduction in history, ascertainment of collective tendencies and use and abuse of historical analogies.

The students were also taught the history of Indian civilization. It would orient the students on social, economic, judicial, intellectual, educational, political, religious systems of India. In the study of Hindu civilization, the students learned about Vedic Age, Brahmana Age, Ramayana Age, Mahabharata Age, Pre-Buddhistic period and Buddhistic period, and period of Brahmanic Revivalism in different provinces. They also studied about Muslim civilization and the British period. There was another paper, in which the students studied about Greek and Roman civilizations and its political, social and ethical ideals and broad outlines of their development upto the rise of Christianity and beginning of Roman decline. The lives of some of the great figures of Greek and Roman histories were also familiarised. At the end of the course, comparison was made between the European and Indian civilizations.

As regards teaching these special subjects, Ashutosh Mukherjee observed that the lecturers made special efforts to inspire the students with love for subjects and to create an atmosphere for original research. In the literary department of the college, some of the lecturers consciously engaged themselves in research work besides their normal teaching of the college to prepare the base for the textbooks. Benoy Kumar Sarkar developed new pedagogic theories and methods of teaching language, Indian or foreign, without a grammar, which were adopted by the N.E.C. He also wrote a teachers hand-book for use in National Schools. Among his noted works were 'Bange Nava Yugar Nutana Siksha' (1907), 'Siksha Vijnaner Bhumika' (Introduction to the Science of Education), and the 'Science of History and Hope of Mankind'. Some of the works of Benoy Kumar became textbooks for the National Schools.

Satish Chandra Mukherjee, who was the chief organiser of the National Education, was also a serious researcher in Indian history. Most of his papers were published in the Dawn Magazine. One of the most important papers of Satish Chandra's contribution to the Dawn Magazine was 'Swadeshi India' or India without Christian influences. This paper was written as a reply to an allegation of some Christian missionaries that everything that was worth in India had been derived from the British rule and Christian influences.

But, Satish Chandra Mukherjee argued in his paper that, charitable, philanthropic and benevolent organisations such as hospitals, dispensaries, orphanages for the leper, the blind, and the deaf in India, existed even before the arrival of Christian missionaries.

The Dawn Magazine writes that Satish Chandra had also encouraged teachers in the National College to do research on historical issues. Radha Kumud Mukherjee, a student of Satish Chandra, who later became a professor of history at the National College, came out to be a committed researcher in history. His researches into the question of 'Fundamental Unity of India' and the 'Extra Growth of Indian Civilisation in Ancient Times' were published in 1912 and 1914 respectively. He tried to show with ample facts and figures the fundamental unity that existed in India and argued that the unity existed 'now' in India was not wholly the product of British rule, but it had deeper historical roots.

Haran Chandra Chakladar was also another noted researcher in history, who worked in Ancient Indian History. His writings on "Maritime Activity and Enterprise in Ancient India: Intercourse and Trade by Sea with China" and also "Ship Building and Maritime Activity in Bengal" were said to be outstanding contributions.

Some more lecturers worked on different periods of Indian history based on the philosophy of National Education. Sakaram Ganesh Deoskar, for instance, worked on Maratha period of Indian history. He translated into English and Bengali, some unpublished Maratha chronicles as well as dairies of the Peshwas. Similarly, Durga Charan Vedantha Sankhyatirtha was engaged in preparing an index of the Ramayana. On the other hand, Babu Panchanan Banerjee deeply studied the original text of Rajatarangini. The Dawn Magazine rightly observes that the lecturers of the Bengal National College, during 1906-10, may be justifiably considered as the builders of a school of Ancient Indian History and Culture. To a large extent, all their works broadened the scheme of National Education.

In the Scientific and Technical Department of the Bengal National College and School, the teaching was made with a view to enable the students for independent careers in life, in the fields of crafts and industry. The scientific department was split into Physical, Chemical and Biological sections.¹⁷ The physical section was equipped with two laboratories and a scientific workshop. One of

17. National Council of Education Calender for 1906-08; Appendix, (Calcutta; Jadavpur University), pp.21-23.

these laboratories was intended for the use of the boys of the primary and lower secondary stages, while the other was meant for the use of upper secondary and collegiate stages. The Dawn Magazine informs, "the instruction imparted may be classed under three heads, (1) theoretical, (2) experimental, and (3) manufacturing. Not only principles were explained orally and by means of experiments done in the class room by the lecturer, but in the laboratories students were required to perform the experiments themselves either under the direction of the teacher or independently, as the case may be; and lastly, in the workshops, students were required to manufacture articles, implements and apparatus having special reference to the teaching in the class or in the laboratory"¹⁸ During the years 1906-08, Jagadindu Roy, lecturer in Physics did some serious researches in Physics. It is reported in the Dawn Magazine, that his research thesis was accepted by Societe Francaise de Physique of Paris and published in its Journal in February 1909.¹⁹ Similarly, the Chemical section also had its own laboratory with latest appliances, providing sufficient accomodation for 40 students. The Chemical section was under the charge of Manindra Nath Banerjee. The

18. Dawn Magazine, (Calcutta), March 1908, Part III, pp.41-43.

19. ibid., June 1909, Part-III, p.63.

Biological section was under the charge of Bepin Behari Chakravarty until 1907.

But during 1907-08, new books and specimens were collected for the Biological Section. It was said that Hemachandra Sen helped in the growth of laboratory by gifting his valuable collection of Botanical specimens.

TECHNICAL EDUCATION:

The Technical Education was imparted by the Bengal Technical Institute as well as Bengal National College. The Bengal Technical Institute was started under the auspice of the Society for the Promotion of Technical Education to provide only technical education. It had provision for intermediate or primary and secondary technical course with 3 and 3 1/2 years durations respectively. In the intermediate department, an elementary knowledge of Drawing, Arithmetic, Algebra, Geometry, Physics, Chemistry and English was imparted, and practical training was provided in Mechanical Fittings, Electrical Fittings, Carpentry, Drawing, Surveying, Dying, Lithography, Soap Making, Tanning, Electroplating and others. The subjects taught for the secondary technical students were Mechanical Engineering, Electrical Engineering, Dying, Bleaching, Industrial Chemistry, Economics, Geology and Mineralogy.

The students were required to take one of those subjects, besides learning a preliminary general course in Mathematics, Physics, Chemistry and English. The training was in both theoretical as well as practical. There was also a Mechanical apprentice course of 2 years duration. There was a manufactural department in the Institute for practical training of the trainees. In 1909, there were around 124 students of whom 36 were in the intermediate and 88 were in the secondary technical course.

In the Technical Department of the Bengal National College, teaching was made both in theoretical as well as practical. Every student was required to attend lecture-classes in Physics and Chemistry. In order to ensure a high standard of proficiency in the students, the number of hours of practical work in the laboratory and workshop was extended from 7 a.m. to 9 a.m. and from 11 a.m. to 5 p.m. The manufacturing section had produced articles for the requirement of the students as well as for the market. The manufacturing section attracted the business firms. It even executed outside orders of manufacturing and repairing works. During August to December 1908, almost 11 outside orders of different nature were executed. During 1909, around 26 outside orders were executed. The articles produced by the workshop of the National College was displayed in the exhibitions for developing interest of the

people on the country made products. Such exhibitions were held from 2nd to 19th January, 1908 and in March 1909, and February 1910. A complete list of exhibits was given in the Dawn Magazine. From that account we learn that the tools and appliances of 79 types and works of carpentry of 35 kinds were supplied by the Technical Department of the National College, while 32 types by the Biological Department, 26 types by Physical Department, 67 types by Chemical Department and 46 types by Drawing Department were supplied. Altogether, as many as 285 kinds of exhibits were collected from various departments.

The mofussil schools also supplied articles to the exhibition, in which they turned up in the year 1908. These mofussil Schools showed their individuality in the production of articles. For the exhibition organised in 1909, clay models and iron implements for carpentry came from Jessore National School; Santipur National School was represented chiefly by furniture; the Rangapur School exhibited ivory works; wooden articles came from Jalpaiguri National School; Mymen Singh sent cane-covered stickes, bamboo punkhas, folding chairs, Pabna National School had exhibited card board products; and Maldha National School had displayed towels, twills and bedspread. Altogether 192 kinds of articles were exhibited from various mofussil National Institutions.

SCHEME OF STUDIES IN ANDHRA JATEEYA KALASALA

With a similar kind of spirit of the Bengal National Council, Andhra National College was established at Masulipatam on the principles of National Education. The system of the education to be imparted in the college was clearly stated in the memorandum issued in June 1907.²⁰ Having regard to the urgency of providing against the unproductiveness of a mere theoretical education, it was proposed to combine liberal with technical education. This was to enforce the utilities of knowledge by practical applications.²¹

Such a composite course of study was intended to serve the purpose of training the hand in close association with the mind. It would also influence the intellect and conscience of the trainee, enculcating in him the habits of truth, accuracy and careful execution. The secondary education was to help the student to develop his intellectual powers and also provide training in various arts such as Carpentry, Smithy, Carving, Drawing, Painting,

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20. The Masulipatam Memorandum on National Education, in The Hindu (Madras), December 7, 1907.
 21. Vidya Vidhanamu: Andhra Jateeya Kalasala Masalipatam, in Krishna Patrika (Masulipatam), February 18, 1910.

and Sculpture.²² In the higher secondary stage, the college offered literary and engineering courses. The workshop attached to the college had a wide reputation in the locality. The workshop of the college had produced various articles of industrial and agricultural need. Another fundamental feature of the curriculum of the National Education was the importance assigned to the vernacular of the province.

The colonial educational institutions were pre-occupied with the task of teaching mechanical knowledge in a foreign tongue. The view of the leaders of the National Education was that, a mere acquaintance with a new language could not be an end in itself and would not add to the efficiency of an individual in any art, craft or profession. The education, which prepared just interpreters, is not only a waste of vital energy, but also a handicap in the actual race for progress. In a rationalist age, the success of the individual as well as the nation depended on the possession and practice of moral and intellectual virtues. 'Education', they said, 'must aim at the development of the deeper powers of originality and initiative'. Keeping this in view, the Andhra Jateeya Kalasala adopted as far as

22. "Andhra Jateeya Kalasala", in Krishna Patrika (Mosulipatam), February 25, 1910.

possible, the vernacular of the Province as the medium of instruction.

The moral and religious education, seemed to be not merely a part in the curriculum of the studies, but a dominating spirit in the life and work of the institution. Apart from the general course of instruction, the first half hour every day was specially set apart for lesson in high ideals of the tradition. Lessons had been drawn from the Epics and Puranas. The very ordering of the scene in the Andhra National College with its stretches of sweet water and garden ground, its specimens of ancient drawings and mornings opening with recital of vedic hymns and days closing with lectures of reading epic story or Bhajan Party, helped to create an atmosphere reminiscent of Ancient Indian Vidyalayas.²³ It manifests that the scheme of studies adopted by the Andhra National Council of Education had a little varying focus. But on the whole, the scheme of studies were less identical to that of N.C.E. of Bengal.

23. K.Hanumantha Rao, 'A Beginning in National Education: The Andhra Jateeya Kalasala', Indian Review, (Madras), March 1914, pp.193-97.

CHAPTER III
STUDENTS ROLE IN SWADESHI MOVEMENTS

In 1905, Lord Curzon, the Governor General of Bengal has taken a political decision to divide Bengal in complete disregard of public opinion. This measure, taken on the specious argument of administrative and service efficiency, inflicted a deep wound on the national minds of Bengal. Aurobindo Ghose stated, "the measure of Lord Curzon shook the belief of many nationalists in the justice of British government. In the past two decades, the efforts of the moderate leaders through constitutional methods of agitation could not solve most of the problems.¹ As a result, the extremist national leaders waged a struggle against the British by adopting a new set of political ideals and new methods of political action. Though the swadeshi and boycott programmes launched by the extremist leaders were primarily a protection movement in origin and economic in content, it developed as a many sided movement. To Bala Gangadhar Tilak, Bipin Chandra Pal, and Aurobindo Ghose, the

1. Aurobindo Ghose, 'The Possibilities of the Boycott, in Haridas Mukherjee and Uma Mukherjee, India's Fight for Freedom (Calcutta, Jadavpur University, 1958), p.220.

principle of boycott had several implications.² It was an economic pressure on Manchester, a weapon of political agitation against imperialism, and a training in self-suffering for the attainment of Swaraj. They had popularised the ideas of Swadeshi, boycott and Swaraj by organising meetings throughout the country.

The entire student community has expressed sympathy towards the Swadeshi movement. By 1905, students were conscious about the political issues.³ The nationalist minded students and teachers in Bengal stepped in and became the advocates of the boycott and Swadeshi movement. Their brethren in the rest of India equally responded to the movement. The students' enthusiasm arose as a result of colonial administration in general, and colonial educational policies in particular. The students had turned their hearts away from things English, when they were forced to take English learning and English literature as whole heartedly as the first generation of Indian students did. This marked the beginning of clash between the political mendicancy of the older generation and the cult of self

2. Haridas Mukherjee and Uma Mukherjee, Indias Fight for Freedom (Calcutta; Jadavpur University, 1958), pp.185-94.

3. See, Muni Reddy, Student Revolution in India, (Chapter I).

determination and self-reliance of the later generation.⁴ The feelings of self respect, pride of race and country was manifested in the student community at that time.

In support of the boycott and Swadeshi movement, the first important students' meeting was held in Calcutta during July 28 - 29, 1905. Since then, a multitude of voices throughout the country rent the sky with the slogans of boycott and swadeshi. On July 30, around two hundred students of the Eden Hindu Hostel gathered and pledged themselves to the swadeshi and boycott. On the same day, a plan was drawn to organise student committees in various colleges to put their idea into practice. On the day of historic Town Hall meeting (August 7, 1905), which made the formal declaration of boycott and swadeshi, the students who had already taken the vow of boycott and swadeshi at several previous meetings, played a very fruitful role. "The students gathered at the college square. There they stood in groups, each holding aloft black flags bearing words such as 'United Bengal', 'Unity is strength', 'Bande Mataram' and 'No Partition'. With measured steps and heavy hearts, they proceeded on towards the Town Hall as if in a funeral

4. Sankaran Nair, Swadeshi Movement: The Beginnings of Students Unrest in South India (Delhi; Mittal Publications, 1985), p.117.

procession."⁵ Students from almost all the colleges of Calcutta attended this meeting. According to the report of the Statesman (August 8, 1905), not less than 5000 students took part in the proceedings.⁶

Sachindra Prasad Basu, fourth year student of the city college was one of the most powerful propagandists of the boycott, and Swadeshi movement. He informs, "immediately after the Town Hall meetings, the students formed themselves into a small party and began to patrol the streets and preach the boycott doctrines under the leadership of Babu Ramakanta Roy, the Japanese trained mining engineer."⁷ On September 22, 1905, about 15,000 people gathered in a meeting in Calcutta to oppose the partition of Bengal. On that day, students of different colleges and schools numbered around 2000 assembled at college square and conducted a procession march in the main streets of Calcutta by signing 'Bande Mataram' song. Another significant meeting was held on October 27, at the residence of Subodh Chandra Mallik, under the chair of Rabindra Nath Tagore. To this meeting, about 1000 students, hailing from different

5. S.M.Mitra, Indian Problems (London, 1908), pp.166-68.

6. The Statesman, August 8, 1905.

7. Quoted in Haridas Mukherjee and Uma Mukherjee, op.cit., pp.53-54.

colleges, attended and took the decision not to bow down to the threats of the Carlyle circular, issued by the government to suppress the students' political activism. During the entire course of the Swadeshi movement, such student meetings were held throughout the country.

In the boycott programme, the student volunteers took part in maintaining order at meetings and fairs, guarding swadeshi shops, and picketing the shops selling foreign goods. R.C. Majumdar gives a picture of the student picketings as follows.⁸ A small band of student volunteers would stand close to the shops where foreign goods were sold. They would approach with folded hands to any one going towards these shops, and try to persuade him not to buy the foreign goods. If any one was found coming out of these shops with foreign goods they would request him to return them and get the price back. If a person was willing but the shop keeper refused to refund the price, the volunteers would in some cases pay the price themselves and make a bonfire of the foreign articles, as an example to others. The boycott of foreign goods, depended for its success, on the picketing maintained by the students.⁹

8. R.C. Majumdar, The History and Culture of the Indian People: Struggle for Freedom. (Bombay; Bharatiya Vidya Bhavan, 1969), p.36.

9. Home (public) A, July, 1906. Proc. 124.

The students, those rusticated from the government managed schools, had joined the National Schools and Colleges and continued to offer their service to the Swadeshi movement. Naturally the National Schools and Colleges had been the centres of political activity, because, the very origin of the National Schools and Colleges owed to the principle of the nation making.

The spirit of the swadeshi had been kept alive in National Schools and Colleges by means of annual celebrations, exhibitions and occasional lectures. Until the prohibitive order issued by the authorities of the National Council of Education in 1909, under government pressure, the teachers and students of the Bengal National College and School used to celebrate every 7th August as annual anniversary of the Swadeshi movement.¹⁰ On one such occasion in 1907, they met in the college premises in the morning, all bare footed and only with a chaddar on their body, marching in a procession and having a bath in the Ganges returned to the college, where they started, amidst shouts of 'Bande Mataram', a fund called the 'Jateeya Siksha Bhandar', for the promotion of the course of National Education.

10. Haridas Mukherjee and Uma Mukherjee, The Origins of the National Education Movement (Calcutta; Jadavpur University, 1957), pp.157-58.

The credit for spreading the Swadeshi movement in the Mofussil towns also goes to the students. A large number of students, lacking proper educational arrangements in the district, used to study in Calcutta and these students brought the ideals of boycott and Swadeshi to the Mofussil towns.¹¹ In the districts, students had formed the hardcore of the volunteer movement. In the schools of Dacca, Rangapur, Dinajpur, Madaripur, Faridput, Mymensingh, and throughout the transferred districts of East Bengal, students disobeyed government circulars and attended political meetings, processions, and picketings.¹² In Jalpaiguri, students, made a bonfire of cigarettes, cricket bats, foot balls and picketed shops selling foreign goods. Particularly, Wari and Sonarang National Schools had supplied large number of volunteers to the cause of Swadeshi movement. Though the Swadeshi spirit had been relatively weak in West Bengal districts, the National Schools at Khulna, Bhagerhat and Senhati had been important centres of political activity. It was said that Senhati National School was practically the same as the local volunteer organisation.

11. Sumit Sarkar, The Swadeshi Movement in Bengal (1903-08) (New Delhi; People's Publishing House, 1973), p.355.

12. Aparana Basu, The Growth of Education and Political Development In India, 1898-1920 (Delhi; Oxford University Press, 1974), p.197.

Aswani Kumar Dutta (Barisal), Surendranath Sen (Kishore Gunj) and Kaliprasanna Das Gupta (Mymensingh), were the teachers who preached the ideals of Swadeshi. In Madaripur, Kaliprasanna Dasgupta, the headmaster of government school, refused to punish his student and preferred to leave the job. He later became a teacher in the Mymensing National School. He organised teachers' conferences to protest against Carlyle circular, and issued a fiery and moving appeal: Let us teachers toil and endure like a poor soldier fighting for his country; let us teachers turn weavers, agriculturists, and shopkeepers of Indians goods. Similarly, in Kishoreganj, Surendranath Sen, the headmaster of the National School was chiefly responsible to promote the Swadeshi movement. A person of some force of character and with the gift of talk, Surendranath Sen's precept and example have brought political consciousness among the local people. Aswani Kumar Dutta, who worked as a school teacher, had built up a large mass following in his own district Barisal. He converted Barisal into a real fortress of Swadeshi movement. Aswani Kumar had enrolled the students of the Brijmohan College into Swadeshi Volunteers.

Among the most important of all the students Samities, the Anti-Circular Society of Sachindra Prasad Basu and Ramakanta Roy played a constructive role in the Swadeshi Movement. The Anti-Circular Society was formed in early

November, 1905, by the students of Calcutta. After its birth, at a fated movement in the nation's life, the student members of the society organised daily the anti-partition processions in the streets of Calcutta, by singing National Songs, picketing at important points of the city and collecting funds for the Swadeshi cause.¹³ Liakat Hassain, was the special incharge of procession party. The contemporary Pamphlet 'Linchhiter Samman' describes the society as having five departments - education, music, investigation, supply, and propaganda student volunteers of the supply committee, which rendered most fruitful service to the cause of the Swadeshi movement.

The supply department had been set up on 9 December 1905, primarily to check on profiteering by Swadeshi dealers.

The student members had purchased cloth directly from mill agents and hawked it from door to door, selling strictly on a nonprofit basis. Not less than 75 branches had been set up in the districts by October 1906, and the total sale proceeds in eleven months amounted to Rs.1,01,422.¹⁴ Ramakanta Roy started a Swadeshi Bhandar

13. Haridas Mukherjee and Uma Mukherjee, op.cit., pp.140.

14. Sumit Sasrkar, op.cit. p.364

(Store) in the industrial town of Ranigunj in March 1906. The correspondents of the Bengali paper had praised the work of the students of Bally, who had hawked Rs.700 worth of Swadeshi goods at cost price in the course of a fortnight.¹⁵ Altogether, the members of the Anti-Circular Society served in those days as ever-vigilant guards and custodians of the Swadeshi Movement.

Similarly, the student-members of the Dawn Society too, directed their energy to the cause of Swadeshi Movement. B.K. Sarkar pointed that, "the workers of this Society carried the gospel of Swadeshi into the districts and became the leaders of the movement over there, inspiring many intellectuals, lawyers, and doctors to go in it." Under the industrial section of the Dawn Society, a Swadeshi Store was opened in 1903 with the help of the students.

The various articles for sale were also secured and collected by the student-members themselves. Sales were conducted and entries made in the account book by the graduate and under graduate students of the society. In the course of a single year, from June 1903 to June 1904, the Swadeshi stores sold indigenous articles worth Rs.10,000. That gave an opportunity to the students to study the market

15. *ibid.*, p. 367

rate, as well as the rise and fall of price of commodities, in first hand. But most importantly, through promoting the sale of indigenous articles, an attempt was made by the students to advance the Swadeshi temper and spirit among the large number of people.

The Swadeshi spirit among the students in Andhra was also commendable. The first meeting of the students in connection with the Vande Mataram movement was held in Madras. In September 1905, around two thousand printed leaflets were circulated among students, exhorting them to attend a meeting on the beach. It was said that around two thousand students attended this meeting, which was presided over by G.Subramanya Iyer, the editor of the Swadeshamitran. In organising the meeting, many students of Andhra studying at Madras, played an active role. Resolutions passed on that occasion sympathised with the Bengalis and congratulated the nascent 'Young Bengali'. A National Fund Scheme was started, to carry on propanganda about Swadeshi in cities and districts.

As in Bengal, the extremists throughout India made their appeal to students. G.Subramanya Iyer considered it the duty of the students to come forward, not only to express their sympathy with Bengal, but also to support them in every way they could. T.M. Nair justified the college

students taking part in politics.¹⁶ However, he admitted that school boys in every country were forbidden to take part in politics. But the university students in England were requested by party associations in English universities. He added that one of the first principles of university education in Europe was that students should take part in politics and should understand the political issues, since they were expected to participate in politics as citizens after their university career. But in India, when a few students of Sirajgunj High School took part in Swadeshi Movement, Fuller, the Lieutenant Governor of Bengal, instantly gave orders to withhold government grants to the schools; to debar the students from entering into government services from such schools and directed the University to withdraw the recognition of those schools. The Swadeshmitran described the situation in the following words, "... the government directed its rage against the students and ruled that they should not identify themselves with this movement, should not shout in public streets and should not oppress those who purchase foreign articles, but the students have gone out of control. The students are now ready to quit government institutions and join national schools".¹⁷ The Madras Mahajana Sabha, Swadeshi League,

16. Sankaran Nair, op.cit., p.23.

17. ibid., p.25.

Industrial Association, Bala Bharat Samiti were some of the organizations which encouraged students in promoting the cause of Swadeshi. The Madras Mahajana Sabha, at its meeting held on 15 February 1906, decided to propagate the idea of Swadeshi by (1) starting weaving schools in different districts and subdivisions, (2) establishing national scholarships for the training of energetic young men in useful arts and manufactures in order that they might become teachers in the national schools, and (3) encouraging student-volunteers on monetary basis for hawking swadeshi goods from house to house.

The Swadeshi feeling among students of Rajahmundry was commendable.¹⁸ Young men of the place started an association called Bala Bharat Samiti, in February 1907, with the object of promoting Swadeshi. On Mahasivaratri Day, the members of Bala Bharat Samiti took out a grand procession to Katiliangala temple on the banks of river Godavari. The rear was led by the students, all wearing 'Bande Mataram' badges, carrying aloft banners marked with 'Bande Mataram' and 'Allah-o- Akbar' and shouting nationalist slogans. The participation of the students in

18. M.Venkatrangaiya, The Freedom Struggle in Andhra Vol.II (Hyderabad; Andhra Pradesh State Committee, 1969), p.23.

the procession marked the beginning of the Bande Mataram Movement in Godavari District.

A Confidential Report, sent by Rev.Arps of Davaleswaram to the Collector, stated about the student volunteers of Bala Bharat Samiti delivering lectures to the villagers on the Swadeshi Movement.

The return of Indian students from abroad (Japan), trained in small industries, mercantile business and law, was another contribution of the students to the Swadeshi cause. Bhavanachari of Guntur, suggested the idea of sending students to Japan for industrial training to start industries at home after their return.¹⁹ As a result, Malladi Venkata Subba Rao of Kakinada went to Japan in 1906 to learn pencil making. His expenses were borne by the Sea Voyage Fund of Guntur. In the same year, S.Rama Rao, a student of Bellary, went to Japan to learn glass and watch making and his expenses were borne by the Madras National Fund and Industrial Association. Gobeti Nanaki Ramaiah and Mamidi Devendrum of Rajahmundry also went to Japan. The former went to Osaka to learn the making of card board and straw board boxes and the latter went to learn

19. Sarojini Regani, Highlights of the Freedom Movement in Andhra Pradesh (Hyderabad; The Ministry of Cultural Affairs, A.P., 1972), p.44.

electroplating and its ancillary industries. Several students who went abroad returned in 1908 and some of them started Swadeshi factories to produce matches, soaps, candles, pins, and calico.

The students, those expelled from the Rajhundry College by Mark Hunter, devoted most of their time in furthering the cause of the Swadeshi Movement and collecting funds for establishing national educational institutions. The ban on their participation in the political meetings did not stop them from holding private meetings. At Vireshalingam Library, the students used to organise private meetings to discuss about what they should do. After expulsion from the Rajahmundry college, Harisarvottama Rao settled down at Vijayawada and devoted his time in the Swadeshi cause and collecting funds for building the National College of Masulipatam. He also started a Telugu Weekly, 'Swaraj', in which he wrote several articles on the revolutionary movements that took place in various parts of Europe. Harisarvottama Rao was the first victim of the Vandemataram movement. He was sent to jail for writing an article in 'Swaraj' condemning the action of the Englishmen for killing two Indians.

89

A good many of the students spread the gospel of the boycott and Swadeshi among the villagers.²⁰ It was quite evident in the districts of Godavari, Krishna and Guntur, and other places. In Ramachandrapuram taluk of Godavari district, lectures on Swadeshi and National Education were held at Draksharama, Kotipalli, Korimulli, Alamur and Tapeswaram. At Tapeswaram Village, Venkatachari, Rangachari and Madarangam, the three rusticated students of Rajahmundry College, took to lecturing for a year. Whereas Venkatachari rejoined the college, Mada Rangam, a rich boy, discontinued his studies and Rangachari took to telegraphy. At Kotipalli, students of the Rajahmundry lectured on Swadeshi during Mahasivaratri festival and collected Rs.150/- towards the Rajahmundry National High School. Seshagiri Rao, one of the rusticated student of the Rajahumundry College, belonged to this village. At Korumalli, lectures on boycott was delivered by S.Satayanarayana, an expelled student of the Rajahmundry College and a native of the village. At Kapileswaram, Alamur, Draksharama and Peddhampuram villages, lectures were delivered on Swadeshi and National Education by Joshula Ramachandra Rao. J.Ramachandra Rao, after his expulsion from the Rajahmundry College, opened a Swadeshi

20. Confidential Report No.3, in M.VenkataRangaiya, op.cit., pp.257-77.

shop at Pedapuram, which flourished under the patronage of the local people.

After their expulsion from the college Rama Krishniah, Godapathi Seetharamaiyah and his cousin Venkataramaiyah discontinued their studies and devoted themselves in furthering the cause of Swadeshi Movement in a variety of ways. Ramakrishniah sought asylum in the house of his brother at Mandapat and engaged himself in preparing a newly invented handloom called 'Swadeshi loom' priced Rs.7/-²¹ Godapalli Sectharamiah of Mandapat started a reading room where Bande Mataram and Amrita Bazar Patrika were circulated. This student, along with Venkataramiah, and Bodi Narayana Rao, held secret political meetings at the house of Jagamiah Sastri.²²

The Swadeshi spirit among the students of A.E.L.M. College, Guntur, was also commendable. Here, the chief leaders were Rangacharlu, a student of the same college and two F.A. class students of A.E.L.M. College. Rangacharlu was the son of a Vakil, Bhavanacharlu, the Vice-President of the District Board, who helped all Swadeshi activities. Though aged only 15 years, Rangacharlu could speak English very fluently. These boys held meetings at Nallacheruvu

21. *ibid.* p.263.

22. *ibid.* p.264.

(Black Tank) on holidays. Referring to the arrest of Tilak, Rangacharlu observed that it was unjust on the part of the government to arrest Tilak, who had worked for the good of the nation. Once Rangacharlu delivered a lecture near the college and the principal Revull passed by drooping his head. He subsequently warned the students not to take part in such "seditious meetings". When many boys absented themselves from the college on an amavasya day, when all the shops were closed in Guntur, in response to Rangacharlu's call to the citizens to express their sorrow, the Principal expelled one or two students and fined the majority of them rupee one each.²³ As a result of these students meetings and lectures, the ideals of boycott and Swadeshi caught the mind and imagination of the people even in the villages.

The students had been greatly excited by the slogan of "Vande Mataram". It became the most popular slogan and a way of greeting one another. In spite of the bureaucracy and the educational authority, who tried to see that nothing seditious was taught to the students, the students played a prominent part in the Swadeshi movement. Both in Bengal and Andhra, the students discarded foreign dress and even refused to write in note books made of foreign papers, etc. Students' patriotism knew no bounds. Surendranath Banerjee

23. *ibid.*, p.281.

was full of pride about their role. He remarked that their enthusiasm was roused to a pitch, such as he had never before witnessed. "It was the fervour of the students that communicated and inspired it with an impulse, the like of which had never been felt before."²⁴

24. S.N.Banerjee, A Nation in the Making (Calcutta; Oxford University Press, 1925) pp.196-97.

CONCLUSION

The efforts of the National Education was unsuccessful, but not a complete failure. The reasons for the ultimate reversal of the National Education may be summed up at this stage. By 1910, National Education had started declining. This was clear from the number of candidates who appeared for the public examinations held by the National Council of Education. 729 candidates had appeared in the first public examination held on July 1906, but the corresponding figure in 1909 was only 169. Similarly, after 1910, most of the National Schools were closed down. By the end of 1911, there were only 15 National Schools with a student strength of 1000 in Bengal. Similarly after 1911, the National College and Schools in Andhra had started declining.

A number of reasons seems to be responsible for the decline of the National Education. From the beginning, the National Education had been closely tied with the politics of the Swadeshi Movement. When the partition of the Bengal was annulled in 1911, there was a drastic fall in the people's interest in political struggle. This had an adverse effect on the emotional urge for the National Education Movement.

The most important reason was that the education imparted in National Schools and Colleges was not recognised by the government. Moreover, the ever-vacillating middle and upper middle class people soon realised that the education imparted in the National Schools would be of no help to their wards in obtaining high offices and secure positions in the government service. Students holding certificates from the National Council of Education had a meager chances of employment; neither the government nor the European merchant houses were ready to recruit them. On the other hand, Swadeshi industries had provided them only limited employment opportunities. S.C.Roy, who was himself scholar of the National Council of Education, writes in his story of 'My Times', "True, the Students who had come to these schools and colleges knew and were prepared to forgo chances of the security of government service and services under the European merchants in the country, but they did not know, at the same time, what they would do after they had come out of their educational institutions. The insecurity of the future for the students of the national schools coupled with the unprovoked repression of the police, gradually induced students to fall out of the scheme of the National Education".

The students of the National Schools, even did not enjoy high public respect. S.C.Roy painfully recorded:

`They (Public) would not recognise them as educated and sometimes would even deny them to privileges of educated men'. This was also instrumental in ultimately detracting the students from the attractions of the National Schools and Colleges.

Most important reason was the enforced retirement of Aurobindo Ghose (first as Principal from the College in August 1907 and then as Lecturer in History and Politics in 1908) and Satish Chandra Mukherjee (December 1908) deprived the National Council of Education of two eminent personalities. Aurobindo retired from the college mainly due to political troubles, and Satish Chandra retired from the college on grounds of illhealth. Many talented men had offered their services during the first years of the movement, but between July 1909 and June 1910, more than twelve Professors and other officers resigned from the national College. In due course, the party politics also made its appearance in the National Council and in the National College; when Bala Gangadhar Tilak visited the National College he had warned the staff to keep the college clear from party politics.

Further, the constant pressure of the police was another important cause of this decay. The Government adopted the policy of repression. It used pressure on

RashBehari Ghosh, the Secretary of the National Council, to see that anti-British propoganda was not carried on in the national schools. As a result Secretaries of National Council issued circulars asking national schools not to associate in political activity. This changes in attitude of the authorities of National Council of Education, was a mark of their moderatist climb-down from their original spirit of independence, which had inspired the National Council for Education in its early days. Yet another reason was that the National Schools of the mofussils faced severe financial problems. The National Schools received inadequate grants from the National Council of Education. On April 30, 1908, the 'Bengalee' paper published a sharply worded letter criticising the National Council for neglecting the mofussil schools and spending huge amount only on Bengal National College. In the 1908 budget, the letter pointed out, the district schools were allotted only Rs.12,000/- out of a total income of Rs.1,25,636/- though the students numbered only 270 in Bengal National College and 4000 in the mofussil schools.

Finally, the reforms undertaken by the Calcutta University on National lines also adversely affected the progress of the National Education. The Calcutta University undertook the educational reforms such as the recognition of Bengali language, the opening of post-graduate teaching

departments, introducing a paper on Ancient Indian History and Culture, and promotion of researches in various arts and sciences.

Though, the movement of the national Education declined along with the Swadeshi Movement, it exercised a greater influence in the domain of Education and National Movement.

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