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Minute on Indian Education

THOMAS MACAULAY*

HOW, THEN, STANDS the case? We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the west. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government, jurisprudence, and trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth, which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said, that the literature now extant in that language is of far greater value than all the literature which three hundred years ago was extant in all the languages of the world together. Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australasia; communities which are every year becoming more important, and more closely connected with our Indian Empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to

* From *Speeches of Lord Macaulay with his Minute on Indian Education* selected with an introduction and notes by G. M. Young, Oxford: Oxford University Press, 1935.

think that, of all foreign tongues, the English tongue is that which would be the most useful to our native subjects.

The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe, differ for the worse; and whether, when we can patronise sound Philosophy and true History, we shall countenance, at the public expense, medical doctrines, which would disgrace an English farrier, – Astronomy, which would move laughter in girls at an English boarding-school, – History, abounding with kings thirty feet high, and reigns thirty thousand years long, – and Geography, made up of seas of treacle and seas of butter.

We are not without experience to guide us. History furnishes several analogous cases, and they all teach the same lesson. There are in modern times, to go no further, two memorable instances of a great impulse given to the mind of a whole society, – of prejudices overthrown, – of knowledge diffused, – of taste purified, – of arts and sciences planted in countries which had recently been ignorant and barbarous.

The first instance to which I refer, is the great revival of letters among the Western nations at the close of the fifteenth, and the beginning of the sixteenth, century. At that time almost every thing that was worth reading was contained in the writings of the ancient Greeks and Romans. Had our ancestors acted as the Committee of Public Instruction has hitherto acted; had they neglected the language of Cicero and Tacitus; had they confined their attention to the old dialects of our own island; had they printed nothing and taught nothing at the universities, but chronicles in Anglo-Saxon, and Romances in Norman-French, would England have been what she now is? What the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India. The literature of England is now more valuable than that of classical antiquity. I doubt whether the Sanscrit literature be as valuable as that of our Saxon and Norman progenitors. In some departments, – in History, for example, – I am certain that it is much less so.

Another instance may be said to be still before our eyes. Within the last hundred and twenty years, a nation which had previously been in a state as barbarous as that in which our ancestors were before the crusades, has gradually emerged from the ignorance in which it was sunk, and has taken its place among civilised communities. – I speak of Russia. There is now in that country a large educated class, abounding with persons fit to serve the state in the highest functions, and in no wise inferior to the most accomplished men who adorn the best circles of Paris and London. There is reason to hope that this vast Empire, which in the time of our grandfathers was probably behind the Punjab, may, in the time of our

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grandchildren, be pressing close on France and Britain in the career of improvement. And how was this change effected? Not by flattering national prejudices: not by feeding the mind of the young Muscovite with old women's stories which his rude fathers had believed: not by filling his head with lying legends about St. Nicholas: not by encouraging him to study the great question, whether the world was or was not created on the 13th of September: not by calling him 'a learned native', when he has mastered all these points of knowledge: but by teaching him those foreign languages in which the greatest mass of information had been laid up, and thus putting all that information within his reach. The languages of Western Europe civilised Russia. I cannot doubt that they will do for the Hindoo what they have done for the Tartar. . . .

It is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.