

### **Thomas Macaulay, Speech to British Parliament, 1835**

*Background information: The author was a British politician whose ideas about education in India were widely adopted by the British Empire, leading both to access to western-style education for Indian subjects as well as the loss of Indian culture and traditions.*

What then shall that language [of Indian education] be? One half of the committee maintains that it should be English. The other half strongly recommend Arabic and Sanskrit. The whole question seems to me to be, which language is the best worth knowing?... It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in [textbooks] used at preparatory schools in England....

It is taken for granted by the advocates of oriental learning that no native of this country can possibly attain more than a mere smattering of English.... They assume it as undeniable that the question is between a profound knowledge of Hindu and Arabian literature and science on one side, and superficial knowledge of the rudiments of English on the other. This is an assumption contrary to all reason and experience.... There are in this very town natives who are quite competent to discuss political or scientific questions with fluency and precision in the English language....

In one point I fully agree with the gentlemen to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means, to attempt to educate the [entire] 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 color, but English in tastes, in opinions, in morals and in intellect.

### **Frederick Lugard, *The Rise of Our East African Empire*, 1893**

*Background information: Lugard was a British soldier and explorer whose life took him all over the British Empire: born in British India, he fought in wars in British Africa, and later was named governor of British Hong Kong.*

Beyond doubt I think the most useful missions are the medical and the industrial, in the initial stages of savage development. A combination of the two is, in my opinion, an ideal mission.... Throughout Africa the ideas of the cure of the body and of the soul are closely allied. The “medicine man” is credited, not only with a knowledge of the ... drugs which may avert or cure disease, but owing to the superstitions of the people, he is also supposed to have a knowledge of the charms which will invoke the aid of his god or appease his wrath, and of the witchcraft and magic (ulu) by which success in war, immunity from danger, or a supply of rain may be obtained. As the skill of the European in medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching of the great truths of Christianity....

The sinking of wells, the system of irrigation, the introduction and planting of useful trees, the use of manure, and of domestic animals for agricultural purposes, the improvement of his implements by the introduction of the primitive Indian plough, etc. — all of these, while improving the status of the native, will render his land more productive, and hence, by increasing his surplus products, will enable him to purchase from the trader the cloth which shall add to his decency, and the implements and household utensils which shall produce greater results for his labor and greater comforts in his social life.

In my view, moreover, instruction (religious or secular) is largely wasted upon adults, who are wedded to custom and prejudice. It is the rising generation who should be educated to a higher plane, by the establishment of schools for children. They, in turn, will send their children for instruction; and so a progressive advancement is instituted, which may produce really great results.

**John Paton, Letter to the British Government, 1883**

*Background information: Paton was a Protestant missionary, originally from Scotland, who lived, preached, and worked in the New Hebrides Islands, east of Australia.*

For the following reasons we think the British government ought now to take possession of the New Hebrides group of the South Sea islands, of the Solomon group, and of all the intervening chain of islands from Fiji to New Guinea:

2. The sympathy of the New Hebrides natives are all with Great Britain, hence they long for British protection, while they fear and hate the French, who appear eager to annex the group, because they have seen the way the French have treated the native races in New Caledonia, the Loyalty Islands, and other South Sea islands....

6. The islands on this group are generally very rich in soil and in tropical products so that if a possession of Great Britain, and if the labor traffic stopped so as to retain what remains of the native populations on them, they would soon, and for ages to come, become rich sources of tropical wealth to these colonies, as sugar cane is extensively cultivated on them by every native of the group, even in his heathen state. . .The islands also grow corn, cotton, coffee, arrowroot, and spices, etc., and all tropical products could be largely produced on them.

7. Because if any other nation takes possession of them, their excellent and spacious harbors, similar to Efate [an island in the Pacific], so well-supplied with the best fresh water, and their near-proximity to Great Britain's Australasian colonies, would in time of war make them dangerous to British interests and commerce in the South Seas and her colonies.