

**A COMPARATIVE STUDY BETWEEN THE VIEWS OF DAVID  
DRUMMOND AND WILLIAM WARD AGAINST THE SPREAD OF  
ENGLISH EDUCATION**

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**DAVID DRUMMOND**

David Drummond was born at Fipeshine of Scotland in 1785/87. Scotland became the shrine of new ideas and revolutionary dreams when Drummond stepped into his youth. Drummond was greatly influenced by Hume's confusion, Pen's "Age of Peason", Campbell's 'Pleasures of Hope' and Burn's fiery dreams.

On 2<sup>nd</sup> June, 1813, David Drummond started his journey from Portsmouth to India by ship. After reaching Calcutta, he went to Berhampur being a guest office friend Mr. Christy. He again came back to Calcutta on 14<sup>th</sup> January, 1814, Drummond joined 'dharmatala academy' conducted by Mr. Walsh and Mr. majors, as a teacher. His annual salary was 150 pounds including fooding and lodging. After few days, Mr. Walsh withdrew himself from the executive committee of the school and Drummond became one of the owners of Dharmatala Academy along with Mr. Majors.

David Drummond concentrated on the syllabus, teaching method examination procedure of the school and brought many changes. Previously, Dharmatala academy was a classical school, but now the emphasis was given on science and commerce. He took some significant measures to widen the domain of education. They were- 1) including english as a compulsory subject, 2) introducing Roman classics in the syllabus, 3) including english grammar in the syllabus to learn the language properly, 4) use of globe as a tool of teaching geography, 5) introduction of annual examination, 6) arithmetic, book- keeping, geography, astrology, Geometry, trigonometry, algebra and drawing were parts of the syllabus. Drummond also emphasised on logic, debate and analysis, 7) Drummond brought a drastic change in the teaching method of Book-keeping. He wanted the students to learn the subject while playing and arranged accordingly. 'He converted hours of relaxation into profit.'

8) Drummond put extra-curricular activities like dance, music, recitation and acting in the syllabus for recreation of the students. 9) Drummond wanted to ensure a liberal environment in the school. He took necessary measures to ensure no discrimination between the Christian students and the native students.

The announcement of this new revised syllabus was made in the Govt. Gazette on 12<sup>th</sup> January, 1826. English, French, Latin, Greek and Bengali were the languages included in the syllabus.

David drummond was an educationalist in its true sense. He taught his students 'True Knowledge'. He taught his students how to reach the truth through analysis. He taught Derozio that independence and freedom are the two ultimate goals of a human being and one has to fight for it. To live for truth and die for truth should be the main moto of one's life. Life is green and alive and development is its attribute. One should live not only for himself, but also for others. Derozio was consecrated with this humanitarian lesson from Drummond for long 8-9 years. Drummond was a meta physician. He used to judge everything analytically. His sharp knowledge of meta phycis got reflected in his book, 'objections to phrenology' (1829). In the book he

said, “the very essence of phrenology involves the abandonment -both of reason and memory”.

David Drummond patronised public welfare and activities within British ruling structure. When Metcalf granted freedom of press in 1835, Drummond wrote a poem to greet him in his newspaper ‘the weekly examiner and Literacy Register’ (march 1840 - july 1841), he was in favour of a rule which would be beneficial for India.

This great teacher breath his last breath on 28<sup>th</sup> april 1843.he was buried in the christian graveyard, situated in the east of circular road. His friends and students wrote on his grave “beneath lie the mortal remains of David Drummond, a native of scotland, and for many years, a successful teacher of youth in this city, he departed this life the 28<sup>th</sup> april 1843, aged of 56 years”.

### **WILLIAM WARD**

William Ward(1769-1823) was an active member of the baptist missionary society at sreerampore along with other missionaries, namely , marshman, bransdon, grant and others on 10<sup>th</sup> october 1799. On 10<sup>th</sup> january, 1800, Mr. William Carey came to sreerampore from kidderpore and founded the mission. From 11<sup>th</sup> january the mission started its work. Primarily, William Ward was associated with the press of the mission ‘Mangal Samachar Motiyer’, the bengali translation of ‘the new testament’ was published from this press in the month of august,1800. It was William Carey, who translated the book ‘ Missionaries Address to Hindus’ written by Ward.

In this book, Ward addressed the Indians ‘Main of disgraded moral’ and mainly blamed hindu religion and it’s tradition for the downfall of the Indians. He believed that Hindu legends and mythology had a negative effect on the morality of Hindus. He vehemently criticised Hindu religion and its tradition along with rituals like Satidaha Protha and many other superstition. He has written “ the Hindoo system.....is the most puerile, impure and bloody of any system of idolatry that was even established on earth. It was his firm believe that christian religion and British rule would be good for India’s development and could make India a heavenly place.

William Ward believed that English and specially modern science and christian morality education were necessary for mental and moral development of Indians.

According to him lack of proper education was the main reason behind the Hindus to be superstitions and morally degraded being a christian missionary he commented disrespectfully, “there is nothing in the institutions of the hindoos which cultivates or promotes virtuous dispositions”. He thought that Hindu education system, warship in the temples by the Brahmins, dancing and singing in the festivals and other ceremonies or peacial environment- nothing is conducive to the upliftment of their mind and morality.

He wanted a society to be founded in london for educational and mental growth of the Indians and under that society, auxilliary societies to be built in Calcutta, Bombay and Madras presidencies. The societies of these presidencies would collect informations regarding current social scenario and development of the Indians from various parts of India and would publish them. Apart from this, these societies would distribute the fund raises for upliftment of the Indians from Great Britain and India, among Calcutta School Book Society, Hindu college and the institutions founded for development of the Indians. Another important proposal of William Ward was that the auxiliary society of Calcutta could patronise to build a medical college, from where after completion of the course, eligible students would receive medical diploma and

certificate and thus people of India would be benefitted as they would get rid of quack doctors.

William Ward wanted the Government to come forward to propagate English language among the rich and astrocratic families of Indian metropolices. He wrote, "to communicate the knowledge of the English language to the most opulent and respectable families in the metropolis of India is, I concieve, a most desirable object since the wealth and leisure of these families are sufficient to enable them to acquire a perfect knowledge of our language and thus realise all the benefits of an English library. This would make them most intimately acquainted with the Government and enable to unite in the happiest manner with those europeans who have atleast the highest good of our country(at heart). He also wrote that the merchant class of India might show interest in learning English to get the scholarship and they could learn english in private schools of various metropolices. He also said that sufficient number of schools and could be increased if required.

Ward believed that teaching english to the common people would be extremely damaging, according to him the common people could be taught science and other subjects written in European languages only after translating them into native langauges. In other words, he was in favour of educating common people in their mother tongues. William Ward stated, " any attempt to instruct the whole population through the English language is most pernicious, because (of) involving the entire exhaustion of all the funds that can never be devoted to India, without securing any atom of real good..... . If it be ideas which we want to communicate to the people of India then this object can never be obtained but by transfusing European knowledge into the languages with which they are familiar". Ward also focussed on the education of Indian women. He wrote that the education of Hindu women was totally neglected and they were treated as bonded labours in their families. He said that due to the lack of education, Indian women believed in various superstitions, like killing the children, Satidaha Pratha etc. He thought that if the British women could teach the Hindu women staying in India, then it would be easier to establish schools for them amd thus the aversion of Indians to women education could be eradicated. Ward said, " nor can I doubt that if English females could be persuaded to live in India and devote their lives to the improvement of their own sex, their schools for girls might easily be obtained till at length the prejudices of the natives against female education would be obtained".

Here it should be noted that in 1819, few members of baptist missionary took initiative for women education in India. But, the schools for upper caste Hindu women did not become popular because there was a fear among the Hindus that the women might be baptisedif they were sent to schools.

Ward believed that the introduction of English education among Hindus would make them free from superstitions, specailly castism and asthetically they would be more enriched.

Ward's view was that moral development of Indians through education would help the British Government to run the administrative and judiciary system more efficiently and hence the British Government would easily get honest and educated native people for lower posts. Till date these Indians who had little bit of power were mostly oppressors and the functioning of judiciary would definitely improve once the morality of the native people was raised through education. He believed that edcuated Indians would be obedient for the British Government rule in India.

David Drummond and Williard Ward both were great educationists, who wanted to educate the Indians for their betterment. But the views and methods of execution were quite different. These are the following differences:

- 1) Ward wanted only rich Indian upper class to learn English for learning other subjects and common people of India to learn in their mother tongues. But Drummond wanted all the Indians to learn English for their betterment without any discrimination.
- 2) Ward advocated for women education in India. But Drummond never said anything about women education.
- 3) Ward expected that the educated class of Indian people would support the British Government whole heartedly at the foundation of British rule in India would be stronger. Ward hated Hinduism and believed that there is nothing in Hindu religion which could help in moral and mental development of the Hindus. But Drummond was compassionate to the Indians and so the Hindus. He wanted the Indians to learn English for their own benefit, not for serving their British Government. He did not discriminate the christian students and the native Indian students.
- 4) William Ward was a missionary and so his main objective was to spread Christianity in India. That's why he disrespected Hindu religion so much. But Drummond had no intention to spread Christianity in India. He wanted development of the Indians without any vested interest.

## References

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