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Evolution of education in British colonial era

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Abstract
Pathshalas, Tols, Madarasas, and Maktabs were only few of the many institutions of higher learning that existed in India before the British arrived. The economic, political, and educational systems were all affected by the British, who initially came as traders but eventually became rulers and administrators. However, expanding their trade with India was the primary motivation for their trip. Nevertheless, they shifted focus to focus on India's deteriorating political climate. Their dominance over India eventually became virtually absolute. However, managing India was difficult without radically altering the country's cultural norms and educational structure. The reform of the educational system was the first priority. The British used the Macaulay (1835)-inspired educational system they imposed to India as a tool of colonisation. The Indian people's faith in their own culture was destroyed, and their fundamental philosophy was altered in a way that went against their natural inclinations and worldview. The condition of women and the tribal population in India could have been much improved if education had been prioritised. Superstition would have been eradicated, productivity would have increased, and women's lives would have been liberated. However, the British utilised education as a tool of colonisation, turning India's educated elite into bureaucrats.

Keywords: Christian missionaries, colonial period education, The Sadler commission, Hartog committee

Introduction

A commercial and economic purpose prompted the British to travel to India. While colonizing this enormous area, they implemented an educational agenda aimed at ethnic invasion and the establishment of ideological authority through education. In the end, all of this contributed to the country's political ostracization. There were two kinds of indigenous development in the country before the arrival of the British. The Hindus had their own style of school, while the Muslims had their own. Traditional Brahmin education in Hinduism has traditionally been limited to studying and interpreting holy scriptures or any other sort of knowledge, which was generally reserved for Brahmins. It was only after the Battle of Plassey that the East India Company was able to establish its influence in Bengal and the rest of India. There were no social or educational ramifications, though.

Previously, the East India Company supported Christian missionaries, but subsequently it became concerned about the missionaries' proclamation of Christianity and their intervention in Indian religious affairs. However, as the 18th century drew to a close, a growing number of missionaries pleaded with the company to bring Christianity and English education to India. Charles Grant, William Wilberforce, Henry Thorton, and Edmond Parry took the lead in this setting. The company, on the other hand, discouraged their efforts. In 1783, missionaries were only allowed to enter India if they had permission. In 1793, this resolution was reaffirmed. The party in the Court of Directors of the Company opposed the missionaries' proposal to incorporate a section in the Charter of the Company from 1793 allowing them to act as "school masters, preachers, or otherwise." According to the argument, it would be "madness" to undertake their transformation or to offer them any more learning or any other characterization of knowledge than what they already possessed, because "the Hindus had as strong a framework of faith and morals as most people." Thus, the British Parliament rejected Wilberforce's idea, and a member of Parliament said, "We have lost our colonies in the Americas by educating students there; we need not do it in India too."

In 1792, Charles Grant drew up the first blueprint for an Indian system of language and instruction. These observations were made in relation to morals and how they should be improved among the Asian citizens of the United Kingdom.

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The education policy for Indian subjects of the East India Company took a major step forward with the signing of the Charter Act of 1813. For the first time, it recognized governmental responsibility in the education sphere under it. The political, administrative, and economic interests of the British Empire in India were the primary drivers behind the establishment of English-medium education in India. During the mid-nineteenth century, under Lord Dalhousie in particular, significant steps were taken toward the establishment of modern education in India. It was because of this pressing need for modern education that the British established schools and colleges in India. These schools and universities were meant to produce clerks for the governmental departments, lawyers knowledgeable in the processes and structures of the new legal system, doctors schooled in modern medical science, technologists, teachers, and so on.

Education, Colonialism and the Indian Society

Every society views training as a way of transmitting its culture from one generation to the next. Society is defined as the entire set of interpersonal connections among people who share a geographical location and a feeling of shared identity. As the two notions are so intertwined, it is not possible to separate them. The entire society is reflected in educational institutions, which are micro-societies. Any society's educational system aims to offer children the skills they need to succeed in the real world and have a positive impact on the world around them. Social institutions, such as the family, play an important role in the education of children [1].

Many sociologists believe there is a substantial relationship between intelligence and society. One cannot separate or create a demarcation line between the two conceptions, which leads to this conclusion. As a result, the educational system has a direct impact on society, which in turn forms the educational system in all its implications and manifestations. As a sociology pioneer, Durkheim recognized the relationship between CSR and society. Seen as a social phenomenon, education serves to socialize children in the image of the society in which it is implemented. There is a strong connection between the elements of schooling institutions that create properly defined realities and those that have almost the same actuality as another social fact. To ensure that a society's spiritual and ethical ideals are reflected in the educational system, they are intertwined both from inside and outside [2].

Relationship between Education and Society

In particular, we have considered education as a means of transmitting cultural values from generation to generation. The child's earliest teachers are his or her parents, and they continue to play an educational role throughout the child's early and formative years. It is common practice in many underdeveloped countries for parents to be responsible for ensuring that their children or wards attend school. Because of the rapid socio-economic and political developments in these countries, they have unique challenges in developing an acceptable education system that can meet the demands of all segments of society.

Many societies around the world have schools set up to help students develop the necessary skills to take their rightful place in society. However, this function can indeed be appropriately carried out without the support of the home, as both the residence and the school play complementary roles in a child's spiritual and ethical advancement. Consequently, this means that the youngster cannot be taught in solitude. There must be a connection between the physical surroundings of the child and the learning process. This is what we mean when we say that education is the process by which a person's character is shaped. Aside from school, it's something that happens at home, too. All members of the community are involved in education, in other words. In other words, education is a vehicle for passing down cultural ideals to future generations. Because schooling can be impacted by society's culture, it's crucial to think of education as cultural values being transmitted. Thus, one might conclude that for a youngster to be schooled, his environment influences him and he is capable of changing it. The formation of personality can only be effectively understood through the concept of continual interaction between the individual and society. As previously mentioned, education serves as a vehicle for the transmission of a society's cultural values from one generation to the next. Traditional beliefs, attitudes, and goals can be kept as a result of this method of achieving basic social conformity.

According to Clarks (1948), it is vital for all citizens to have a general acceptance and understanding of the goals and objectives of our society, and this can only be achieved by education, but in a way that is compatible with freedom. By acknowledging that society's goal may be to mold people into conformity, he reconciles the dual goals of education and conformity. The goal of turning men into trees must be to achieve total dominance over all of their other faculties. Society needs a stable and progressive set of values and an overarching purpose in order to work effectively. Meaningful economic, political, and social programs can only be launched for the overall benefit of citizens once this has been established. As a fully developed individual, one must be able to participate fully and creatively in the society in which they live.[3] He argued (in Ottaway, 1980) that cultural transmission has not gone out of style and should not be regarded as ordinary conservatism. In addition, he noted that our children are the future of society, which is still in the non-social neighborhood, and that education can be seen as a means of socializing the young in this regard. The whole way of life of a group of individuals in a culture affects their level of education. As a result, it is likely that educational opportunities will vary from one society to the next. In addition, each civilization has its own set of rules, beliefs, and ideals that younger generations might look up to. Since each society is unique, it follows that a hero in one society may not be considered a hero in another where education is not a top priority. It follows, then, that youngsters in diverse societies have a variety of role models to look up to. The type of education supplied in any civilization will change throughout time as the society changes, as is to be expected.

Certain writers have linked education to social change, while another line of thinking contends that it is more of a reaction to broader societal shifts than a catalyst for them. According to Ottaway, men's notions of transformation generally begin with a single person's thoughts. New ideas and new values can be found in the minds of exceptional people. Even though males have had an impact on their society, these ideas won't make a difference until a social group adopts them and spreads them [4]. Societies that are

experiencing rapid progressive reform or industrialization face unique challenges in adjusting their educational systems to the world's workforce needs, as emphasized by Boocock (1972). Because of the scarcity of people with specialized training in architecture and other technical sectors, they may have difficulties retaining employees who have acquired highly valuable abilities. The social framework in which learning plays a conspicuous and substantial part in fixing informed people into social classes is another area in which education and society are intertwined in some way [5]. As noted by Ottaway (1980), education serves as a vehicle for training people to participate in society's multi-tiered structure and to fulfill certain social tasks as members of several institutions. There are certain life skills that people must acquire before they can be anything other than children. You'll need the ability to follow the law, comprehend the processes of government, and be willing to challenge social norms if you believe they may be changed.

Social phenomena like education are also preoccupied with the training of children for their future careers. When education serves this purpose, economic benefits accrue to both the nation and the individual. Through education, a person can learn about society's many structures and the various kinds of relationships that exist among them. In society, children learn how to play various roles within this social framework. There is a lot of overlap between these two roles. A father, for example, might be a son to another person. The job of a parent is relational. In this way, education helps the child fulfill his or her function in society. Children are also capable of comprehending the web of connections that connect the many establishments as a whole. Each social organization serves a different purpose in society, and this is also important. There are specific roles that each institution must play in society, and each institution's role is unique, despite the fact that the activities of each institution complement each other.

This is just one of the many ways that education and society are intertwined. Any relationship between individuals or groups that alters the behavior of those within the group can be considered a form of social interaction. Before a youngster can learn about his or her culture, he or she must connect socially with others. If this form of engagement leads to good improvements in the child's behavior in the appropriate direction as mandated by the educational system, it is a component of the child's education. One thing to keep in mind is that the child has been interacting in groups long before starting school, and the two most common places for him to do so are with members of his own family and friends. As a result of his participation in these groups, he is able to learn from a larger social context. Social interactions teach him how to fit into different social groups, which in turn shapes his personality. Education and society are intertwined, according to a number of sociologists who are aware of this connection. That there is no way to distinguish between them. In order to be effective, a country's educational system must be tailored to suit the wants and aspirations of its citizens. Any educational system that fails to do so is doomed to failure. Every country's school system is tasked with passing along its current values and culture to the generations to come, and as a result, the curriculum must strike a delicate balance. When it comes to a well-functioning educational system, everything from culture to industrial growth to urbanisation to political organization to religious climate to traditional family and stratified all play a role. Finally, education must meet the demands of both the organization and society as a whole, as both factors are interdependent.

The Problems of colonial Education
During colonial rule in India, western-style education and knowledge grew rapidly. In addition to weaponry, sophisticated technology, and railways, India also received a new, decent education. In spite of the British's oppressive rule, Indians also welcomed the British's education. The British colonial authorities, the Christian missionaries, Indian social reformers, and nationalist leaders all played a role in the expansion of this education across the Indian subcontinent. English-speaking British authorities argued bitterly in the 1830s about whether to promote "oriental knowledge" or Western European scholarship and literature in the English-speaking world. We can be certain that the Anglophile won this debate. A common misconception about indigenous knowledge is that it is based on myths and superstitions, is superficial, and is incorrect. According to the author, "English boarding school girls' laughter would be moved by astronomy." [6].

Most of the government's finances were devoted to the expansion of English-language education after 1835. For this reason, a large number of institutions of higher learning were founded. However, education was initially restricted to the most privileged members of society. Calcutta, Bombay, and Madras also created universities in 1857 to achieve the same goal. Even if resources were limited, the importance of a solid English education could not be overstated. According to Thomas R. Metcalf, the British portrayed themselves as hardworking, advanced, intelligent, educated, and masculine, whereas Indians were depicted as irrational and primitive, in need of learning and civilisation, according to Thomas R. Metcalf [7].

The academic history of modern India is a dismal one, and focuses on three major themes. As an example, there's the so-called Anglicist-Orientalist controversy from the early nineteenth century, which marks the shift from a high regard for "oriental" literature and languages to a definitive victory for English as a medium for experience and education and as a conversation surrounding the most important level of information. A new generation of students is raised who are well-versed in English literature as well as the new cultural worlds of European philosophy, economics, and science that emerged during the nineteenth century as the number of educational institutions grew and curricula evolved [8]. Second, "indigenous education," which is accepted as normal and underappreciated, is on the verge of extinction due to marginalization and eradication. As a result of the restricted focus placed on the immediate effects of this seismic shift in social relations during the nineteenth century, India's modern social history of education has been somewhat distorted [9]. Finally, Indians' growing awareness of racism and injustice led to early and radical nationalist movements to forge a history and a nation for themselves, which is the focus of the third issue. Despite the fact that education and nationalism have long been linked, this history has yet to study the endeavor to construct nationalist or Indian institutions and ways of teaching.

As a social history of education, all of these topics must be brought together in innovative ways that aim to explain the true interdependence of their evolution. There is still a gap

in the social history of Indian education, even with all the historiography resources available, due to the exclusion of people who did not attend colonial institutions, whether public or private. Workers, merchants, artisans, tiny traders, and organized and nomadic groups from all over the caste and social structure were all represented. They didn't go to school very much. The history of education in the country excludes these socioeconomic groupings and their experiential learning and domestic learning, the dissemination of ethics, and all the activities of social and cultural regeneration that take place outside of colonial-style institutions. The few thousand Indians who attended colonial schools, from whom the new Indian intellectuals arose, are likewise curiously two-dimensional in the history of education. Because of their English education, they are considered instances of a freshly growing nationalist conscience. Also, they were the result of colonial developments as well as those that colonization failed to achieve. The educational system appears to be based on an increasingly complicated ideology of English studies as well as on raw materials dubbed "tradition" or "indigenous" or "vernacular" concepts that were lying about ready to be tapped into, rather than on opposing opinions.

The Sadler Commission (1917-19)
The Calcutta University Commission was formed by the Indian government in 1917 to investigate the workings and needs of the university. The Vice-Chancellor of Leeds University, Dr. Michael Sadler, has been named Chairman of the Board. Among its members were Dr. Zia-ud-din Ahmad and Sir Ashutosh Mukherjee. In 1919, the Commission looked at other universities' operations and issued a comprehensive report. According to the Commission, there has been a rise in the number of students attending university in recent years, as well as a rise in postsecondary learning at the expense of professional and vocational courses. According to the Sadler Commission, the government should have no role in academic activities; the selection of university professors should be done by external experts; the establishment of honors courses at the degree level as opposed to pass courses; and the establishment of honors programs. Secondary and intermediate education should be overseen by a board of secondary education, not by a university as previously proposed by the Commission.

This report was published in August 1919, and in January of 1919, India's government issued an official resolution highlighting two specific issues: (1) high schools do not provide the level of training required by the advancement of the nation and new employment opportunities; and (2) the advanced level section of university education should be recognized as part of school academic achievement and should be divided from the university organization [10].

A slew of new universities popped up all over India starting in the 1920s. Santiniketan and Delhi became the first universities in 1922, followed by Aligarh (1920), Lucknow (1921), Dacca (1923), Rangoon (1924), Nagpur (1925), Andhra (1926), Agra (1927), and Annamalai (1928).

Education under Dyarchy
The government's educational program caused a lot of public resentment, and Indian nationalists began to demand authority over the country's educational policy. In 1921, the Dyarchy handed over jurisdiction of the Department of

Education to the Indian Ministries in order to meet this need (Nurullah and Naik, 1962, pp. 276-318). As a result of this, the Indian Educational Service was abolished. Each province now has the authority to plan and implement its own educational programs. There was much more leeway for the provincial governments to conduct educational expansion programs. As a result, there was a significant increase in educational opportunities after 1921. Several new educational initiatives were launched, and more grants were made available. The number of students enrolled in elementary, secondary, and tertiary institutions grew rapidly. During this time, the rapid expansion of public schooling was one of the most important developments. The majority of provinces have enacted a number of compulsory education laws. Acts of this nature were mostly put into effect during this time period when they were already in existence. However, a lack of financial resources quickly curtailed this expansion. During the years 1901–1921, the Indian government abruptly ended its special grants program. Furthermore, the global economic depression exacerbated the problem. Because of this, many new programs had to be abandoned and the amount of money spent on education had to be drastically reduced [11].

The Phase Up to 1921
The period between 1901 and 1921 was marked by political turmoil as a result of the Morley-Minto Reforms, World War I, and other political upheavals. As Indians began to get a more critical view of British policies in the realms of politics, economics, and education, this was a pivotal time in the country's history as a whole. Both Indian and European educationists were unsatisfied with the system of education that had been introduced between 1880 and 1901. The new school system was criticized by British officials, led by Lord Curzon, on the basis of quality. There were several complaints about the quality of education, the inability of Indians to integrate foreign culture, and the idea of disseminating western information and science. They also stated that the school system should be restructured to produce men and women of personality.

In contrast, Indian critics remained convinced that the Indian Education Commission's policy recommendation was sound (1882). It was emphasized that, for the benefit of the Indian people, a significant increase in the quantity of education was required. It wasn't that they were worried about the quality of education, but that they wanted to see "a very rapid growth of higher schooling on a temporary basis as well as the implementation of compulsory education." They also advocated for complete freedom for free firms in the establishment of educational establishments.

Hartog committee
As a result of a shortage of funding and Hartog Committee recommendations, primary education's progress slowed after 1927. Sri Philip Hartog was appointed to study education in India in 1928 by the Simon Commission. The Hartog committee lauded the universities' education and learning approaches, but it also bemoaned the low quality of some of the institutions. It is a three-year honors program with a strong tutorial component. As far as the Committee was concerned, "a spectacular advance has taken place since the beginning of the reforms of 1919," they said. As a result of increased spending on education but fewer students being taught as a result of it, while political advantages were won,

academic development and national benefit fell short of expectations that had been built up following the establishment of education ministries. Consolidation rather than dispersal of primary education was proposed by the Committee.

Additional explanations for the growth in education can be found outside of the Department of Education's being controlled by the Indians themselves. People's enormous socioeconomic and cultural awakening at this time was one of many contributing elements. A number of pedagogical experiments were carried out between 1921 and 1937 by prominent Indian educationists and leaders of Indian nationalism. Rabindranath Tagore founded Vishwa-Bharati, which included the S.N.D.T. Women's University, the Kashi Vidyapith, the Tamia Milha, the Gujarat Vidyapith, and the Tilak Maharashtra Vidyapith.

Drawbacks

The quality of education throughout the colonial period was similarly deficient. It was mainly literary in nature. Vocational training was not available in schools, and the percentage of students enrolling in humanities courses outnumbered those in science and technology courses in colleges. There was a direct correlation between a lack of technical courses in the curriculum and the government's employment policy. As the government nominated Europeans to top positions in every department, there were few prospects for competent and highly educated Indians to get a job.

There was a stronger emphasis on the philosophy of literature and the humanities in terms of the course material. Success in the workplace requires fluency in both spoken and written English. Students were taught in a mechanical manner and were able to replicate it in their assessments. Exams were, in fact, the primary focus of instruction at both the high school and college levels. Since passing an assessment and earning a degree was required for admittance into the government service, the Indians continued to attend the new schools and universities.

India's nationalists slammed the government for failing to spend enough money on public education. The United States spent very little on education, both in terms of public income and as a percentage of the overall government budget. received a pittance of the one-third of Slate's overall revenue that was allocated to the military. In spite of the limited amount, higher education received a disproportionate share of the budget [12]. The three presidents were the first to feel the effects of English education. As the 1931 Census showed, levels of literacy differed greatly across provinces. These are shown in the following province-by-province statistics.

Some clans and castes were more fortunate than others when it came to English instruction. It was more common among men than women, in cities than in the countryside, and among those of higher castes everywhere. The traditional educated castes, such as the Brahmins of Madras and Maharashtra, the Kayastha and Sayeeds of Uttar Pradesh, were the first to respond. According to the Census Report of 1931–52, the higher castes were usually at the top of the educational ladder, while the scheduled tribes and tribes were at the bottom. The higher-class bias in access to education was reflected by the fact that caste and class sometimes overlapped at the lower and upper ends.

Conclusion

India's nationalists slammed the government for failing to spend enough money on public education. Both in context of public income and as a percentage of the overall government budget, the United States spent little on education. While the military received an average of one-third of state revenue, education received a pittance. In spite of the limited amount, higher education received a disproportionate share of the budget. The three presidencies were the first to feel the effects of an English-language education. Province-to-province differences in literacy were substantial. Some clans and castes were more fortunate than others when it came to English instruction. It was more common among men than women, in cities than than countryside, and among those of higher castes everywhere. The traditional literate castes, such as the Brahmins of Madras and Maharashtra, the Kayastha and Sayeeds of Uttar Pradesh, were the first to respond. Aristocracy tended to dominate the educational system, with scheduled castes and tribes lagging far behind. The higher-class bias in access to education was reflected by the fact that caste and class sometimes overlapped at the lower and upper ends.

The colonial authorities' efforts to promote education among the underprivileged were primarily driven by political considerations. The rulers attempted to split society into "advanced" and "intermediate" groups, which included Muslims and "backward" people, when they saw that "advanced" castes or societies are becoming more and more critical of British rule. Second and third-generation students became the focus of their efforts.

Muslims have always been hostile to Western education from the start. Throughout the late 19th and early 20th centuries, the government focused on promoting English education among the Muslim population. During the last decade of the nineteenth century, Muslims began to embrace the contemporary educational methods that were being introduced to the world. However, the spread of educational development among Muslims across the country was not uniform. Muslims who were urbanized and engaged in non-farming activities were better educated than those who were poor peasants in East Bengal and West Punjab. The Parsis, followed by Jews and Jains, were the religious groups with the highest levels of educational attainment.

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