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**Auszug aus:**


*Übungsklausur: How the British Empire Evaluated The Indian  
Culture in the Nineteenth Century*

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<b>Titel:</b>	Übungsklausur: How the British Empire Evaluated The Indian Culture in the Nineteenth Century
<b>Bestellnummer:</b>	19679
<b>Kurzvorstellung:</b>	<ul style="list-style-type: none"><li>• Eines der Themen des Zentralabiturs ist der Postkolonialismus, der sich vor allem mit den Folgen der Britischen Kolonialzeit auseinandersetzt. Mechanismen und Folgen des Kolonialismus lassen sich sehr gut an Hand der hier präsentierten politischen Rede erarbeiten, in der sich der englische Kolonialist Thomas Babington Macaulay (1800-1859) zu der britischen Kolonialpolitik in Indien äußert.</li><li>• Das Material kann im Unterricht in der Anfangsphase der Postkolonialismus-Reihe eingesetzt werden, es kann aber auch als Übungsklausur verwendet werden. Biographische Informationen, eine Vokabelliste, Arbeitsaufträge und Musterlösungen erleichtern die Behandlung des Themas.</li></ul>
<b>Inhaltsübersicht:</b>	<ul style="list-style-type: none"><li>• About the Author</li><li>• Kopiervorlage: Minute on Indian Education (1835)</li><li>• Vokabelliste</li><li>• Study Questions</li><li>• Model Answers</li></ul>
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## The Relation of Western and Indian Cultures

### About the Author

Thomas Babington Macaulay (1800-1859) was a well-known English essayist, poet, historian and politician. In 1834, he became a colonial administrator and began a four-year period of service on the Supreme Council of India. The following text is an excerpt from one of his political speeches.

### Thomas Babington Macaulay: *Minute\* on Indian Education (1835)*

[...] All parties seem to agree on one point, that the dialects commonly spoken among the natives of India, contain neither literary nor scientific information. 5 Moreover, they are so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work\* into them. It seems to be admitted on all sides, that 10 the intellectual improvement of the people can at present be effected only by means of some language not vernacular\* amongst them.

What then shall that language be? One 15 half of the Committee maintains that it should be the English. The other half strongly recommends the Arabic and Sanscrit. The whole question seems to me to be, which language is the best 20 worth knowing?

I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I 25 have conversed both here and at home with men who are distinguished by their proficiency in the Eastern tongues. [...] I have never found one Orientalist who 30 could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.

It will hardly be disputed, I suppose, that the department of literature in which the 35 Eastern writers stand highest is poetry. And I certainly never met with any Orientalist who ventured to maintain that

the Arabic and Sanscrit poetry could be compared to that of the great European 40 nations. But when we pass from works of imagination to works in which facts are recorded, and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable\*. 45 It is, I believe, no exaggeration to say, that all the historical information which has been collected from all the books written in the Sanscrit language is less valuable than what may be found in 50 the paltriest abridgements used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same.

How, then, does it stand with the case? 55 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. It is hardly 60 necessary to recapitulate the claims of our own language. It stands preeminent even among the languages of the west. [...] Nor is this all. In India, English is the language spoken by the ruling class. It is 65 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 70 south of Africa, the other in Australasia; communities which are every year becoming more important, and more closely connected with our Indian empire.



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