

Impact of orientalism on Pakistani Syllabus: A Critical Study

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Abstract

It is generally observed that educational system of Pakistan is not producing the individuals required for the progress and prosperity of Pakistan. In spite of having highly talented young generation, having bulks of natural resources, Pakistan is lagging far behind in global race. When we think over the reason behind it, we come to know that each field of our educational system is badly affected rather pledged with the policies of British Empire. It is, no doubt, a serious matter. Governments must take it serious and work upon it. In this situation, the first thing is to mention and indicate the impact of orientalism on our educational system, specifically on the syllabus, so that while working upon it, targets must be set before. This article explores the key features described in above lines. The purpose of study is to understand properly the impacts of orientalism on our syllabus. Overall strategy of the study is a qualitative research based on extensive documents.

Keywords: Syllabus, orientalism, impact, Pakistan

The impact of Orientalism can still be observed in education of Pakistan as in their perspective our syllabus is being shaped. Here importance of Arabic as language is still not a compulsory subject, whereas English is graded compulsory. Excluding the verses of Quran from the text books

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and making Islamic Studies an unimportant subject are the example of impact of Orientalism. The renewal measures for control of the locals were executed after Britain picked up political steadiness and its impact within the regions of instruction arrangements and arranging is still a major drive within the ex-colony. We can discuss this topic under following few headings:

Education for Control:

The next step for Britain after establishing its political control over India was to construct a situation in which the defeated people would gladly recognize their inferior status, making it easier for the colonial power to conduct the task of administration. It was the development of a condition called "submission by consent" by the Marxist critic Antonio Gramsci, in which the subjugated people agree and acknowledge their inferiority in their own subjectivity. By mixing coercion and acceptance, dominance accomplished is more productive and enduring because the dominated are able to collaborate with the colonizer to advance the state of affairs. To use the word as Gramsci used it in the 1930s, this 'hegemony' is better done by 'interpellating' the native by using other ideological state apparatuses such as schooling, church and media. In particular, education is very productive at shaping assumptions, views and values. Thus, by what is taught to the colonized, how it is taught and the subsequent position of the trained subject as part of the ongoing imperial apparatus, "domination by consent" is achieved.

The Charter Act, 1813:

As it made two significant improvements to the position of Britain in India, so this is taken a great achievement in Indian's history of Education.

First for the education of its Indian subjects, the British Government then felt responsible and allocated an amount of "lac" rupees.² Second, the missionaries were allowed to determine Indian educational institutions in lines with the British models. It brought a lot of advantages would be due, "missionary contact with natives and their many immoral and disgusting habits."³ According to Thorpe, "It was popularly believed that lack of character had something to try with all this upheaval to which education was the antidote."⁴ The Government issued directions: "All the funds appropriated for education would be best employed in English education alone."⁵

English Literature Teaching:

Lord Macaulay thought that English literature and language, both were the embodiment of all human values. He also thought that "English stood eminent even among the languages of the West."⁶ English was thought to be able to act as a sort of a religious substitute. Thus the possibility of a

²S.G.M. Shah, *Legacy of the British. A Brief History Educational and Cultural Survey of British Rule in India* (Karachi: Sindhi Kitāb Ghar, 1990), 41.

³G. Viswanathan, *The Beginnings of English Literary Study in British India* (London and New York: Routledge, 1995), 432.

⁴C. L. Thorpe, *Education and Muslim Nationalism*, Pakistan: Pakistan Historical Society, 11.

⁵Shah, *Legacy of the British. A Brief History Educational and Cultural Survey of British Rule in India*, 46.

⁶B. Ashcroft, G.Gareth & T.Helen, *The Post Colonial Studies Reader*. London: Routledge, 423.

Chartist agitation of the 1830s could be avoided.⁷ Literary education was introduced in India as an effective substitute to moral and religious education, which the British felt, the faiths of the Hindus and Muslims did not provide. English literature seemed, "to represent a perfect synthesis of two opposing positions". Liberal, western, and religious education could be imparted without the fear of subversion or questioning of the British authority, because religious education, it was argued, seldom evokes feelings of revolt. As such there would be no danger of inculcating radical ideas that would upset the British presence in India. Thus to include English literature in the curriculum provided a perfect solution for implementing the two apparently divergent objectives spelled out earlier, that of imparting western knowledge to the natives as well as instilling a sense of morality in them. "The tension between increasing involvement in Indian education and enforced noninterference in religion was resolved through the introduction of English literature". It provided a perfect guise to achieve both these objectives "without having to throw open the door of English liberal thought to natives."⁸ Literary studies have never been associated with political unrest so the British "discovered an ally in English literature to support them in maintaining control of the natives under the guise of a liberal education...and its affiliation with Christianity as a social institution."⁹ According to Viswanathan, English literature was to be taught on belief that: "humanistic functions traditionally associated

⁷P. Barry, *Beginning Theory An introduction to literary theory*, Manchester: University Press, Manchester, 98.

⁸. Barry, *Beginning Theory An introduction to literary theory*, 98.

⁹. Barry, *Beginning Theory An introduction to literary theory*, 434.

with the study of literature are essential to sociopolitical control" It propounded the western values encapsulated within the writings as being widespread and standardizing and claimed the predominance of the civilization, which had delivered them. Besides considering these writings gave locals the day by day opportunity "to converse with the best and wisest Englishmen through the medium of their work."¹⁰ As Vishwa writes: "Westernize the people and impress upon them the superiority of western culture and knowledge."¹¹

Constructing Subjects:

The framework of instruction that was imagined as most viable within the Indian setting had to be one which would shape, in Macaulay's words, "a class of persons, Indian in blood and color, but English in opinions, in morals, and in intellect". The following hybridity, of attempting to ended up a "brown sahib" of Macaulay's extend, could be a course of individuals to which, wryly watches Ali, "many of us South Asians have a place nowadays."¹² The Virginia Company, "dreamed of taking Indian children and transforming them into obedient Englishmen", "colonial transformation" was to achieved "the conversion of the natives to the knowledge and worship of the true {god} of {canc.} and their redeemer Christ Jesus."¹³ "Education (thus) remains one of the most powerful discourses within the

¹⁰T. B. Macaulay, *Minutes on Indian education* (London and New York: Routledge, 1995)

¹¹G .Viswanathan, *The Beginnings of English Literary Study in British India*, 437.

¹² A. Ali, *English in South Asia. A Historical Perspective*, 45.

¹³R. A. Bach, *Colonial Transformations: The Cultural Productions of the New Atlantic World* (New York: Palgrave, nd),141.

complex of colonialism and new colonialism."¹⁴ They point to ways in which subject development is accomplished through the educating of English scholarly writings: It sets up the locally English or British as standardizing through basic claims to 'universality' of the values encapsulated in English scholarly writings, and it speaks to the colonized to themselves as intrinsically second rate creatures – 'wild', 'barbarous', 'uncivilized'.¹⁵

Abolishing the Persian:

In 1837, Ruler William Bentinck annulled Persian and took steps to create English the court dialect. This was in agreement with the Anglicist approach of expanding the utilize of English in all spaces of control. In 1844, English was made "eventually the language of public business throughout the country" and a resolution was passed that only those Indians will be eligible for government jobs who had studied English. This approach choice expanded the significance of English, and it was henceforward not as it were an financially productive dialect but moreover a implies of social distinction. Shah finds that this choice was significant in raising the status of English within the eyes of the locals giving "the form and sustenance, and soon it was to confer prestige and class distinction."¹⁶ The financial utility of Persian as a dialect which given employments and implies of vocation was wrapped up by a single proclaim; "the crowning stroke." The financial motivations given by the official approach made the procurement of English especially profitable. From now on one sees that the Indians were more open

¹⁴ Ashcroft, J Gareth & Helen, *The Post Colonial Studies Reader*, 425.

¹⁵ Ashcroft, J Gareth & Helen, *The Post Colonial Studies Reader*, 426.

¹⁶ T. Rahman, *Language, Education and Culture*, 26.

towards British instruction. Numerous middle-class Indians, and not fair those within the burgeoning logical foundation, saw the Western dialect as engaging, an international id to the way better occupations to which they were entitled which conferred on them the proper to be break even with recipients within the modern framework.

The Woods Celerity:

Woods Expedite of 1854, repeated the official arrangement laid in 1835, of amplifying, "European information all through all classes of the people", which English would be utilized for higher instruction of a select few, and the vernaculars for the "great mass of the individuals."¹⁷ Qualified staff for coordinating and administering these instructive exercises was enlisted "to provide the highest test and encouragement of liberal education". Be that as it may, uncommon specify was made of the instruction of the center and lower classes, which was to stay agreeing to the existing innate framework of instruction. Certain blemishes have been pointed out in this arrange for Indian instruction.¹⁸

To begin with, it declared to modernize the framework on Western lines but did not endeavor to development information in a wide sense. Qazi writes: "A crucial part of this education policy is that the British, through English education, did not introduce the knowledge of economics, technology and politics but instead introduced English literature, philosophy and metaphysics in an imitative fashion."¹⁹ At the foremost,

¹⁷. Thorpe, *Education and Muslim Nationalism*, 23.

¹⁸. Rahman, *Language, Education and Culture*, 37.

¹⁹ A. A. Kazi, *Ethnicity and Education in National Building in Pakistan*. (Karachi: Vanguard, 1994), 58.

understudies graduating out from the British supported teach were low positioning officers within the chain of command, who depended on their information of English alone for their vocation. The advancements within the field of innovation, medication and science in colonial India got to be seen as a collaborative exertion in which the neighborhood donors - the landed, mechanical and trade elites, contributed abundantly.²⁰ It would have been a truly "democratic" document as some have called it, had it addressed the needs of the entire country. But whereas, "the innocuous rural population of India lived its life of hardship unconcerned and unaffected by the canker of 'Westernism', we of the urban elite went to Government or missionary schools, as no other existed and tried to become Englishmen."²¹

The arrangement driven to a circumstance in which, continuously, the Indian society came to be partitioned into generally two stratum the little westernized, English taught, urban tip top and the overflowing uneducated public. Iqbal says: "In the days of the alien rule, one of the distinguishing features between the rulers and the ruled was that the rulers spoke in English, and the ruled were left over to speak the so-called vulgar tongues."²² Tip top institutes and colleges where English was the medium of instruction and casual interaction, were set up for this reason as portion of the British arrangement of teaching the Indian tip

²⁰D. Arnold, *The New Cambridge History of India III • 5 Science, Technology and Medicine in Colonial India* (Cambridge: Cambridge University Press, 2004), 125.

²¹A. Ali, *English in South Asia. A Historical Perspective*, 41.

²²M. Iqbal, *Education in Pakistan*. (Lahore: Aziz Books 1977), 34.

top. These "Chief's Colleges" for the innate gentry.²³ Only the very wealthy among the Indians could send their wards to these institutions because of the exorbitant fees and therefore they came to signify a very small elite generally supposed to have a world view which was loyal to the British government. Sir Sayed Ahmad Khan, the reformer who orchestrated the educational revival of the Indian Muslims was also skeptical about the efficacy of the British education system. He had told the British about the shortcomings of their education system in that it would remain ineffective until some changes were introduced. In his memorandum - 'Strictures upon the Present Educational System in India', in 1869, he based this argument on his paradigm of progressive education. It envisaged a truly progressive system, productive of three educated strata. The top most strata comprised of the intellectual elite or the creative scholars. The teachers stood in the middle, and transmitted to their fellowmen the knowledge thus acquired by them. The third layer of the pyramid was divided into three subdivisions: the professionals, the administrators and managers and then the working classes, all of whom were to be literate. The third layer of the pyramid was partitioned into three subdivisions: the experts, the directors and supervisors and after that the working classes, all of whom were to be proficient. He contended that when the achievements of the inborn framework of instruction are compared with the British instructive framework, the previous had exceeded expectations as compared to the last mentioned, in creating numerous imaginative researchers of the beat and center strata. This number bore a fair extent to

²³. Rahman, *Language, Education and Culture*, 41.

the existing populace of India. Be that as it may those having a place to the least strata were exceptionally few and this he conceded was an awesome insufficiency of the conventional instruction framework. As compared to this, about after a century in operation, the present day framework had not produced one learned individual who can be considered a part of the most noteworthy or the center lesson. The present day framework, Sir Sayyed kept up had created as it were letter essayist, copyist, signalmen and railroad ticket collectors.²⁴ The number of the exceptionally few who had come to the most elevated strata bore no sensible extent to the total populace of the nation.

Outcomes of British Approaches:

Muhammad Ali Jinnah was to level his greatest critic of British on these grounds, as "one of the greatest reproaches against the British is the neglect of elementary education in the country."²⁵ In hypothesis, much room of maneuverability for Indians to carry on replicating their possess social, devout and caste ethoses inside a changed organization structure."²⁶ The British instructive framework, based on utilitarian destinations, centered on the urban first class and the middle-classes and disregarded the masses. Of more noteworthiness for this ponder is the reality that the British instruction arrangement favored

²⁴H. Malik, *Sir Sayed Ahmad Khan and Muslim Modernization in India and Pakistan* (Karachi: Royal Book Company, 1988), 19.

²⁵N. Jalil, *Pakistan's Education – The First Decade* (Karachi: Oxford University Press, 1998), 33.

²⁶H. J. A. Bellenoit, *Missionary Education and Empire in Late Colonial India, 1860–1920* (London: Pickering & Chatto Limited, 2007), 22.

elitist designs that have continued to this day. Jinnah had anticipated that such instructive approaches would create designs of imbalance in society. "Jinnah criticized elite concepts and institutions like the public schools and appreciated the need for mass and non-elitist elementary education, which he saw as the basis for creating a viable social infrastructure in the long run."²⁷ Indeed in pre-partition India this arrangement of separated instruction had isolated the Indian society into generally two strata - the westernized, English taught first class and the uneducated, vernacular-taught masses. This was critical since presently dialect had gotten to be a implies of not as it were characterizing ethnic etymological bunches but moreover of conferring financial, social and political benefit.

Conclusion

Macaulay had in all honesty conceded was to deliver a lesson of individuals who were, 'Indian in blood and color, but English in taste, in suppositions, in ethics and in intellect'. This assimilationist objective of English educating did create a cross breed Indian course, a combination of the lower review government functionaries - the 'Babus', and the Angelized first class - the 'Brown Sahibs' who expected the British standards in dress, discourse, behavior and viewpoint.²⁸

At the time of autonomy, Pakistan was given over a framework of instruction which utilized English as the official dialect for the

²⁷Jalil, *Pakistan's Education – The First Decade*, 34.

²⁸V. Vittachi, *The Brown Sahib (Revisited)* (Harmondsworth: Penguin Books, 1987) 19.

government, the legal, the equipped powers and the discretionary corps. The westernized Pakistani tip top monopolized it as a prestigious dialect which conferred power and tall social status. It could be a medium of instruction for higher instruction within the civil or defense institutes and cadet colleges.

Indeed in pre-partition India this framework had made a cleavage within the society, separating it into two unmistakable substances, a circumstance that was basically based on the way English had been utilized within the dissemination of control and benefits. The most issues which develop from the discourse almost the authentic foundation of English within the Indian Subcontinent appear that the same designs in arrangement and hone have held on in post-independent Pakistan. The westernized effective tip top have kept up a framework of utilizing English in critical spaces and higher instruction which prohibits the masses. Having made English a must for instructive, financial and social versatility, the state has fizzled to supply English instruction to all segments of society. This has come about in an unequal conveyance of assets. On the one hand it engages those who have get to English, and on the other, disempowers those who are the have-nots of the framework. The circumstance has expected more earnestness as the same dialect has ended up a situation of conferring or conceding control, financial benefit and social status.